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Bible Christians

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MAGAZINE,

FOR THE YEAR

1868.



BEING A CONTINUATION OF THE

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VOL. IV. OF THE FOURTH SERIES.

VOL. FORTY-SEVENTH FROM THE COMMENCEMENT

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P R E F A C E .

No review of the past can be wholly satisfactory to any person ; for all have shortcomings to deplore, disappointments to record, failures to acknowledge. But every man of honest purpose can pronounce the past to be very good. Time sobers our joys ; corrects our mistakes ; assuages our grief. The crosses and sorrows of that portion of our life that is gone for ever, not less than our blessings, and joys, are even now, and shall be always, sources of inexhaustible instruction and comfort.

In this channel our thoughts have flowed while reviewing our life and labours for 1868. But we must not linger upon the past. The future demands our best efforts. To none is that future quite cloudless ; while to many, it seems full of darkness and uncertainty.

The relations between Church and State in this country, which have lasted for ages, are likely to be entirely changed in the course of a single generation. The election contests are even now being fought out on that issue. And the result is no longer doubtful. Toleration in religious matters must, in a free country, end in perfect equality. As the experiment of building up great empires in our colonies without a State Church has made most satisfactory progress, the wave was sure to flow back to our own shores. The Nonconformists of England have not been found wanting in this decisive battle for Christian truth and religious liberty. But the nation is so intensely practical, so strongly prejudiced in favour of existing institutions, that we do not expect any violent and revolutionary changes. As far as we can read the signs of the times, the Irish Church Establishment is doomed ; but the nation is not at present in the least disposed to discuss the merits of the English Establishment. The Ritualists in the Church are growing in strength

and numbers; and their very success may be the means, in the order of God's Providence, of hastening the disestablishment of the English Church (just as the famine in Ireland promoted Corn Law abolition), as there is an honest impatience and indignation in the English mind of their doctrines and ceremonies.

It is our desire that our beloved Connexion should take its full share of work and responsibility in relation to this and other public questions of surpassing interest, and in no way can this be done so well as by one and all trying to improve the literary character and increase the circulation of the Bible Christian Magazine.

November 21st, 1868.



Eng. by L.J. Fund.

M. Robbins

President of the Conference 1867.



BIBLE CHRISTIAN MAGAZINE.

REVIVALS.

"Will thou not revive us again?" *PSA. LXXXV. 6.*

WE sometimes talk to one another about revivals; in our social gatherings we do, in our Quarterly Meetings, District Meetings, and the Conference. There might be more of this to advantage. There have been times when, while so employed, our hearts have waxed warm, and we have made solemn vows to employ every power we possess for the realization of prosperity. Have we fulfilled those vows? if not, why? None of us believe that it is sufficient to make speeches and hold discussions on the state of the religious world, as a way to improve its condition; yet there does sometimes seem to be danger of acting as if we did—of so dealing with the great theme as if it were a part of our creed that occasionally we must bring it forth, shake it abroad, dust and air it a little, then replace it on the shelf, without taking it in earnest cries to God, entreating Him to make our suggestions or debates assume some practical, tangible shape. Would that there were more talk about revivals at "the throne of grace." When from the Dan to the Beersheba of the Connexion there shall go upward the daily and nightly cry, "O Lord, revive thy work;" and the agonizing supplication, "Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity," then may we expect unprecedented effusions of the Spirit, and rushings of trembling sinners to Jesus for salvation.

We must not, however, entertain the thought, that nothing is needful but prayer; there must be that, and with it corresponding efforts. Praying aright, we shall be led into the requisite activities. We often ask, like the psalmist, "Wilt thou not revive us again?" but do we, in an obedient spirit, wait for responses? We must investigate this interrogation. As the result, may we have more profound convictions, that, as Chalmers says, "We must pray and work too." We shall try to show you—

I. WHAT IT IS TO BE REVIVED.

Instead of giving a regular definition, we will state our views according to the shape they assumed one night as we were going to a revival meeting. The sun had set below the billowy horizon. All things were rushing to obscurity, save a light which from a distant promontory flashed across the waves, and here and there a star in the high dome of nature's temple, struggling through the clouds. Behind us was a happy home; ahead, the house of God, where His people had been meeting, and intended again to meet for prayer; and onward we were hastening to proclaim great Gospel truths, that believers might be stirred up to cry with strengthened faith for revival showers. Though soon surrounded with darkness, and hedges high and bushy rose on either hand, preventing us from seeing much with material organs of vision, we found that we had mental eyes, and could gaze on other and far-off scenes. We saw a saddening sight—a country languishing for want of rain. On a distant mountain we beheld a man in the humble attitude of devotion. We marked his countenance; which betokened reverence, fervour, and faith immense. His lips quivered, and with all his soul he cried, "O great Jehovah, God of Israel, mercifully send the long-suspended showers." "The showers, O send the teeming showers," he cried again. Yet was there no rain; the sky continued a vast cloudless expanse, and still beamed the sun with scorching splendour. Was the prophet daunted? nay, but spurred to cry with increased might, and adopt stronger pleas, till, Jacob-like, he prevailed. With him was another man, his servant, who at his bidding went to the highest point, to watch for favourable indications. What saw he? "*Nothing*;" so he reported. "Go again—go seven times," the charge now given. Six times he went, scanned the horizon carefully, and as often returned with the same sad report. He ascended the seventh time, and hastened down with the intelligence of *something*—"a little cloud." Enough; once more is prayer triumphant. Bigger and blacker grew that cloud till it hid the blazing orb. A solemn but welcome gloom overspread the thirsty land. On the creviced earth a few drops fell, and seemed to tell of others on their way; then came a goodly company of larger drops, followed by the heavy, saturating rain. The roots of things were touched; streams flowed again in the quiet vale; cascades rushed, leaped, boiled, thundered as before. At length the rain abated, and the sun shone benignantly on the newly-watered earth. Soon were begotten a freshness and beauty indescribable. How the emerald spires arose! What a multitude of flowers, sweet-scented and exquisite in beauty, made their appearance! The trees, too, how they budded, and put on a new-born gracefulness and majesty! "A Revival this!" we exclaimed, "a great Revival in answer to prayer."

Then glided before our spiritual vision another scene of languishing, not one of gardens and meadows, valleys and mountains, but Zion languishing because the "showers of blessing" were suspended. Closet prayers were few, short, and cold; the Bible rarely read; its truths more rarely flashing, lightning-like, into the reader's soul; the promises seldom pleaded with a vehemence akin to what we saw on Carmel's hallowed mount; domestic worship almost out of date; sanctuary services formal and heavy, like the marching of a drowsy pilgrim-band; the eyes of many mantled with dimness; lips well nigh all sealed; no hearty shouts of praise to God, nor fervent *Amens* to pulpit supplications. Sadly drooped Zion in all her members, save a few who were beginning to long and sigh for better days. They met, conversed of means for rallying the church, prayed together, then parted to mourn in secret, bitterly, like woman in her pangs, each one on his own Carmel agonizing for refreshing dews and showers of grace. They wept and groaned till Satan trembled, and his kingdom shook, unable to withstand the power of wrestling prayer. At length they met again, prayed together, and were soon assailed by the troops of hell, now greatly alarmed for the impending issues. Swiftly flew their many barbed and poisoned darts; but the broad, invulnerable shield of faith arrested, blended them all, and the strong cries of the praying band went up successfully to God. They saw by faith their "little cloud"—obtained some token of church-reviving showers at hand. The heavens were soon to shake, the clouds to burst in blessings. Increased numbers came together for prayer. Those who had long been at ease waxed earnest in thought, commenced exploring their hearts and lives, and indulged in self-reproachings, forgetting the formerly paraded failings of others. We saw them go and mourn in secret for their apathy and other sins, wrestling in prayer till fire from heaven fell, fastening consumingly on the stubble of their carnality, the rags of their worldliness, the vestiges of their pride. How then did they shout "Victory!" extolling the love of God, ascribing glory to the bleeding Lamb. They met once more, exulted, pleaded, parted; and in their closets they pleaded, agonized again, mourning for others now, travelling in birth for souls. In Bible readings and supplications they buckled on afresh their own peculiar armour, preparing for battles bloodless, but of noble daring.

The sanctuary now more distinctly stood out before our spiritual vision, its "ways" no longer mourning as before. Crowds hastened thither, took their seats, a death-like stillness coming over them. Full of the Holy Ghost, the minister offered them salvation, present, full, and free, through the merits of Jesus. A divine might attended the word. It sounded and operated as truth inspired of God.

Justice spoke like crashing thunders, making many tremble, and turn pale, as if in the cold and tightening embrace of death. Next mercy lifted up her voice, telling in winning tones of Calvary's unrivalled tragedy,—of pangs and blood ineffable in worth, satisfying the claims of justice on behalf of sinners. Frozen hearts melted; eyes wept that never wept in penitence before; knees bowed not used to bowing; and lips, hitherto prayerless, prayed for pardon. Among the penitents were deeply-smitten backsliders—double murderers of God's dear Son—those who had killed Him by common sins, as ordinary transgressors, and virtually killed Him again by special sins—"crucified him afresh," as the apostle expresses it, "and put him to an open shame." The pious mingled with them, praying for them, entreating the Holy Ghost to lead them from Sinai to Calvary, to show them the bleeding wounds of Jesus, and help them to embrace Him instantly as their Saviour. Again was the power of prayer illustrated; the Spirit took and held up before their spiritual eyes "the things of Christ"—the cross with its precious bleeding burden—and, believing, they rejoiced "with joy unspeakable." Eyes that had been swimming in tears of contrition wept tears of love, and sparkled with delight. Faces that had been penitentially sad glowed with fire divine. With what rapt fervour did they adore the Fountain of mercy! The moral wilderness then, that had long been a dreary waste, became cheerful in aspect; the desert was adorned with the fragrant bloom of holiness; all the social landscape smiled; angels hovered over the scene, evincing a lively interest; tuning their harps anew they rejoiced abundantly; and God Himself looked complacently on, as when all nature started into existence at His bidding. When we had finished observing the various phases of this great work, so warm and joyous were our hearts that we shouted as before, "A Revival! A Revival!"

II. WHAT IS PRESUPPOSED BY THE IDEA OF BEING REVIVED "AGAIN."

1. *That there were former times of revivals.* Prior to the composition of this psalm, there were seasons when the Jewish people were revived, politically and spiritually. The Christian Church in its early days had a revival on a large scale. Three thousand were converted in one day. Soon after they numbered five thousand. One of the chief features of that great work was its continuity. "The Lord added to the church daily such as should be saved." It was not long before there were mighty revivals in all directions, the Gospel everywhere securing fresh trophies to the glory of its Author. What was the Reformation in the 16th century but a colossal revival, in connection with which the vital doctrine of Justification by Faith shone forth refulgently, emerging from a sad eclipse of ages? What Puritanism, a hundred years later, but a revival sorely assailed by

earth and hell? Methodism, a century after, what was that? No one who understands it, in its nature and operations, can hesitate to admit, except superlatively bigoted, that it was a revival of earnest and gladsome piety. Many who ignore its polity, with some of its doctrines, candidly own the Divine hand in its origin, progress, and achievements. God be praised for many-familied Methodism. What shall we say regarding our own beloved Denomination? It had its rise in revivals, has advanced by them, and when realizing them is most exultant for the future; and if it shall ever cease to know them, it will know, what it will amply deserve—*extinction*.

2. *That a revival is needed.* If then it had not been necessary, the writer of this psalm would not have questioned Jehovah concerning it; neither would the Holy Ghost have inspired him to pen the interrogation in its connections. As for the present, never was there more greatly needed wide-spreading revivals of vital Christianity. From one quarter we are threatened with a flood of Infidelity; from another, with an inundation of Popery; and from somewhere about the same quarter, a point or two therefrom, we are threatened with a deluge of Ritualism, substantially the same thing as that from Rome. Protestant Christians, those waters are breaking forth! The floods—the floods are coming! Rouse ye; take hold on truth; fly to the God of truth, who says, “I will pour water upon him that is thirsty, and floods upon the dry ground”—other kinds of floods—those of mercy, of revival blessings. O break from the spell of your inglorious apathy! Seize all of you the chains of prayer attached to the flood-gates above, and promptly as possible get “floods” from heaven—“floods” that shall meet floods, and save you from their fury. Alas! we are too worldly and formal. The worldliness and formality of others are their strength, at least for the present; but they are our weakness. The infinite Spirit wants not these; He wants spirituality with its heaven-tending sympathies, life with its freshness and beauty, love upwelling, outgushing, on-flowing in its thousand-fold ramifications.

3. The question seems still to imply something more. “Wilt *thou* not revive us again?”—thou who by doing it so many times hast won a character for ability and willingness to revive—thou, the church-quickeningsoul-saving, Jehovah? Make your thoughts run this way more, that you may be encouraged to plead for brighter days.

III. THE PERCEIVED IMPORTANCE OF BEING REVIVED AGAIN.

Was it not a clear view, and with a deep feeling of its importance which led to the inquiry in the text? O that we may have equally stirring perceptions thereof! We may see the importance of revivals—

1. *In the atonement-making sufferings and death which rendered them possible.* Is the simultaneous salvation of many souls the chief element of a revival, as popularly understood? Not a single soul, much less multitudes, could be saved but for Christ's redeeming work. That work how incomparable! From the heights of glory to these dark regions did He come to effect it. Surely He would not have stooped so low on behalf of a trivial purpose. If our reason shrinks from the idea of

"The ocean into tempest wrought,
To waft a feather, or to drown a fly,"

how much more would it shrink from the thought of God becoming man for the accomplishment of anything less than designs most magnificent?

But there was more than that wondrous bowing—that almost incredible stooping of the Infinite; there was the patient endurance of horrible slanders, shameful mockings, crowned by a death the most torturing and ignominious. If an astonished poet called upon the heavens to "stand amazed" at the sight of "the Lord of earth and skies" lying in a manger, "humbled in the dust," what shall we say as we see the crimson drops oozing through the pores of His body by the power of mental agony, and gaze upon Him nailed to the cross, exclaiming, "My God, my God, why hast thou forsaken me?" The intelligent and virtuous universe have ever since been wondering, and will for ever wonder, over that central and crowning fact in our world's history. And was that expressly for the salvation of immortal souls, and would nothing of less magnitude and value have been deemed sufficient for making it honourably possible? Then how great is that salvation, and how transcendently important a revival in which many are brought to experience it!

2. *In the diversified and persistent operations of the Spirit necessary to make actual what has thus been caused to be possible.* Indispensable is His gracious and potent agency; without it no salvation—no raising of a single soul to life and heaven. "Not by might, nor by power, but by my Spirit, saith the Lord." That souls may be saved must this *infinite* Agent exert Himself, darting influences upon them in degrees, and by means and instrumentalities, astonishingly varied? Is that Agent emphatically THE GREAT REVIVALIST? Verily then to revivals attaches importance beyond all thought.

3. *In the diversity of blessings received in them.* The guilty get pardon, the fettered obtain freedom, the burdened find rest, the hungry are brought to a feast, the thirsty "with joy draw water from the wells of salvation," the dying are commanded and caused to live, backsliders are healed—forgiven their wanderings and cured of their waywardness, desponding souls are delivered from Doubting

Castle, justified believers are made pure, and the purified filled with righteousness. Are these blessings of inexpressible vastness and worth? Who then will attempt to estimate the importance of those revivals in which they are realized?

4. *In the secondary agents raised up for further operations.* While the Spirit is the chief—the efficient Agent, He works by regenerated man. The converted must “preach the word,” and use all accessory means. Plenteous is the harvest, few the labourers. Whence come the greatest number of preachers—local and itinerant? Directly and indirectly from revivals. Some were converted in them, and after a season set to work; others stirred up in them, fired as never before, and impressed to preach the Gospel. There are Circuit Plans with names of many whose labours through age and afflictions are so nearly completed, that if those which have recently been placed on them through revivals, in one or other of the ways indicated, were left off, it would be impossible to work those stations according to established usages. This is true also in relation to Districts and the Connexion at large, taking the itinerant as well as the local preachers into account. If then the ranks of the chief workers, as they are thinned by death and other causes, are maintained and augmented by revivals, does not a low estimate of revivals betray culpable ignorance or marvellous prejudice?

5. *In the progressive fulfilment of bright Bible predictions.* There are glowing prophecies pointing to times approaching of such intelligence, purity, and joy, that the thought of such times has filled the hearts of myriads with rapture. While powerful revivals best help us to realize those glorious days, they are their grandest, mightiest, most certain and immediate precursors. The good time longed and prayed for by all the holy is nearer for the revivals that have been; and, from its nature, it can never be fully ushered in except by successive revivals of unprecedented power and extent. In proportion then to the glory of the predicted and approaching millennium, so is the importance of foretold and heralding revivals.

6. *In the defeat of Satan.* Well has he been described as “the master spirit of evil”—its great originator and chief abettor. All his personal and official power is directed against what is good and its infinite Source. Often as diligently watched-for opportunities occur, he brings the might of skilful organization to bear on the soul-saving cause of Jesus, to destroy or damage as he may. Too often, alas, is he successful; too often do the caverns of his dark dominions resound with shouts of victory. Revivals are his dread; they make him groan, and cause all hell to tremble. Whenever a soul is saved the devil is defeated, and his doomed cause proportionately weakened; how much more so when multitudes are saved at

once? Do revivals signally defeat the dark and daring troops of hell? Do they extraordinarily frustrate the deep-laid schemes of the destroyer? Then rejoice, my soul, when revivals take place; with all the holy below and above triumph mightily over the great foe of God and blood-bought souls.

7. *In the perpetuity of results.* Eternal torments in cases blessedly multitudinous have been prevented, and everlasting happiness of delightful elemental variety secured. Do men deem it important to be saved from transient pain? How much more important to be saved from agonies unending? Are costly sacrifices made for happiness of short endurance? What then the value of perpetual bliss?—of joys abounding for ever? Only those who have reached heaven can duly estimate the importance of the revivals in which they were brought to Jesus, and through which was commenced an interminable series of ever-enrapturing consequences.

8. *In the interest of which beings in higher rank regard them.* Angels are profound students of the gospel scheme of mercy, close observers of its benignant workings, and always specially joyful when its operations are successful. "The true and faithful Witness" says, "There is joy in the presence of the angels of God over *one* sinner that repenteth." It is a just inference from this announcement that there is super-abundant gladness in the hearts of seraphs, that they strike their harps afresh, when multitudes together become seekers of salvation. What the grand secret?—why such joy then felt, sung, shouted forth in the upper worlds? Is it because those intelligences largely perceive the intrinsic value of souls with immortal capabilities, the price paid down by Christ for their redemption, together with the amplitude of glory—the everlasting joy and splendour reserved for them in their own happy homes. What must this far-seeing, strong-loving, sublimely-triumphing spirits think of those who speak with levity of revivals, while in their view there appertains to them such a vastness of importance, and gathers around them such an halo of glory that when they occur they are filled with extra rapture?

IV. THE RESPONSES GIVEN BY THE TENOR OF HOLY SCRIPTURES TO THIS INTERROGATION—AFFIRMATIVE AND NEGATIVE, ACCORDING AS THE REQUISITE MEANS MAY BE DILIGENTLY USED OR CARELESSLY NEGLECTED.

The response is affirmative, provided we use the right means, and in the right way.

(1.) The right means must be used. Do you ask, "What are the steps to be taken?" In the very outset get fit for soul-saving employments. Ponder well, now, what we are about to advance, and the Lord grant that you may be deeply impressed thereby. To be fully prepared for this work, you should be concerned about the

peril of the ungodly, form a right estimate of their value as immortal and redeemed beings, be clear in your ideas of the gospel scheme of mercy, able to tell the awakened simply what they must do to be saved, have some affecting realizations of God's amazing concern for the recovery of the ruined, cherish it as your great ruling desire that they may be lifted from their abject state, be willing to say, do, or endure anything, if you may but win them to and for Jesus, be prepared to watch over and nurse them as "new-born babes," and to ascribe to God the whole glory of their salvation. In proportion as you possess these things will you be qualified, and so far as you lack them disqualified, for the unrivalled work we speak of. Do you not see that you cannot possess all these pre-requisites *without entire sanctification*.

Each one *should* get thus prepared. Would you do so? then take the first step by indulging in solemn ponderings adapted to stir and humble your hearts. Think of your apathy and unfaithfulness in times past, together with the undoubted results—personal loss, and the souls of others lost. Reflect, too, on Bible assertions of lukewarmness as loathsome to God, garments stained with the blood of souls, tremendous responsibilities, appalling threatenings; reflect till you weep the bitterest tears, then promptly fling yourselves at the feet of Jesus, suing for mercy till it come like the dews of the morning, like showers watering the parched earth, like streams rolling down the valley, like the sun shining over the mountain tops.

When gladdened once more with the Divine smile, be not satisfied therewith, as if you had obtained all, lest there come humiliating relapses. Pant for other and greater blessings. Let "Give, give, more, more," be the continuous cry of your whole heart. I shall not soon forget sleeping one night, more than a dozen years ago, with a good man. Almost the first thing on awaking in the morning he said, "What a blessed thing it is, when we get one blessing, to run away to our heavenly Father for another directly!" Go quickly to Him, I beseech you, with the Psalmist's confession and prayer, "My soul cleaveth to the dust; quicken me according to thy word." When you have got the quickening power, and poured out your heart's gratitude for it, cry with resolution and vehemence for the sanctifying power. Getting that, you you may expect to be able with more marked success to plead and work for souls.

When quickened and cleansed from all sin, you must try to get others quickened and cleansed too. Let no one say, "What can I do?" for all can do something. Begin now by praying for those who are living low and at ease, requesting for them that, by the

light of the Bible and the Spirit, they may see how much loftier a condition of purity and bliss has been rendered attainable, and that they may be filled with corresponding aspirations. Almost every one of you, however, can do more than this, and must do it because able, possibility being the great gauge of duty. Plans must be formed, decisions come to, and operations of whatever kind, commenced with heaven-directed breathings and confidence. If while praying for Divine guidance impressions be made regarding particular methods of procedure, those impressions should, as a rule, be first well weighed, then, if consistent with the great principles of Christianity, and accordant with the workings of Providence, be speedily reduced to practice. In the absence of such impressions, regular plans of obvious utility must be proceeded with. How much might be, and in fact has been, done, by enlightened, loving converse, humble rehearsals of personal experience, giving a tract, lending a magazine or book, seconding the effort by fervent prayer, and supporting it by the supreme eloquence of holy living, so like the regular flow of a silent but mighty river.

While all revived Christians can do something, those of you who are officers, if quickened, can do much. How vast the good which may be effected by an earnest class-leader! Would that they all were real Holy-Ghost men, that as under shepherds they might lead their little flocks into the richer pastures; or, changing the figure, that, as officers in Emmanuel's great army, they might train the objects of their care for courageous battlings in the noblest war.

Ministers—chief officers of the church—principal under shepherds—what wonders might they accomplish! Great Head of the Church, gloriously quicken Thy high-placed servants. Prompt us to try the double experiment—to how great an extent our ministry may be purely earnest, and how large an amount of good we can accomplish by it, through Thy blessings so distinctly guaranteed. Those of us who are accustomed to observe and ponder the existing state of things, know well that the religious societies generally must have extraordinary arousings, strengthenings, and hallowings, before the great Master can smile forth his perfect approval. Alas, many are asleep, who should be awake, exercising full vigilance; at ease, who should be engaged in holy activities, working for God and souls; timid, who should be winning crowns, and jewels to bedeck them. We have some heroes, but many cowards; giants, but many dwarfs; stars, but many glowworms—cowards, dwarfs, glowworms, that *should* be heroes, giants, stars of steady and accumulating brilliancy. O, it is time to blow the trumpet, and sound an alarm! Would that we could hear one of our sainted fathers, or a Luther,

or a Paul, saying, "Ye heralds of the cross, crowned with high honours and invested with dread responsibilities, be faithful to your God, to His cause, to the interests of spirits immortal. Expostulate with the lukewarm; arouse them from their lethargy; speak melting words; dart piercing thoughts; attack intellects with powerful arguments, and consciences with energetic appeals; use images of terror and tenderness—do all things possible to break the slumbers, enlist the energies, elevate the affections, and inflame the zeal of the people of God. Live high yourselves, and lead up the blood-bought hosts to loftier heights of intelligence and sanctity. Employ consecrated powers of all kinds, and relax no efforts in any measure, till they can all shout, "*The blood cleanseth*," and are all panting for the whole fulness of gospel blessings. Now afresh begin. Fear not the rage of earth and hell. Court not, except so far as it may furnish you with increased scope for working out your soul-saving plans, the smile of the worldling, the approval of the professing but non-possessing, or prepare for the red thunderbolts of God."

When a revival is realized in the Church, her officers and members must unite in prayer and effort for such a revival as shall give accessions to their numbers. We have no sympathy with the frequent use of big, swelling words, yet is there one of many syllables which we would have all good people love—*co-operation*; this practically understood would be followed by prosperity astonishing to demons, filling with ecstasy the beings of the skies. Unite then, ye followers of your soul-redeeming Christ; blend all your energies to save deathless spirits from perdition. Shrink not from any social effort for helping to secure the great end of Messiah's death. Combine; rally round your ministers and leading brethren, strengthening them with sympathy and harmonious action.

United efforts in revival prayer-meetings, following short, pointed, solemnly affectionate statements and appeals to the unsaved, have thousands of times been remarkably successful. As a rule, those meetings succeed best when preceded by weeks of meetings for prayer alone, the church struggling up, getting in sympathy with the work, increasing in power with God, piling up petitions to be soon and signally answered, or causing the little cloud to appear in their spiritual sky, and the bigger clouds to accumulate, that, pierced by subsequent believing cries, they may burst in blessings of greater variety—blessings of illuminations and convictions, of pardons and purifications, more powerful blendings of energies and livelier songs of triumph.

Do not forget that such *united* efforts are made up of *individual* efforts, each one acting in harmony with others. Personal and in-

dependent endeavours are required, as well as those which help to work out a common plan. Each of you should watch for and embrace opportunities of doing good, as if the salvation of souls depended on you alone. The Bible distinctly recognizes this as the work of one, as well as of many in combination. (Prov. xi. 30; James v. 20.) This independent action is not only harmonious with the common united action, but eminently helpful thereto—parts, as it were, of one great plan, like scattered riflemen on the edge of a battle-field, doing individual work as they have opportunities, and when required falling back into the ranks, to battle side by side with others in a regular engagement.

(2.) The right means must be used aright, that is used for right objects, in the right spirit, and with indomitable perseverance. They must not be used for personal aggrandizement, but that the church may be restored to her proper condition of moral might and glory, sinners brought to participate in Christian rights and rejoicings, and brighter haloes of honour be made to gather around the name and brow of “the Prince of peace.” They must not be employed roughly, but gently, though sometimes there will unavoidably, and even necessarily, be apparent harshness; not angrily, but lovingly—with real and deep compassion for the perishing; not with expressed doubts or secret misgivings, but with full and acknowledged confidence as to the results; not with a vain self-confidence, but with a humble and perfectly warranted reliance on the Being Almighty and immutable, who has graciously purposed and immutably determined to save souls by the gospel of His Son. Those means must furthermore be used persistingly—again and again, on and on, till the desired results be secured, whatever intervening time may elapse. If in connection with enterprises comparatively contemptible, men persist in the most marvellous exertions and sacrifices till they have gained their point, shall we who are seeking the good of spirits stamped with immortality, but imperilled in their well-being by sin, discontinue our exertions and sacrifices because we do not always succeed according to our expectations? Because a little extra patience is demanded, shall we abandon the grandest enterprise in the universe? Rather let us determine never to give up, nobly preferring death itself to personal defeat and satanic triumph.

Right means cannot be thus used in vain; success, in some way, to some extent, must follow. What to ministers can be more satisfactory than this:—“Take heed to thyself, and to the doctrine; continue in them; for in doing this thou shalt both save thyself, and *them that hear thee*?” And what to the church at large can be more encouraging than the declaration, “As soon as Zion travailed, she brought forth children?”

Do *facts* speak louder than precepts, principles, promises? Witness then the ten days' struggle of thrilling issues. In the "upper room" eternally memorable, Zion travailed, and immediately brought forth her spiritual children by thousands. When and where did Zion, *in all her officers and members*, ever really travail in birth for souls without bringing them forth? Thousands of opposite instances have occurred, angustly proclaiming the might of truth, the prevalence of prayer, and the certainty of success if proper means be fitly employed.

2. *The divine response is negative, if we do not so use those means.* This in regard to some cases may not seem to be true; it is so nevertheless. A revival breaks out at a certain place, and the majority of members are taken by surprise. Why? had they not been praying in some way, and putting forth little efforts, even for years, that such a thing might occur? Now it is come, are they stricken with wonder? Surely then they must be self-convicted of praying and doing something a long while *in unbelief*, in which case it behoves them to press in among the penitents, and cry with them for mercy; for there is nothing so provoking to Jehovah as doubting His word.

There are some, however, who are not taken by surprise—the two or three obscure but devoted persons, who months ago agreed to ask in the name of Jesus that the Lord's arm might be made bare in precisely this way; and who, recognizing the appointment of means, have been quietly doing what they could, watching in a grateful spirit all the little indications of the approaching revival. Hear how they talk about it. Says one, "I felt sure it would come; another, "I have been expecting it for some time;" the third, "Bless the Lord, it is come at last. Though it lingered, we did not wait for it in vain."

There is one other thing which should not be overlooked. In the vast crowd up yonder there are some who were caught up from that very place. As they were leaving they bequeathed to the society and neighbourhood there an invaluable legacy of prayers, and labours of love with holy influences. Though they died to earth, their work still lived before God, their prayers clustered still around the divine throne; and associated with them were the pleadings of Jesus—all waiting to break forth at the right time in manifold blessings. Here then we see the use of means. If all did not fulfil the conditions, some did. Had all done so, probably the issues would have been earlier and doubly magnificent. It is a law equally operative in the physical, intellectual, and religious world, that if there is to be reaping, there must be sowing, and only *that* can be reaped which has been sown. We cannot stop to unfold this, nor

need we do so ; it being so obviously true dull indeed must he be who cannot see it, and callous he who seeing does not feel.

And now, in conclusion, we ask, Will you give prompt and earnest heed to these things? Will you at once begin to use the right means in the way indicated, to secure prosperity? Are your souls fired in relation to revivals? Have we succeeded or failed in our endeavour to arouse you? Would that you could hear voices from the skies—that a seraph might trumpet what prophets penned—“Awake, awake, put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem, the holy city.” “Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.” Awake now, all of you, awake, that the divine glory may fill your eyes, and flash into all the chambers of your spirits. There is a fierce battle raging; up, and be heroes. Buckle on your armour and fight for souls that the demons are tracking. As we speak, the Spirit of God fire you with the ambition to win them for Jesus. In going to the rescue, fear not a few sharp encounters with the powers of darkness, but with Foster, in the name of Christ, say, “*The more the devil the more I, stroke for stroke, in holy rivalry and revenge.*”

TWO PARABLES OF OUR LORD: AN EXPOSITION.

NO. I. THE PARABLE OF THE TEN VIRGINS. MATT. XXV. 1—13.

THIS parable introduces us to a period in our Lord's life of touching interest. He had just left the Temple for the last time. Previous to doing so, “his disciples came to him for to show him the buildings of the Temple,” which incident was the occasion of Christ uttering his startling prophecy respecting its destruction, “Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.” The next verse carries us farther on in the scene. Jesus is sitting “on the mount of Olives.” He and his disciples had left the Temple and city for Bethany, had crossed Kedron, and climbed the steep acclivity of Olivet, on the top of which they rested awhile. It is not unlikely that this part of the way was traversed in pensive silence, the Master contemplating his hastening passion, the disciples pondering his abrupt and alarming prophetic declaration. They had thought to please him by demonstrating the beauties and glory of the Temple. On an occasion less important they might have done so; but now he was too deep in thought, suffused too largely with prophetic unction, to be enamoured of the æsthetic and material. “As he sat upon the mount of Olives,” which commanded a splendid view of Jerusalem and its environs, his disciples, still revolving his strange announcement and curious to know more respecting it, said, “Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?” Then Jesus uttered the sublime and highly prophetic discourse contained in the 24th and 25th chapters of this Gospel. The circumstances, the scene, the discourse blended in striking unison. Stretching before his eye in mingled

loveliness and grandeur lay the city of David, and its suburbs. Amidst his disciples he sat somewhat meditative and abstracted. And they noting in him unusual thoughtfulness, surrounded him with an air of pensiveness and inquiry. The quietness of that lone hill-top, disturbed only by the indistinct hum of the busy city below, is in perfect sympathy with their feelings. Such is the scene that witnessed the sublime and prophetic discourse of our Lord. The disciples were the auditory, Olivet the pulpit, Christ the preacher. Imbibing the inspiration of the occasion, rising to the climax of his prophetic capacity, he uttered his pent-up feelings in language the most sublime, emblems the most appropriate, and declarations the most amazing. A mighty panoramic scene passed before his prophetic vision; and these disciples were the first to listen to the grandest discourse that had ever fallen from the lips of Christ. We remember that on an earlier occasion another mount witnessed a powerful discourse of our Lord. But *there*, on that Mount of Beatitudes, he appeared in his character as the *Divine Preacher*. Here he appeared in his character as the *Divine Prophet*. In him on this occasion we find an embodiment of all the majesty of Elijah, the gentler prowess of Elisha, the authority of Moses, the pungency of Isaiah, the sympathy of Jeremiah, and the energy of Ezekiel. His loud words of warning, his vivid portrayal of the coming revolution, of pending calamities and war, and his particularization of events, invest him with the prophet's mantle; and who more worthy than He to wear it? But, his description of these things was but a stepping-stone to events of higher moment, and more diffusive character. Like the prophecies of the Old Testament, his had a double meaning, a nearer and remoter application, the one suggestive and illustrative of the other, and His coming to be the judge of ancient Israel, and the signs by which this should be known was a striking emblem of his appearing as the Judge of the world, "in his glory attended by all the holy angels, and sitting on the throne of glory."

In two parables he seeks to make an application of this whole subject to his disciples, and to enforce the lessons it naturally suggests. In the one, namely, the parable of the Ten Virgins, he inculcates the necessity of sustained watchfulness; and in that of the "Talents," a cheerful diligence in present duty. The both of these are applicable to the circumstances of men through all time, and especially to men viewed in their relation to death, judgment, and eternity. The one we purpose for present meditation is singularly appropriate to the season of the new year. To a devout mind, the swiftness of time, the uncertainty of life, and the nearness of eternity, are loudly admonitory, and strong in their enforcement of a more vigorous spirit of watchfulness, and a more thorough application to the pressing duties of religion.

"Then shall the kingdom of heaven be likened unto ten virgins," &c. The phrase, "the kingdom of heaven," denotes *the gospel dispensation*. It is a Jewish phrase, and used in the New Testament only by Matthew, who was a Jew. It appears to have been derived from the prophecies which represent the Messiah as a Divine King, as, for instance, Dan. ii. 44; vii. 13, 14. Whatever, therefore, is said to take place in "the kingdom of

heaven" refers to the time of the gospel dispensation. And whatever figures, or parables, are used to represent events which transpire during time of the "kingdom of heaven," we are to understand as symbolic of that which will happen during the time of the gospel. "Then shall the kingdom of heaven be likened unto"—that is, *events which shall take place during the gospel dispensation may be "likened unto ten virgins which took their lamps, and went forth to meet the bridegroom."* We need not state that the reference here is to an incident peculiar to an Eastern marriage. Among the orientals the nuptial festivities often lasted a week. In the evening the bridegroom, attended by a company of young men, brought home his bride from her father's house. And it is to a peculiar ceremony that took place during this event that this parable refers. It was customary for the young female friends both of the bride and bridegroom to wait near the house till his return with his bride. On its being announced, "Behold the bridegroom cometh, go ye out to meet him," they immediately trimmed their lamps, went forth, and joined the procession. With joyful acclamations they then all proceeded to the nuptial entertainment at the bridegroom's house; and when they had entered, the door was closed, after which no admission to the banquet was granted. A modern Missionary has described the marriage ceremonies of an Eastern, which he saw some years ago, in which the details are very similar to those of a Jewish marriage in the time of our Lord. He says that "the bridegroom came from a distance.....After waiting two, or three hours, at length, near midnight, it was announced, in the very words of Scripture, 'Behold, the bridegroom cometh; go ye out to meet him.' All the persons employed now lighted their lamps, and ran with them in their hands to fill up their stations in the procession; some of them had lost their lights, and were unprepared, but it was then too late to seek them, and the cavalcade moved forward to the house of the bride; at which place the company entered a large and splendidly illuminated area, before the house, covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated upon mats. The bridegroom was carried in the arms of a friend, and placed in a superb seat in the midst of the company, where he sat a short time, and then went into the house, the door of which was immediately shut, and guarded by sepoy. I and others expostulated with the door-keepers for admittance, but in vain. Never was I so struck with our Lord's beautiful parable as at this moment, 'And the door was shut.' " This parable states that the number of virgins who waited at the house of the bridegroom in the case before us was ten, five of whom are said to be "wise," and five "foolish", which characteristics are evidently true from their conduct, "They that were foolish took their lamps, and took no oil with them. But the wise took oil in their vessels with their lamps." It was customary to take a supply of oil in a vessel for feeding the "lamps" in case the coming of the bridegroom should be delayed, an event by no means unlikely. In this case the "foolish" virgins made no such provision for such delay, they most unwisely persuading themselves that such a thing would not occur. The bridegroom, however, "tarried," when "they all slumbered and slept." "And at midnight there was a cry made, "Be-

hold, the bridegroom cometh; go ye out to meet him." At this announcement they all arose, and "trimmed their lamps," the wise going forth joyously to meet the bridegroom, the foolish, finding to their dismay that they had no oil for the occasion, and saying, "Give us of your oil," &c. The wise evinced their wisdom by replying, "Not so; lest there be not enough," &c. It was not in their power had it been their will to relieve them. *Neglect of individual duty cannot be remedied by the wisdom of others.* "And while they went to buy," &c.; "and the door was shut." Afterwards came also the other virgins, saying, "Lord, Lord, open to us." "But he answered and said, Verily I say unto you, I know you not." Then follows the great lesson which the parable so powerfully sets forth, "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." To the disciples it forcibly enjoined readiness for impending calamities. To us it loudly inculcates the necessity and the wisdom of being always prepared for death. There are several items in this parable, as well as in others, that are not designed to symbolize any event, but are given simply to complete the narrative; and respecting which to attempt to make them mean anything would be to adopt the principles of forced interpretation. As for instance, the sentiment that "five were wise, and five were foolish," does not indicate that at the coming of our Lord just half of professing Christians will be found to be deceived. These items must not be pressed literally. "They are necessary to keep up the story, and we must look chiefly, or entirely, at the scope and design of the parable to understand its meaning." Here the great lesson is, constant readiness for the coming of our Lord, given in verse 13. No one, however, can carefully peruse it without discovering that much more than merely this lesson is taught therein. Whilst this is the chief and ultimate truth that is impressed upon the mind, it is suggestive of many solemn facts that would, if they exerted their legitimate effect upon us, lead to this great duty of sustained watchfulness and certain meetness for death.

We are vividly reminded here—

1. *That there are some persons who are satisfied with a profession of religion without the real thing.* They are the "foolish" that take their lamps, but take "no oil with them." How pregnant is this age with such persons. Perhaps it is true that there never was a period in which there were more professing Christians than to-day. Lamps! Lamps!! There are lamps everywhere. Every body has got a lamp. It is respectable to have a lamp. Time was when nobody would have borne a lamp without the oil. It would not have paid. But now the lamp of profession has become an appendage of respectability. This is the great day of *lamp-bearing*; but withal, the oil is sadly disproportioned to the lamps. Everybody must carry a lamp, the young, the old, the rich, the poor. And, moreover, these lamps are *gaudy*, and often imposing in appearance; and the danger greatly lies in giving that attention to them which should be given to the oil. Most of us are *lamp-bearers*; but are we *oil-burners*? We profess Christianity, but is it in us an illuminating, warming, vital power? We presume none of us have defiantly rejected Christianity. We should not like it to be thought of us that we disbelieve the Gospel of Christ. We do not doubt its truth, its divinity. On the contrary, we receive it, and profess it.

This is well so far. But when it stands alone, as it often does, it is terribly wrong. Remember how sadly possible it is to have the lamp without the oil. Many there are we fear who confound the one with the other. Though nothing is more distinct than these, and different in substance, yet they are often confounded. Profession goes for possession, confession for faith, indifference for consent, education for religion, the lamp for the oil. No truer description of a common occurrence during the gospel dispensation could be given than this substitution of and satisfaction in the appearance for the reality, the shadow for the substance. "They that were foolish took their lamps, but took no oil with them."

But we are taught a more solemn truth still, namely—

II. *That when the bridegroom cometh, there will be found some who will not be prepared to receive him, because they will discover that they have no oil.* No one was allowed to join an Eastern marriage procession *without a light*. The lamp was not enough. There must be oil. *So at the coming of Christ it will be found that nothing except genuine religion will entitle us to his notice and favour.* "Not every one that saith unto me, Lord, Lord, shall enter," &c. "Many will say to me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." How startling the truth! *There will be preachers in this condition, those "who have prophesied in his name."* They will adduce their labours as a reason for acceptance. But this alone will not do. There must be oil, grace, personal religion. A life-time given to the preaching of the gospel constitutes a gaudy lamp of profession; but this is worse than nothing without the oil. O God! have mercy. Others will say, "Lord, look at our lamp, 'have we we not in thy name cast out devils, and done many wonderful works?'" How awful the thought that persons of the primitive, miracle-working age, who in their own supernatural gifts had a vivid, personal attestation of the Divine authority of the gospel, should be lost. O, what an amount of evidence the poor heart of man, led away by Satan, will resist! Ability to do "wonderful works," yea, even, power to work miracles, does not suffice alone. "I will profess unto *them*, I never knew you," &c. Many there are who deceive themselves now, but it shall not always be so. They will be undeceived. Content to dwell amid the darkness of an untrimmed lamp, they see not their danger. But, under the searching eye of Omniscience, they will learn to their eternal dismay that they have not been safe though satisfied. But, what is most startling of all, some will not be undeceived till it is too late to repent. Their trifling with sin, their indifference, their self-satisfaction, their irresolution, their unbelief, prevent them from faithfully searching their hearts, and discovering their true condition. They have concluded that they are secure, and that without any warrant whatever. They exhibit no genuine signs of repentance, and faith, and decision. Every day the matter grows more alarming, because their ease is assuming the form of an irresistible habit. And oh! is it not probable that they will not realize their error till it is too late? Of them may not the prophetic announcement of Scripture be spoken, "Hearing they shall hear, and shall not understand; and seeing they shall see, and not perceive. For their heart is waxed gross," &c.

But, more than this, we learn—

III. *That at the coming of Christ such persons will exhibit an earnestness, which if encouraged in time would have led to their salvation.* The “foolish” virgins are seen to be earnest now; but it is an earnestness that can only end in despair. They, seeing their real condition, seek relief and provision, and that too of those whom a short time before they thought no safer than themselves, and at whom had they faithfully warned them they would have been indignant. So it is, that at the coming of Christ truth shall assert an eternal triumph, and receive the tribute of falseness. In their confusion they find no remedy. At the finally closed door they knock in vain. “Verily I say unto you, I know you not.” “Because I have called, and ye refused,” &c. “Then shall they call upon me, but I will not answer: they shall seek me early, but they shall not find me; for that they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices.”

Is it so that this is not an exaggerated description of a scene that will be enacted at the great final day? Is it true that there will be such persons as these, who, wringing their hands in despair, will call upon the rocks and hills to hide them? Is it true that at the announcement of the coming of the bridegroom some shall rise to everlasting shame and contempt? And is it true that some of you bid fair to swell that number? Then, for your own sakes, you are called upon to awake; and secure *at once* the oil of grace. Do not say, “My Lord delayeth his coming, time enough yet.” “In such an hour as *ye think not* the Son of man cometh.” What if, as in the case before us, he *should* come before you anticipate? *What then?* Where is the imagination that can conceive of your despairing agony? Where the tongue that can portray your doom? And, besides, to remain in your present state is to guarantee being at last shut out, even if the Lord do delay his coming. Make *sure* work by receiving the oil of grace *now*. Jesus gives it you. Have faith in him. “His name is as precious ointment poured forth.” In him there is all you need. And ye saints of the Most High, replenish your lamps often and freely by application to Christ; keep them ever trimmed, and burning, “for your salvation draweth nigh.” Hear ye not the first footfalls of the bridal procession, and borne on the wing of Providence, the first accent of the midnight cry, “Behold the bridegroom cometh; go ye out to meet him?”

MEMOIR OF PETER PRIOR.

By J. CHAPMAN.

PETER PRIOR, who departed this life April 27th, 1867, was born May 21st, 1793, in the parish of Tywardreath, in the county of Cornwall; and from the first two years of his childhood he resided at Tywardreath Highway.

As soon as he was able he was employed as a farm servant, and continued in service until about twenty-three years of age. He then went to work at Fowey Consols Mine, where he continued upwards of forty-seven years. As he was trusty and punctual in all his duties, he gained the respect and confidence of his employers, which he retained to the end of life.

Respecting his religious life, he scarcely felt the necessity of a change of heart, until about two years after his wife's conversion; he then felt it his duty to give his heart to God, whose Spirit was powerfully striving with him. He was at first shy in making known his impressions; but at length, feeling silence to be intolerable, he opened his mind to his wife, and a few pious friends. "When mother" (for such he called his wife) "puts the children to bed, and prays with them, and commits them to God's Fatherly care, I often think that, if she were to invite me, I would join her in her devotions; and that I should then enjoy more peace of mind." They encouraged him to put his whole trust in the merits of Christ, for a present, full, and free salvation, and advised him to join God's people. He at once joined the Wesleyan Society at St. Blazey Bridge—of which Society his wife had been a member from her conversion. He soon ventured his soul on Christ, and

"As soon as his all he ventured
On the atoning blood:
The Holy Spirit entered,
And he was born of God."

He continued with the Wesleyans for about six years, when something occurred which led to the separation of several from the Society, among whom were Br. Prior and his wife. This occurred October 4th, 1833. Br. Prior, his wife, the late Br. Pearce, and several others joined our Society at Highway; of whom the greater number have fallen asleep, in Christ.

Br. Prior, not being very excitable, had but little sympathy with what are commonly called noisy meetings, notwithstanding, his piety was of the highest type, manifesting itself in a consistent life. "He adorned the doctrines of Christ his Saviour." He greatly loved all who love the Lord in sincerity; but he especially loved his class-mates. When those friends joined the Society at Highway, it was rather low, and the accommodation for the preachers not very good; Br. Prior and his wife at once gratuitously provided a comfortable home for them, (and that home is still open, upon the same principle). The family were delighted with the society of the preachers, and greatly profited by their influence, prayers, and instructions.

Br. Prior joined the Tuesday night's class, and continued a member of it to the end. He was never officious, but was always ready to do what he could to help on the cause of God. He always had to be compelled in love to take office; and, when holding it, he esteemed others more fitted for it than himself. In 1856 he was appointed leader of the class in which he met. He at first, on account of its responsibility and importance, shrunk from it, considering it to be too high an office for him; but, by the encouragement of the class and the help of God, he persevered in the work, and it prospered in his hand. God visited the class in an especial manner, and they went on their way rejoicing. From that time, Br. Prior entertained different views and feelings respecting religious excitement. He saw and acknowledged, that, generally speaking, it is the work of the Holy Ghost, and, instead of suppressing, he rather promoted it. He urged his class to seek greater measures of God's love. "Prove for

yourselves," he would say, "the power of the blood of Christ, God's Son, to cleanse from all sin." The harmony and love that prevailed in his class left no room for contention, or anything of the kind.

"Meek, simple followers of the Lamb,
They lived, and spake, and thought the same."

He always greatly delighted in his class-meetings. Of them he could say—

"I have been there, and still would go,
'Tis like a little heaven below."

He never neglected family duties. Every day, if possible, he would gather his family around him, and pray with and for them. He was regular in his attendance at the house of prayer; and liberally supported God's cause. He always laid aside God's portion, and gave it to the leader or steward without troubling them to ask for it. In this respect he was an example to many. His home was a little palace of contentment and love. Christ was its constant guest. He was a kind husband, an affectionate father, a good neighbour, and a true friend.

As a rule, Br. Prior enjoyed good health, scarcely knowing what sickness meant, until the year 1862, when he was visited with a paralytic stroke, which he bore with great patience and resignation; he was never heard to murmur or complain. He relied upon the fact that—

"God is too wise to err,
Too good to be unkind;"

and often remarked, "We shall all have something to bring us to the grave." He resumed his labour after a month's affliction; and continued to follow it until October 15th, 1864, when he was again visited with a seizure, which ended his days on earth, after two years' and a half severe suffering. After this attack, he was never able to help himself, his right side being completely paralyzed. He however lived

"The blood to show,
Which purges every stain."

His child-like simplicity, patience, and submission were truly admirable. When assailed by temptation, or depressed by a sense of his unworthiness, he would call upon God, and plead His promises. He would cry, "Help, Lord! help, Lord! Hast thou not said, 'He that trusteth in thee shall never be confounded?' Make me meet for dwelling in thy glorious presence." The friends who visited him often remarked, "Br. Prior relies upon the promises of God, in full assurance of eternal life." Often, when they began to quote a passage of God's truth, he, with an overflowing heart, through being so familiar with it, would conclude the quotation. He took great delight in reading God's word. To his soul it was sweeter than honey or the honeycomb. "It was a lamp to his feet, and a light to his path." He greatly delighted in the following passage, "When he shall come to be glorified in his saints, and to be admired in all them that believe." During his illness, he read through three times Watts' "World to Come." In his affliction his blessing and praising God continually,

and never murmuring nor complaining, was a grand testimony to the blessedness of Christianity.

His affliction was so severe, that at times his mind was carried, but it was always into the land of Beulah, and sometimes on the very summit of Mount Clear, for at such times his soul seemed to bask in the very glory of heaven. He sometimes imagined himself engaged in his old and much loved Christian duties, and then he would call upon God for help. On one occasion, he said to his wife, "He that knoweth his Master's will, and doeth it not, shall be beaten with many stripes." She asked him if she neglected any duty. "No," said he, "but I am going to Tywardreath to preach from that text."

Br. Prior would often say, "I have a good mother, doing all she can to make me comfortable; and God giveth her strength to do it." About a fortnight before his death, he took his bed; and from that time, his body rapidly sunk, but, as the outward man decayed, the inner man was renewed day by day. His constant cry was, "God is the strength of my heart, and my portion for ever." "Thou shalt guide me by thy counsel, and afterward receive me to glory."

A few days after he took his bed, he said to his wife, "I have seen two bright and beautiful stars, at the foot of the bed." She said, "Perhaps they are angels, for the angels of God do attend his people." "Were they, I wonder," said he, and his soul seemed to exult at the thought. To a friend, who called at the time, he related what he had seen. He favoured Sister Prior's opinion; and while praying together, God seemed to confirm the idea, by baptizing them with the Holy Ghost and with fire.

The following evening, after silent meditation, he said, "I have seen another star, which was larger and brighter than the first two, or than any I ever beheld on a clear moonlight night." The day after, (five days before his death) his wife on perceiving him smile, and looking more happy than usual, asked him what he saw. He said, "It is something very pretty, mother, I think it is the Holy Ghost." "What!" she said, "the Holy Ghost in your heart." "Yes," he said, and then repeated that beautiful verse,

"Come, Holy Ghost, for thee we call,
Spirit of burning, come."

After this his voice began to falter, and he could only at intervals speak aloud.

Two days previous to his death, the writer, who had enjoyed many a blessed season with him during his affliction, was about to leave without praying with him. He would not permit this; and we found that

"The room where the good man meets his fate
Is privileged beyond the common walks of virtuous life
Quite on the verge of heaven."

Of a truth, it was good to be there. He never spoke aloud after this, but was often heard softly saying, "Wash me, Lord—wash me, and I shall be clean." The last two or three days, his mind was bright and clear, and his soul remarkably happy. The day before his death, a kind friend called to

see him, and took a blessed farewell of him. That friend was perfectly convinced that his soul was fully ripe for eternal glory. His heart was constantly engaged with God; and he felt God eminently and gloriously near. On the last night, while several friends were with him, the Lord gave him strength to turn his face towards them; and to their great surprise, he lifted his arm towards heaven, and kept it up for some time, in token of victory. He did this three times following: and about a half-an-hour after, he again lifted his arm three times. Shortly after this he fixed his eyes upwards, as if gazing upon some lovely object; and thus passed triumphantly away to be for ever with the Lord.

“O may we triumph so,
When all our warfare's past,
And, dying, find our latest foe
Under our feet at last.”

His death was profitably improved, by Mr. T. C. Penwarden, whom he much respected, from Revelations xiv. 13. “And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.”

Br. Prior has left a widow and two children to mourn his departure; “but they sorrow not as others who have no hope.” May God help the family, the writer of this memoir, and all its readers, so to live as to meet in heaven. Amen.

MEMOIR OF MR. THOMAS DAVIES.

“If our warfare be laborious,
Soon the strife will reach a close;
Rest is sweet, secure, and glorious,
That from prosperous warfare flows;
Doubly precious
After labour is repose.”

The members of the Bible Christian societies, who were the chief supporters of the cause and office-bearers in our early history, are rapidly passing away to the rest. It is pleasing to the writer, whose personal acquaintance with this work of God reaches back to the time of its commencement, upwards of fifty years ago, to find the names of many of these persons recorded in the Magazine from time to time as they pass away to their rest;—recorded as having “kept the faith,” and by the sustaining grace of Christ fought their last battles with the enemies of their salvation, won their final victories, and entered into the rest which remaineth for the people of God.

Some of those servants of Christ, we notice, pass from earth to paradise in distant lands to which, in the order of Providence, their steps have been directed; some from our own spiritual enclosures in the Mission field; and some from the spiritual sheepfolds of other denominations where they had found pasturage, and of whose early associations honourable mention has been made in the periodical literature of those bodies of Christians; while others fall asleep among their kindred near the hallowed scenes and

early associations of their Christian life. The subject of this memoir belonged to the latter class in the household of faith, the family who in heaven and earth are named. He died in the same locality where God converted his soul, and in connection with the same Christian society to which he united himself when brought to the knowledge of the truth.

MR. THOMAS DAVIES, Sen., died at South Hill, Stoke, Devonport, in, as nearly as can be ascertained, the eighty-second year of his age; having been about forty-six years a member of the Bible Christian Society in the town of Devonport, or Plymouth Dock, which was the name of the town when he joined the church.

Mr. Davies was a native of Olovelly, North Devon, where he was brought to the trade of a shipwright, and where he continued to reside until he was entered in the Devonport Dock Yard, about fifty-five years ago.

The preachers who are spoken of as having been instrumental in the enlightenment and conversion of our departed brother, were, William Lyle, Samuel Smale, Sarah Cory, and Betsy Trick. The worship was carried on at that time in the chapel, Princes Street Ope, where he became a member, being admitted into the Society by William Lyle. Mrs. Davies, who survives her husband, joined the church about the same time. They have been for many years the oldest members of our Society in Devonport. Mr. and Mrs. Davies, on becoming members of the church, became also liberal supporters of the cause, then in its infancy; and their house also was opened for the entertainment of the ministers who laboured among them—indeed they became proverbial for their hospitality.

At one period in its early history the cause at the little chapel was rather low, some of the social means of grace, especially, were thinly attended, and our brother's mind became exercised about continuing to worship there. Indeed he expressed himself as being ashamed to be seen with so few around him, when persons, as was sometimes the case, would look in to see who was there. But he was encouraged by Mrs. Davies to persevere, and shortly after his mind became impressed with the sentiment that it was his duty to do so; that God had called him to abide by the choice he had made, and do his best to support the infant cause he had espoused. Hesitation and doubt were removed, and whether the attendance was large or small, his way was clear and plain. It seemed to him, I am informed, as though a voice had spoken. Its utterances were distinct to his inward ear, and to his perceptive faculties the import unmistakably was—"Go forward."

Our departed friend was for many years Society Steward, and in course of years Circuit Steward likewise, in which offices he was found faithful, and made a great blessing to the Church. His urbanity and manly bearing, the eminently Christian spirit which he manifested in business meetings, his general satisfaction with the stationed ministers, and his cheerful readiness to co-operate with them in their endeavours to extend the kingdom of Christ, rendered him a most valuable office-bearer in the circuit. But his principal sphere of evangelical labour was that of a prayer-leader, in which he had power with God. For a series of years he greatly assisted in keeping up the prayer-meetings at King Street Chapel. Week-days and Sundays he was punctual and regular in his attendance.

Diligent in business, he was also fervent in spirit, serving the Lord. King Street Chapel is only a short distance from the place of worship formerly occupied in the "Ope;" and beyond that extension and enlargement, this zealous servant of Christ lived to see Mount Street Chapel purchased, situated also in the town of Devonport, and a new and elegant Chapel at Morice Town, both of which interests extended from the King Street Society and congregation—extended, in fact, from the two or three gathered together in the Name of Christ as before described in the early days of the society's existence! Looking at the matter from our standpoint, it is not at all unlikely that had the utterances of Sister Davies, advising her husband to continue his attendance, been the opposite thereof when he hesitated, or even less expressive, the church might have been deprived of his services, the progress of the work of God retarded, and the accomplishment of much good prevented. Turning points in the histories of Churches, as well as in the histories of individuals, are often fraught with consequences of which the parties concerned can form but very inadequate conceptions, and to which indeed they are often altogether oblivious.

Our departed brother was very diligent in attending the means of grace, generally, and likewise adopted the plan of taking his children with him on all suitable occasions. As years rolled on, his zeal in the cause of Christ, and his diligence in religious exercises, seemed in nowise to slacken, and when ultimately prevented from attending the chapel any longer, he delighted in reading the Scriptures, in hearing them read, and in singing and prayer. In this state of mind he continued after he was confined to his bed, which was nearly three years. In his day, Mr. Davies had ranked among the strongest and most powerful men of his class; but now the declaration of Holy Writ—"The strong man bowed himself"—became strikingly applicable. He lingered on in great physical weakness and prostration, and for months before his decease became entirely helpless. But he was blessedly resigned to the will of God; and when reminded by a friend of the long continuance of his affliction, replied, "All the days of my appointed time will I wait till my change come."

Having been acquainted with Br. Davies for many years, and having frequently visited him in his long confinement to his home, I have often witnessed the grace of God displayed in his religious attainments, and rejoiced with him in giving glory to the God of our salvation. On one of my visits to him while he lay in bed I was led to repeat and sing the following verse,—

"Till glad I lay this body down,
Thy servant, Lord, attend;
And, oh, my life of mercies crown
With a triumphant end."

He became much interested in these words, and the sentiments contained in them; they were new to him, and very descriptive of his spiritual musings, of his wants and wishes; and he requested his little granddaughter to write down the verse that he might commit it to memory. It proved to him from time to time consolatory and refreshing, and he frequently repeated it as a favourite utterance in his religious aspirations.

There was one circumstance which proved peculiarly gratifying to this aged and afflicted servant of Christ. His weakness and helplessness had become very great. "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years"—which was literally his physical condition—"yet is their strength labour and sorrow." Under such circumstances the visits of his son, Mr. Thomas Davies, jun., who resided at Plymouth when at home from sea, were now more than ever desirable. The ship in Her Majesty's service to which he belonged was abroad; but at length the probable time of her return home was announced. The news to the aged father was very gratifying; and yet there was but little hope that he could survive so long; but contrary to expectation he lingered on, and on, until the joyful meeting took place! He then said, "I have nothing more to do but to die." Several weeks, however, passed away before the closing scene. During this period his mind was kept in peace. His trust was in the atoning blood, in the Lamb of God who taketh away the sin of the world; remarking in the language of a young friend who died in the Lord, with some of whose sayings he had been brought acquainted,—"*I must do as she did, take a firm hold of Christ.*"

In conversing with his family about his departure from this life, our departed brother would sometimes express a degree of fear at the idea of falling into the embrace of the destroyer, notwithstanding his unshaken confidence in Christ. The features of the enemy were hideous and affrighting, though the sting of the scorpion was extracted. But as his end was approaching he said to his daughter, referring to his former conversations on the subject,—"*I don't fear death as I did, I am not so timid as I used to be.*" She remarked, "*I am glad to hear it, father, I trust the sting of death is taken away,*"—to which the departing saint replied,—"*Yes.*" The victory was won. "*O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God who giveth us the victory through our Lord Jesus Christ.*"

For some time before his death Mr. Davies speech was scarcely intelligible; his mind would also at times appear to wander. His devoted wife was, a few days before his death, kneeling by the bedside engaged in prayer, and as she supposed without his being able to join with her. She had been praying that the Lord would be with him to the last, and that if it was His will she might have one token more of her loved one's spiritual safety, when she was all at once startled by hearing him speak to her in an audible and intelligible voice, saying, "*I love my Jesus and my Jesus loves me!*" and further added, "*I am sensible now.*" His mind was thus kept in calm serenity, being in possession of a good hope, through grace, of everlasting life. This hope was an anchor to his soul, and being cast within the veil it was sure and steadfast, and enabled him to outride the storms of life in quietude and peace after the labours and sorrows of fourscore years had come upon him. And thus amid the wreck of nature, the crumbling and decay of his earthly house, the soul of this aged disciple was sustained and strengthened until he 'slept his last sleep, and passed away from earth to live with Jesus, with whom do live the spirits of just men made perfect after they have put off the burden of the flesh.

RICHARD KINSMAN.

GLORIOUS GOSPEL VICTORIES, AND SOLEMN WARNINGS.

[From a forthcoming work on "Revivals," by Samuel Crocker; a little work of surpassing interest. We venture to predict great good from its publication, and hope it will circulate by thousands among our friends.]

It was in the year 1842 that I was stationed in the Chard Mission. I greatly admired the beautiful scenery in that locality, but one part was very rugged: so in respect to spirituality there; a few souls loved the Lord Jesus Christ in sincerity and truth, while the greater part of the people were in spiritual darkness; drunkenness, swearing, sabbath-breaking, and other vices abounding to an alarming extent. I felt and cherished a most vehement desire for the awakening and conversion of sinners; I so set my heart upon their salvation that nothing else could satisfy me. The Local preachers, leaders, and many others entered heartily into the work, and God was pleased to crown our labours with success; many found peace with God through Jesus. Scores were added to our numbers.

At S——n about forty were converted. One man, that had lived a very wicked life, while sitting under the word felt it come home with power to his heart, bringing him under deep convictions for sin. So great was his distress that he lay on his bed for many days. Terrible even to look upon was his agony. His bosom heaved as in the pangs of death. The writhings of his "wounded spirit" made the sweat in great drops run down his cheeks. His wife, greatly concerned about him, fearing he would die, hastened to the doctor for medicine; but being a pious man, and pretty well acquainted with the nature of her husband's disease, he bade her fetch the man who made him ill, that he might get him restored. Accordingly I was sent for to pray with him. I went, told him there was a Physician who could heal both body and soul; knelt down to pray with him, and in his desperate conflicts he attempted to strike me; but while prayer was being offered for him his pangs ceased; body and soul were set at liberty. His countenance was changed: with joy beaming in his eyes he lifted his hands, exclaiming, "Out of hell, and into heaven! Out of hell, and into heaven! Glory be to God, he has pardoned all my sins! Glory! Glory! Glory! Hallelujah!" This was indeed a brand plucked from the burning.

Three young females, who were brought to the Lord in that revival, died happy in a Saviour's love. The youngest of them selected as a text for her funeral sermon the words, "He weakened my strength in the way; he shortened my days," Psalm cii. 23. Reader, remember the command of the blessed Redeemer, "Be ye also ready."

During this revival we had persecution. Satan roared like a lion. Some people wonder when we talk of persecution now. Alas! were Jesus Christ to come again from heaven, He would be treated as formerly; and all who go forth to preach the gospel in His spirit must expect something of the treatment which His apostles had to endure. An infidel often annoyed me. While I was preaching in a cottage one night, he stood at the door, having a loaded gun in his hand, and swearing that if he could see me outside, he would shoot me. Another time, as I was walking along the street, he and some of his wicked companions were standing at the public-house door, the place where such delight to resort. He gave utterance to fearful

language, and among other things said he would "like to have the taking off of that man's head who wears the cloak." On another occasion, as I was passing before the yard gate, he shouted, "*Bacon-eater!*" I replied, "*I never ate any of yours, sir,*" which rather mortified him. Sometimes what he did not like to say and do himself he put others to say and do for him. But before I left that station he died a most awful death. Previously, he acknowledged that the people he had been persecuting were right. During his last struggle no one could stay in the room with him. Oh! "the sting of death!" How dreadful the remorse it causes!—that remorse the first pangs of hell—the prelude of eternal torments. To that dying infidel death came with tormenting "sting"—his own sin, unpardoned, unrepented of. Reader, never despise the holy things of God. "Beware, lest that come upon you which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."

The Lord visited H—e in a most remarkable manner. Many were enabled to testify that God for Christ's sake had pardoned their sins. One person, who had been a backslider about twenty years, was restored to the Divine favour—blessed again with "the joy of His salvation."

A man, whose wife had found redemption in the blood of Christ, threatened to punish her if she persisted in going to the meetings. Un-awed by his threats, and trusting in God, on the very night that her husband was going to use her ill she went to the house of prayer. Influenced by some motive, he came to the door where the preaching was; the word reached his heart, and he repaired to his home in deep distress of soul. When his wife returned she found him a praying instead of a swearing man. The next day he went to his labour, but could do no work. In the evening he came to the revival meeting. The power of God was so gloriously manifested that I had to leave the desk and pray with the penitents, this man among the number. Like the jailer, he trembled, fell on the floor, and cried, "God be merciful to me a sinner." Through the precious blood of our Lord Jesus Christ, he found pardon, and went on his way rejoicing in the God of his salvation. Because his enjoyments were very great, the people gave him the title of "HAPPY JEM."

In that village we have now a nice little chapel. I had many names given me in that place, among others that of "FIRE-MAN," with which I was much pleased, because I loved the holy fire. Precious to me were the words of the Lord, "The fire shall ever be burning upon the altar; it shall never go out."

One memorable Sabbath, about this time, I led a class and preached in the morning from, "Have faith in God," Mark xi. 22. The Lord watered His people with "showers of blessings." Spoke in the afternoon from, "One thing is needful." The word was with power, and many tears were shed. Preached in the evening from, "While the king sitteth at his table, my spikenard sendeth forth the smell thereof." Administered the sacrament, and a most blessed influence was felt. Some lay powerless on the floor, while others shouted for joy. Glory be to God.

A few days later I visited many sick people. Some were ripening for glory, others for destruction. What a contrast between saint and sinner in

sickness and death, one going from evil to good, the other from good to evil. When a saint leaves the world his flesh returns to dust, his spirit to rest; when a sinner leaves it his body goes to be consumed by worms, his soul to be tormented by quenchless flames.

One night early in May, after preaching in the Holy Ghost, sinners weeping and one finding peace with God, I slept in a cottage at L——n. At midnight, shrill human sounds falling on my ear, I awoke, got out of bed, and through the window asked, "Who is there?" "Please come down," said a quivering voice, "there is a woman dying, and we want you to go and pray for her." Hastening down, I accompanied them to an house where I witnessed an appalling sight. The friends of an aged female outstretched and struggling with death, after having lived more than seventy years in sin, were weeping all around. I said to her, "You will soon be in eternity; give now your heart to God. Jesus is 'able to save them to the uttermost that come unto God by Him;' able and willing to save you: believe in Him." Said she, "*It is too late!*" I replied, "No! you are not in hell yet." I tried to pray, but the heavens seemed as brass; God would not hear. She went into eternity, saying, "*Too late!*" How terribly true the passage,—"*He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy.*"

Not long after I visited others in affliction. One, an aged and very happy female, said the Lord would *ferry her across the swellings of Jordan*, and that she was ready and waiting to go. Such was her mode of expressing her ideas of the buoying power and all-sufficiency of dying grace. She died in the full triumph of faith—died praising the Lord.

THE DEBT ON THE MISSIONARY SOCIETY.

CIRCULAR TO THE QUARTERLY MEETINGS.

DEAR BRETHREN,—We are grateful to find, from communications in the Magazine and from other sources, that the anxiety of the Missionary Committee concerning the heavy debt on the Society is shared by many of our friends, and that several liberal offers have been made. As we are convinced that the object is attainable, we have resolved on bringing the matter before the Quarterly Meetings, as the most likely way to secure the co-operation of all our friends.

It is exceedingly desirable to raise the additional 1/6 per member required this year by larger Donations, or Donations from a larger number of friends, and by greater diligence on the part of our Collectors, in connection with our Public Meetings, that the way may be clear for a vigorous effort in behalf of the Jubilee Fund in accordance with the recommendations of the last Conference.

But if the proportionate part for any Society or Circuit is not thus raised, we beg to remind you of some of the Plans that have been proposed for raising the sum required.

Let the members be solicited to subscribe 1/6 extra, on an average, in one sum, or in smaller sums, weekly or monthly—the richer members contributing more, but all to do something—until each Society has raised its part; or let the Members and Sunday Scholars be urged to bring a New Year's Offering, and, if that should not be sufficient, subscribing monthly afterwards, until the required sum for each Society has been obtained.

Or, if this be not practicable, let *eight* collectors to every *hundred* members be appointed, who should be requested to continue their efforts until they had collected £1 each on an average.

And if this expedient failed, a large Circuit Tea Meeting might be held, and Donations solicited from our more wealthy friends.

Though our calculations have been based upon the number of members, we believe many persons in the various Congregations, and other friends would gladly assist in such an effort.

The Mission Circuits could do their part by consenting to forego their claim this year to a portion of their Grants.

We now earnestly ask you, dear Brethren, to pledge yourselves as a Circuit to raise, in one way or another, or by combining two or more of the plans suggested, or in some other way more suited to your local circumstances, your part of this Debt. We have not much fear of those Circuits which have hitherto been most liberal coming behind now; but we hope to witness a universal and spontaneous manifestation of zeal and liberality, and that none will excuse themselves from taking their full share in this work. If, however, some are found wanting in the day of trial, the right-hearted and the true must not yield to discouragement, and refuse to do what they can.

The Pastors are requested to forward a copy of the Resolutions of the Quarterly Meetings to the President immediately after the Christmas Quarterly Meetings, as we wish to have the pledges published in the Magazine for February.

F. W. BOURNE	}	GENERAL SUB-COMMITTEE.
T. P. OLIVER		
J. THORNE		
M. ROBINS		
J. HINKS		
W. GILBERT		
W. LUKE		

CONTRIBUTIONS TOWARDS THE DEBT.

The following Donations have been already promised:—

	£	s.	d.
A Friend, (Bideford Circuit).....	50	0	0
Mr. Joseph Yeo (Devonport Circuit)	25	0	0
A Friend at Plymouth, through F. W. B. (Ditto)	1	10	0
Messrs. F. and W. Ash, Newport, I.O.W. (if the Debt be paid)	5	0	0
Mr. W. Ward, Merton. (Hatherleigh Circuit)	5	0	0
— W. Higman and family (Ditto)	1	0	0
— N. Miller, Dolton, (Ditto)	0	5	0
A Friend, through James Thorne	3	18	0
Mr. I. B. Vanstone.....	1	1	0
— W. Calloway.....	1	0	0

The following Circuits and Societies have pledged themselves to do their part.

CIRCUITS.		
Exeter.		South Devon (if the debt be paid).
Torquay and Dartmouth.		Elham (including £1 from Br. Calloway).
Shanklin (if the Debt be paid).		SOCIETIES.
Crondall.		Mount St., Devonport Circuit.
Guernsey.		Appledore, Bideford do.

Intimations have been received from friends in several places that they have done, or will do something; but we are anxiously waiting for definite information.

Correspondence.

ARE THE MISSIONS DOING THEIR UTMOST TO BE SELF-SUPPORTING?

MR. EDITOR.—I am not aware of having anything to *qualify*, respecting my statement at the Conference referred to by Br. Johns. I think, however, that Br. J., and those other friends "*on whom the remark is operating so painfully*," must be in error as to the expression then used, and its legitimate meaning. I could not with my present knowledge of the matter have included the Circuits as a whole, on the one hand, or the missions on the other: nor yet the people individually in either case. I cannot now charge my memory with the exact words, but am inclined to think, "*In many instances*," was the expression used, and that expression I am prepared to substantiate. In most of our Circuits there are persons who only give of their abundance; and if they were to give three times as much it would be no sacrifice to them—they would still have the luxuries of life: there are others, many of whom I am acquainted with, who have to use rigid economy and exercise great self-denial, to support, as they do, the cause of Christ. My remark was not confined to the raising of Missionary money, as Br. J. seems to intimate, but to the work as a whole—the raising of money—the enlargement of the stations by taking in new ground—the lessening of the grants—or doing with less Itinerant labour, so that the stations may become self-supporting. If I had been without strong evidence in favour of my position, Br. J's. statement would have supplied me with it. How many of our Home Missions with small chapels, small congregations, and small societies, have double, and in some cases treble, the amount of Itinerant labour, to what most of our Circuits can command, with much larger chapels, congregations, and societies: and by whom the bulk of our Missionary money is subscribed? Nor is it

new ground, as some of them have been worked for twenty, thirty, or even forty years—have received from the Mission Fund hundreds of pounds, but are no nearer to self-support now than they were when taken up—nor yet so near—if the amount of grant speaks anything. In my view, it is a very trifling affair to raise £10 or £20 Missionary money while the station is drawing £40 or £50 from the Parent Fund without any extension of the ground—and sometimes worse than this, even giving up of places which had been previously occupied, and a consequent lessening of membership and labour. Many of these stations have had large and repeated grants towards freeing their chapel debts; with flattering prospects held out to the Committee (almost amounting to an engagement) that in a very short time they would become self-supporting. Many years have since passed, and they are apparently no nearer to self-support. I would never complain because my neighbour has a grander house, or better furniture, or a finer coat, or a much larger sum to live upon, than I have; or that he can rest half of the week, while I have to labour the whole of it, provided he supplies the means himself; but if after I have helped to provide these things for him, he comes to me and says, "You must continue to subscribe, year by year, towards keeping me in this position," I naturally turn round and say, "I am quite willing to help my destitute neighbour, and set him upon his legs; but if after you have received so much you would still enjoy your luxuries, you must bestir yourself and pay for them."

The circuit referred to by Br. J. can be quickly disposed of, as no one would hesitate to pronounce it, a thorough want of interest, in both preachers and people. The liberality

of the people in Scilly, in contrast with the circuit mentioned, is according to Br. J. a matter for great exultation; "*a grand set-off to my statement at the Conference.*" But looking at it apart from the circuit, is it after all so very wonderful? Here is a station which received last year a grant of £40 from the Missionary Society—enjoying wholly and entirely the labours of three Itinerant Preachers, being under the excitement of having Br. J. with his well-known talent and eloquence, (I speak it without flattery) and another good brother as a deputation; and by the bye, a Local brother to accompany them from Penzance;—with at least seven Sabbath services, and three Public Meetings, resulting in the wonderful sum of £22 7s. 3d. With due respect to the preachers and people in Scilly, I am glad Br. J. did not think this was "*doing their very best!*"

As a "*set-off*" to Br. Johns, I could point him to a circuit and a mission, and if any difference the people in the mission are better off than in the circuit, while the circuit with nearly 30 members less has raised nearly £40 more, taking the grant to the mission into the account, and I maintain that this is doing little compared with the circuit.

My deep conviction is—and I am not alone in it—that the time *is come* when the grants to our Home Missions must be annually lessened and after a given number of years cease entirely; and if they cannot rise to self-support with two preachers, they must be satisfied to do with one. Liberal grants ought to be made to mission ground newly taken up, and continued until matters are fairly set a-going; but if they are always to remain in financial babyhood, or to continue paupers on the Mission Fund, how are we to overtake the outstanding population at home, or to do our part in sending the gospel to the teeming millions abroad?

No doubt some will censure me for these remarks. I will only say they are not made to provoke controversy, but in defence of the statement referred to. My statement was not made in a public meeting but in

the Conference, where any of the brethren, who were able, had an opportunity to refute it; but, as I am now challenged in print, I have no alternative but to reply in the same way. Much more might be said, and if the above be not satisfactory to the aggrieved brethren I am quite prepared to go further into the subject by facts and figures.

Yours truly,

R. BLACKMORE.

THE DEBT ON THE MISSIONARY SOCIETY.

MR. EDITOR.—Will you allow me to express my delight with the correspondence in the Magazines of the past two months upon the above most important subject, and also to add another word or two. One cannot but admire the determination manifested on the part of some to remove this dead weight of a debt, that we may once more breathe an atmosphere of monetary freedom. This certainly may be enjoyed by following out either of the suggestions presented in your summing up of last month. The more unencumbered and simple the plan adopted, the more prompt and universal will be the response, I judge. Now, I can scarcely say that I have a new suggestion to offer, but with one which has already been presented, I would couple a class of persons, who, I feel persuaded could accomplish this most desirable object in a single month. Have we not throughout the Denomination *Two Thousand young men*, who will pledge themselves to its accomplishment at once? A few nights ago, I attended a public meeting of the London Missionary Society, at which the young men connected with the Congregational Churches pledged themselves to raise the magnificent sum of *Ten thousand guineas* by their next annual audit, to assist in relieving the threatened embarrassment of the above-mentioned noble Society. Among ourselves, surely, "the time for action *is come*." To the class indicated, let me say through you, Young men of the Bible

Christian Denomination, *Two Thousand of you*, will you not at this moment come up to the help of the Lord? Should not the money be at your immediate command, I think I can put you in the way of getting it without delay. Something more than a year ago, an estimable young friend in my last circuit, with a small parcel, put the following note into my hand, which ought to have seen the light ere this as a worthy example for all our young men, viz;—

“Dear Sir,—In order to give something like an explanation of that which is contained within this little parcel, it may be necessary to refer you to the last Missionary meeting; at nearly the close of which you proposed that the young people more especially should try to bring a half-crown, or their pockets full, if they choose, to the meeting when next held, and give it to the cause for which the meeting was appointed. The next morning, while at my employ and thinking of the events of the previous evening, what you said came to my mind. It did not take me long to come to the conclusion that I would be laden with one half-crown at least, which I thought might be easily obtained by subscribing three-pence every month during the year. This would, of course, amount to three shillings in twelve months; and thus not only secure the half-crown, but six-pence extra, which, if you will, you may call interest. But God soon opened the way for more. An acquaintance of mine, who was present at the meeting, was no sooner informed of my intention than he approved of it, and said he should like to do the same, observing that it would not be amiss to ask others who are familiar with us, to do likewise. Accordingly I asked, and, to my great delight, one and another gave their consent, until the number amounted to something like nineteen. It was then agreed that I should gather in the money every month. Some, however, discontinued subscribing after a month or two, else the sum would be larger. I felt sorry and in some measure disappointed when they did so, but I determined to get what I could, and as the meeting is held a little earlier this year than last, I have now to present the half-crowns of some, and the broken half-crowns of others—amounting in all to £1 11s. 3d.

“I will endeavour to procure as
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much the next year; at least, if spared, I hope, to make sure of my own half-crown.

“Yours respectfully,
Landport. “W. H. MARRS.”

I now venture to urge upon every young man an unhesitating compliance with the appropriate and imperative precept, “Go thou and do likewise.” “Further, here is another Divine message for you and a reason for it,—“I have written unto you, young men, because ye are strong.” Now is your opportunity to shew yourselves equal to the demand. Let each young man give, or become responsible for *a guinea*, and then the Treasurer will not only be free from burden, but have a snug little sum to extend our operations as Divine Providence may open the way. To every class of workers among us, may I add, let *duty* and *privilege* incite you to strenuous effort in behalf of our Missionary Fund, then at the end of the year a grand total will be produced which will astonish even the most sanguine.

Without trespassing further on your space, I will close by saying, as I still claim a standing among the class specified, and as I court the honour of doing what I can to extend the cause of Christ, I will pledge myself to be responsible for *a guinea*, with the hope that you may soon be able to enrol the names of the needed *two thousand volunteers*.

Yours very truly,
I. B. VANSTONE.

DEAR BROTHER.—I am pleased that so many are interesting themselves with regard to the debt on the Missionary Society; and am highly gratified to learn that one friend in my Circuit has been concocting a scheme by which the debt may be easily removed, if heartily and unitedly acted out. It is possible that there are some among us in our several societies who are disposed to entertain hard thoughts in reference to the conduct of the Committee, and are ready to say they have not acted discreetly in allowing such a debt to be incurred.

If so, it may not be amiss for such

persons to ask themselves the question, Whether they have contributed to the funds of the Society as their circumstances—the claims of God—and the necessities of mankind demand.

It occurred to me the other day, when reading the Report of a large and influential meeting held in connection with the "London Missionary Society"—the object of which was to form an association of young men as an auxiliary to the Society, with a view to secure their co-operation in raising £10,000 to aid the Society in carrying out efficiently its great work in the evangelization of the heathen world—that if we could enlist the sympathy and co-operation of our young men and young women, so as to induce them (1,000 of each sex) to be responsible for £1 each as an additional sum beyond our ordinary Receipts—and for the effort to be continued yearly—we should then have the present debt removed by next Conference, and with increased resources the Committee would be able to extend and consolidate their operations both at home and abroad.

The expenditure of the "London Missionary Society" exceeds its income by upwards of £20,000 annually; but so far are they from withdrawing any of their agents, or lessening their expenditure—they boldly and confidently appeal to their friends, for increased liberality and new organizations by which their exchequer may be enriched, and their influence and power for good among the nations of the earth greatly augmented.

It is a matter for deep and painful regret that, notwithstanding the very liberal offer of £100 a year, from our friend Mr. Oummings in Ceylon—towards a Missionary being sent by us to that Island—the Committee are compelled from its straitened financial position to forego for the present the pleasure and the honour of acceding to such a generous request.

I am pleased to be able to say that some of our Societies have engaged to raise their share towards

paying off the debt according to our friend Vinson's plan—and I shall do all I can to induce the remaining Societies to do their part also. If, however, we succeed as a Circuit in raising our share of the debt, our friends will evince the spirit of the Macedonian churches, spoken of by Paul, 2 Corinthians viii. 1, 2.

I am instructed to say by one friend among us, that as he expects the Societies generally will exert themselves nobly in this particular, he will have pleasure in giving the sum of £50 at the end of the year.

Yours truly,

W. GILBERT.

MR. EDITOR.—I have waited anxiously to see what would be said in the December Magazine respecting the Missionary Debt, before I wrote to inform you of the plan adopted by us to help to pay off the Debt. At the Missionary Meetings recently held, the suggestion of Br. W. Higman was brought before the people. The idea of going without a breakfast was not very favourably received, but the plan of one penny per week, for eighteen weeks, met with a hearty response. At one of the meetings, a person said, "I will give twopence per week, provided twenty more give one penny per week each for the same period." A lady also said, "I will give threepence per week on the same condition." The number was secured before we left the chapel. Since then I have given a book, containing the names of the subscribers, to a young lady who has kindly consented to call upon the friends once a week for their subscriptions. The person who promised the twopence per week has paid the full amount. Various proposals have been made, but I would suggest that every preacher adopt the plan which he thinks is most likely to succeed. It matters not which of the proposals, or whether any one, is adopted, so long as the object is secured. The plan which works well in one circuit might not in another. The one adopted by us is the most likely to succeed in this Mission. My intention is to canvass for subscribers: non-members as

well as members will be invited to become subscribers. I find some of them very willing to help. They are deeply interested in the affairs of the Connexion, and are ever willing to help in time of need. We have begun. Between thirty and forty persons have already promised to pay one penny per week for eighteen weeks. Let the whole Connexion arise, and with a long pull, a strong pull, and a pull altogether, this great mountain will be entirely removed. W. W. A.

MR. EDITOR.—I am glad to know that many of our friends are very anxious to pay off the debt on the Missionary Society, and so, I believe, are many others, though they have not written any thing about it. Now, sir, we are called Bible Christians (though I do not like the name very well), yet to be consistent with the name we ought to be out of debt. Some have devised one plan, and others another. One says, Go without breakfast for so long: I fear, sir, too many have to do so already, not from choice, but from necessity. Another recommends that the children be put to work; but will not our regular receipts be much behind in some places if they fail to do their part? And another, that the Mission Stations give up their grants for this year; if this were done, some of the preachers on those Stations must, of necessity, go without their salary, as the friends on those Stations cannot do much more than they are doing. Perhaps the good brother who suggested the plan is in a circuit, and knows but little about Mission work.

I very much admire Br. Yeo for his generous offer, and if his example were generally followed we should soon be out of debt. I know all cannot do as much, but some might give £5, others £10; and if all take the matter up we shall soon remove this huge mountain. My plan would be for each Station in the Connexion to do their proportionate part according to the number of members.*

* It must not be forgotten that it will be found much easier for small Circuits to raise their proportion than the larger ones, especially as many of

I do not say that every member can give 1s. 6d., but some can give much more, to make up for those who cannot; and if all will do that I will engage it shall be done for this Station, if I cannot get it I will give it.

W. CLARK.

MY DEAR BR.—I am *greatly delighted* to find that our Friends in various Circuits are taking up the Missionary debt with so much spirit; and having laid the matter before the friends in this Station, I am desired to inform you that, by God's help, they will by some means raise their part of it. I am sure it must be done by **HARD WORK**, but we will try it.

W. MOUNTJOY.

DEAR FATHER IN JESUS.—I have often thought I should like to contribute a mite to your valuable Magazine, but for the fact that I am no scribe. I see some have time and talents to write elaborate articles on various subjects, changing the name of the Denomination being one. A man of God gave me my name, and I should not like to have it changed, or another added, especially as I am nearly as old as the Bible Christian Connexion. I should like to propose an alteration, not of the name, but of certain figures. That is to say, instead of the Missionary Receipts being £5,632 17s. 9d., I should like to see them doubled, and believe it would be done if all were to contribute according to their ability. It is very sad and disheartening when persons in good circumstances fail to liberally support God's cause, giving a penny where they should give a shilling, and a shilling where they ought to give a pound.

I was converted twenty-two years ago. I immediately commenced to subscribe 1d. per week. Anxious to do something more, I then made a flower-garden help the Mission cause. My next step was to subscribe £1 annually, my wife and our societies and congregations are suffering much from the severe and long continued depression of the mining interest. We hope each Circuit will try to raise its part, but wealthy friends, and prosperous Circuits, must help their poorer brethren to the utmost of their power, if the object be accomplished. Ed.

tributing a like sum. I still keep up my 1d. a week and £1 a year subscription; but desirous of doing something more, the thought struck me, as I keep horses, I would insure them in the Missionary Society, and put by a penny for each horse every Saturday night. Let me tell our friends that keep cows, horses, sheep, or pigs, if they were to begin the New-year by giving so much per head, I believe they would find that they would be as successful as Jacob was when with his uncle Laban, who discovered that the Lord blessed Jacob. I have not lost a horse this year, though several have been suddenly attacked by dangerous complaints, and I have great pleasure in sending a cheque for £3 18s. 0d., one year's subscription for eighteen horses, towards the debt of £1,602 2s. 9d. Some may say this is only a small sum, but a great many may help one, where one cannot help a great many. I hope this letter may set many thinking and working, so that the next Report may tell another tale. Fathers and Brethren, let us have faith in God, and pray that he may convert multitudes, and all misers into liberal men. We are only stewards, and whatever we give, we are only giving to God of his own. I believe with Mr. Yeo that there must be more liberality if we would realize greater prosperity. "Them that honour me I will honour."

I am, dear Sir,

A LOCAL PREACHER,

That neither smokes, nor drinks
Alcoholic Beverages.

Mr. J. Thorne.

Br. H. HAYDEN, Representative of the Portsmouth District at the last Conference, thinks that at least 20,000 of our members might subscribe 1s. 6d. extra this year, by weekly or monthly subscriptions, and that the money should be collected regularly by duly appointed persons. Better still, he says "if the Connexion will take the matter up, we (Shanklin Circuit) will do our part to clear off the whole amount." At St. Helen's, Shanklin, and Sandford the movement has been fairly started. Mr. H. further

thinks that the matter only want to be taken up in good earnest by both preachers and people, and the object will be accomplished.

Br. W. HIGMAN has a *faint* hope that the Hatherleigh Circuit will raise its part. A good beginning has been made, as the subscription list testifies.

Br. BARTLETT hopes that the Portland Station will raise its share.

CHANGE OF CONNEXIONAL NAME.

MY DEAR SIR.—Will you allow me to ask your readers to read Isa. iv. 1, then Mr. Luke's communication on the above subject, and then say if he has not identified himself with those precious old maidens, who, with their unfortunate sisters of modern times, have a peculiar aptitude for believing that other people's names are better than their own. Mr. L. meets some "excellent Methodist" — lays hold of his skirt—says, in effect, "we will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach." This "reproach" thus antecedently conceived is laid before the "Bible Christian" community under five propositions for our acceptance.

Mr. Bourne's reply, as an "outsider," is very good, the substance of which is—"Your name is as good as ours, or any of the rest of your neighbours;" but this to me, as an "insider," is not enough, as I look upon Mr. L's so called "reasons" as a positive paralogism. He says—

(1.) The name, "Bible Christian," is "indefinite," both as regards "doctrines" and "polity;" but as this is not proven we must take this first proposition as either assertory or problematical. If the former, I shall hail his reply, which, I infer, he intends to give; but as I cannot conceive of any name more pregnant with, and definitive of, DIVINE "doctrines" and "polity" than "Bible-Christ-ian," I must take it to be the latter—*i.e.* neither subjectively nor objectively true,

(2.) Mr. Luke's next "reason" is, our name is "exclusive," and that we are thus "charged" before the public. I suppose the "charge" is similar to what I have met with—that the term "Bible Christian" is "invidious," and is "as much as to say that no other Christians are Bible Christians." If this be it, I would ask Mr. Luke, and all who with him prefer this "charge" of "exclusiveness,"—under what rule of logic do they conclude that every *positive* implies a *negative*? Does John Thomas, banker, imply that no one else is a banker? Does David Jones, *Artium Magister*, imply that no one besides is Master of Arts. No more *can* our name, "Bible Christians," imply that other Christians are not *really* Bible Christians. The said charge then is logically unjust, and religiously uncharitable, and a little reflection would, I think, have the effect of making those persons blush who have the temerity to prefer it.

(3.) Mr. Luke says, by the use of "*Methodist*" we should more "ostensibly" (*only ostensibly, observe*) "identify ourselves with the great and excellent Methodist family." It will be seen by this that his aim is not *unity* of life, influence, and power, but simply *uniformity* of designation; therefore when he asked, "Why should not we be *called* Methodists?" the answer is as plain as if we had heard old Miss A. plaintively asking, "Why should I not be called Mrs. B.?"

(4.) As to "respectability," it is quite certain that we shall be as "*respectable*" with "Bible Christian" alone, as with "*Methodist*" prefixed to it, and, perhaps, as much *respected*.

(5.) "Convenience." Mr. Bourne has answered this so well, that nothing more is needed; still I am tempted to ask, Does not the "apologetic tone," under such circumstances, evince a reprehensible unfaithfulness?

Mr. Luke anticipates one objection in the words—Suppose "that the alteration cannot be made in our chapel deeds," &c., "may it not be

made in all our Connexional publications, printed bills, and circuit plans?" This would be just that kind of pious jugglery which an old Greek poet would reprobate thus:

"Who dares be one thing and another *call*
By me's detested as the gates of hell."

Giving Mr. Luke all credit for purity of motive, I think, as a denomination, we shall be obliged to regard his five reasons as Agamemnon did some men—

"Empty as the shadow of a shade."

I am, dear Mr. Editor,
Faithfully Yours,
CONSERVATOR.

OUR NAME.

SIR,—One who firmly believes the Bible to be a Divine Revelation, and whose life, in general, harmonises with its spirit and precepts and possesses saving faith in Christ,—such, I presume, may be the definition of a real "Bible Christian." Now, any combination or society of such persons, bound together to seek the honour of their Saviour by the extension of His kingdom, would constitute a "Bible Christian" church. Then, how reasonable for such a body to assume that name as their distinguishing title! It has often struck my mind as a peculiarly happy and appropriate appellation for any Christian community. It is so comprehensive, and at the same time, I think, sufficiently distinctive. While *ours* is CALLED a "Bible Christian" Connexion, it does not deny, that *any*, and *every other* truly Christian Connexion is the same. We are named after no *mere* man, nor circumstance; nor after any peculiar doctrine or ordinance of Holy Writ, neither any particular mode of church government; but after the *Divine Oracles* and *Him* who gave them! It has surprised me to hear occasionally from our public platforms an attempted animadversion upon our name, or a hint insinuating that because we *were called* "Bible Christians" we concluded that *other* denominations were not!

Alas! in *every* section of the universal church there will be found *nominal members*, who walk not worthy of their holy calling, but this does not invalidate the *propriety* of our title. It seems *just* to infer that a people *thus designated* will certainly be, *not less* thoroughly,

intelligently, and *practically* BIBLE-LOVING than any other among the Lord's pilgrim host. Perhaps, after all, our excellent name, in its *fullest* meaning, best indicates what we *should be*, and *would be*, rather than, as a whole, what we are.

A BIBLE CHRISTIAN PROSELYTE.

Religious Intelligence.

REVIVALS.

FAVERSHAM.—“A word in season is like apples of gold in pictures of silver.” The Editor's note under the Revival reports in this month's Magazine, has brought this passage to remembrance, and at the suggestion of my pastor I send the following.

The Lord has been graciously working in this circuit. At Faversham He has manifested Himself in a wonderful way. Scores of sinners have professed conversion, and the meetings have been crowded with seekers for pardon. The Sunday evening services have been remarkable; seats have been obliged to be put in the aisles, and eight or nine have been converted of a night; and the like scenes have been sometimes witnessed in the week-evening services. A revival has also been realized in the Sabbath school; most of the children have been deeply affected, and many of them savingly converted. We have also every reason to believe that every teacher has been made a child of God.

At Rodmersham also, delightful showers of blessings have been realized and a great number saved. One evening there were thirteen at the same time crying for mercy.

There were indications of good previous to the outburst of blessing. The revival began by a little girl at Faversham asking her teacher “what she must do to have a clean heart.” It has extended over three months, and the work is still going on. We have had ten penitents this week at Rodmersham, and several at Faversham.

We have commenced special services at Snip's Hill chapel. We had a first-rate tea-meeting there a few days ago (the people say the best that they ever had). To God be all the praise and glory.

Several things might be noted in connexion with this outpouring of God's Spirit. More homes have been opened for the preachers, many heads of families having been the fruit of the revival. The Weekly Offering and Missionary collections have been well sustained. Many pleasing incidents might be recorded; but we will only refer to some of this week's fruit. A woman told me that there were eight in her household, all happy in a Saviour's love, some converted in the revival. Conversed with a woman on a railway platform, who burst into tears, and begged our prayers. Coming in the train to Faversham, heard some young converts singing a hymn, with the chorus,—

“Oh! the blood of Jesus.”

One of the converts was anxious that his wife should experience the like change; he prevailed upon her to come to one of our meetings. She came, with her child in her arms; conviction seized her; at the request of a friend, she gave the child to her husband, went to the penitents' pew, and, thank God, found peace in Christ. These are only some of the pleasant incidents in one week.

We are still praying and believing that hundreds more may be saved. Mr. Garland says, “This is a Cornish Revival.”* We have brought the suggestion before the Teachers, that each scholar should bring a penny, on the first Sunday in the New Year, to assist in paying off the debt on the Missionary Society, and there is every reason to believe that it will be done.

December.

R. EDGCOMBE.

* It is, thank God, a *Kentish* revival.—ED.

CHATHAM.—Those who may have laboured here in former days will doubtless be encouraged by a few particulars of the good lately effected. The society, and some in the Sabbath school, have long felt, and deeply deplored, that scarcely any accessions were made to the ranks of Jesus from the young people in the congregation. For twelve years, twelve persons have not been gathered into the church from a Sabbath school of 30 teachers, and 150 scholars. It has also been a source of great sorrow to many, that our society in Chatham was fast dying out. Hence, at our last Quarterly Meeting, we determined on spending a few weeks in special services, and daily visitations, and at all times, and in all places possible, to make it a matter of prayer to God, and the topic of conversation among the people. Ere we had commenced our newly-arranged work, a woman came to our house, and gave us a painful narrative of fifteen years of open transgression against God, and her own soul; and concluded by saying, "O, sir, I'm constrained to tell you, I must tell you, I have been horribly tormented in mind! Ah! what I have endured no tongue can tell since I heard you preach from, "Acquaint now thyself with him, and be at peace," &c., about twelve months ago, until last Wednesday week, when the Lord in mercy pardoned my sins. O bless his precious name, how good, and how gracious he is to me, in pardoning such a vile sinner, after so many years' rebellion against him!" This was said amidst much sobbing, and many tears of thankfulness to God, for His abundant mercy and love to her. "Thank the Lord!" she still continues happy in Christ. Signs for good appeared in conviction for sin among our young friends; this encouraged our efforts. And on Sunday, October 20th, 1867, the special services commenced. Br. Sturgess spoke in the evening from, "The harvest is past," &c., several were alarmed, and three professed to obtain pardon. Praise the Lamb. The brethren, Denning and Brown continued here for nearly three weeks, talking to and praying with penitents, of whom there were some nearly every night. The services were continued one month; Jehovah has largely poured His Holy Spirit on us, and a most delightful change has been accomplished. So great and glorious a work has not been realized in Union St. for thirty years; (in Br. Staddon's day).

On Monday, November 18th, about

seventy (mostly young friends) gathered around the social board. A pleasant religious service followed: short addresses were given on the difficulties, duties, and privileges of young Christians, interspersed with lively singing, and prayer.

On Monday, the 25th, we met for the adjustment of classes, renewal of tickets, and giving notes of admittance to those who felt to unite with us. After judicious inquiries of the candidates for membership, and listening to their statements in reference to the change they had realized, their present experience, desires and resolutions for the future, and the grounds of their desire to unite with the church, thirty-five persons were admitted on trial. We believe that for them the blessed Saviour has presented the same prayer as for his disciples: "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." Our prayer is, "O Lord, keep them for thy Son's sake, Amen." A suitable address was delivered, and singing and prayer closed this very profitable meeting. Over forty have professed conversion; some, no doubt, will join elsewhere.

The converts vary in age from the girl of ten years to the old man of sixty; but generally they are young men and women. Nearly all the Sunday School teachers are converted; this, we believe, will have a blessed influence on the minds of the dear children. One man said, that before taking sittings in our chapel a short time ago, he had not attended a place of worship for twenty years. He is now "sitting at the feet of Jesus, clothed, and in his right mind," and is likely to be useful. "O praise the Lord for His goodness, and for His wonderful works to the children of men."

Last Sunday week, in the evening, at New Brompton, the writer discoursed on the "Prodigal Son;" the countenances of several indicated the existence of deep searchings of heart; and while announcing the following lines, in the last hymn,

"I'll go and tell him all I've done,
And fall before his face," &c.,

a woman, for some years a backslider, fell on her knees and cried to God for mercy; a man, standing by her side, afterwards said, it made him perspire to see and hear her. O that an arrow from the Lord may deeply wound his heart also, and lead to his conversion. While praying with the penitent, another

backslider came forward, and both professed to obtain forgiveness. Three others have since professed to experience pardon. "To God be all the praise!"

On Tuesday evening, Nov. 19th, Mr. Hooker gave a tea to the committee and members of our Chatham Tract Society. We have had six hundred tract covers printed announcing our services, &c. Eighteen persons, chiefly young friends, are keeping more than four hundred tracts in circulation. This, we think, cannot fail of being useful.

December 2nd. C. DENING.

HEAMOOR, PENZANCE CIRCUIT.—God has graciously visited us here during the last few weeks; the church has been quickened, and many sinners brought from darkness to light, and made happy in a Saviour's love. The congregations have been small, the church dull, and through removals and other causes the members going less; but the revival showers are changing the whole aspect, and a church of 35 members is doubled in about three weeks. Last night two strong men cried for mercy, and one woman made happy; and at the close of the service she went about the chapel, shaking hands with all the people and saying, "I can praise the Lord, I will praise the Lord." We must have revivals, and be satisfied with nothing less than numerous and extensive revivals. Let us, in the name of God, "attempt great things, and expect great things." May believers the more abundantly be added to the Lord, "*multitudes both of men and women.*"

December 11th, 1867. W. BRAY.

MISSIONARY MEETINGS.

YARMOUTH CIRCUIT.—On Sunday, Nov. 10th, sermons were preached at Yarmouth, Newbridge, Brook, Norton Green, and Barton's Corner, by Messrs. W. Lee and W. Seage, (deputation) W. Medland, J. Bubb, and A. Morris.

Monday, we met at Brook and held our first meeting for the week. Br. Lee and Br. Seage, the chief speakers, advocated the cause with seriousness and earnestness. They reminded the friends of Br. Higman's suggestion at the Conference to pay off the debt on the Missionary Society. The congregation was small, and reverse circumstances have recently befallen some of the members, consequently the collection was a little behind. This was not very cheering, it being the first meeting. However, our hopes were

soon elated, for Br. G. Hendy engaged to make it up. He has three little pigs, one of which he will sell and give the money to help swell the collection. Perhaps, there are others in our Connection who might be able to do likewise.

Tuesday, we proceeded to Newbridge. Mr. Plucknett, a lay brother, presided. He made a few remarks, and then called on the brethren, Lee, Seage, and the writer, to address the congregation. A goodly number were present, much of the "unction of the Holy One" was realized, and at the close we were delighted to find that the collection was considerably in advance of last year's.

On Wednesday, we held Barton's Corner meeting in the Wesleyan chapel, kindly lent for the occasion. It was very acceptable, for, at present, we have only a cottage to preach in at this place. Mr. W. Fianders (Wesleyan) occupied the chair. He said that he had a great reason to love the Bible Christian Denomination, but felt that he could not assign it there. I have since been informed that she who was once his affectionate wife, but now, we hope, with the saved in bliss, was a member and a local preacher with us for many years prior to their marriage, and also after as long as her health permitted. He called upon the writer to read the Report, and then on Br. Seage and Br. Lee to do their work. The speeches were appropriate, and were responded to by a good collection.

Thursday. Norton Green meeting was not very well attended, and of late several of the members have left the neighbourhood, but the collection was about equal to last year's.

On Friday, we came to Yarmouth to finish our series of meetings. Mr. G. Warder (Wesleyan) took the chair. He advanced some appropriate remarks, and then, according to order, called for the Report to be read, and the speeches to be given. The congregation was not large, but the collection was a little in advance.

The deputation ably pleaded the claims of the Mission cause, and gave general satisfaction. On the whole, the meetings were refreshing, and money more than last year. May the work of Christian Missions progress until the seventh angel shall sound, and great voices in heaven be heard proclaiming, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." W. MEDLAND.

MEVAGISSEY CIRCUIT.—Sermons were preached on Sunday, November 10th, at Mevagissey, by Mr. J. T. Daniel, from St. Mawes; at Portloe, by Mr. T. H. Rundle, from St. Columb; at Pentewan, in the morning, by Mr. W. Kenner, and in the evening, by Mrs. Kenner.

On Monday, the 11th, meeting at Portloe. Mr. J. Symons, (a warm friend of Missions) took the chair. After a few timely remarks, he called upon the writer to present the Report. The meeting was ably addressed by Messrs. J. T. Daniel, and T. H. Rundle. Receipts, £6 17s. 8d., the same as last year. This is a noble sum, considering the depressed state of the village.

At Mevagissey, on Tuesday, Mr. Pine took the chair; addresses were delivered by Messrs. Bevis, (Independent), T. H. Rundle, and J. Tremelling. The chapel was full, the meeting well addressed, and the collection liberal. Total £12 6s. 10d., being £2 16s. 5d. more than last year.

At Pentewan, on Wednesday, Mr. R. Grose took the chair, and the meeting was addressed by Messrs. H. Pine, W. Kenner, and T. H. Rundle. Congregation good, and receipts £4 4s. 2d., being £1 1s. 10d. more than last year.

We hope to do something extra this year for the removal of the debt on the Missionary Society. W. KENNER.

CHATHAM.—Meetings have been held at Luton, Gillingham, Rainham, and Halstow, by the circuit ministers, assisted by Messrs. R. Crittenden, W. Hooker, J. Tassell, and G. Beck, who did their part well, as chairmen. Though our Receipts went up thirty per cent. last year, and many of our friends have since removed in search of employment, all the collections were in advance.

Enthusiastic as our Halstow friends were last year in the good cause, they were still more so this. The chairman spoke well, and gave liberally. The congregation was good, speaking good, influence good; humanly speaking, all was good; and receipts £1 7s. ahead. Br. C. Manser's two hearty little boys had 12s. more in their box than last year. The Lord bless them. All seemed determined to do their part to get out of debt by raising the required 1s. 6d. per member in advance. However, we scarcely entertain the hope of accomplishing this throughout the station; nevertheless it is but fair to the friends, to say, we think they have practically shown a surer method of genuine relief to the Society's funds, by a gradual

augmentation of receipts, and an annual reduction of grant. Thus our last year's accounts show, a saving to the Society of nearly 10s. per week. Forty circuits acting thus, would be a profit of One Thousand pounds in the year. Let all try.

TENTERDEN.—According to the arrangement of pastors' meeting, preparatory sermons were preached, on Sunday, Nov. 10th. 1867, in each chapel on the station. At Woodchurch, in the evening, the chapel was crowded, (notwithstanding similar services were held in the Wesleyan chapel at the same time), some were in distress, and one found peace. "Praise the Lord."

During the week, meetings were held at Rolvenden, Bird's Isle, Woodchurch, Warehorne, and Kingsnorth. Collections ahead in every place. We had a blessed season at Bird's Isle. O how easy to advocate a good cause to an earnest, praying, believing people! "Thank the Lord!" His cross has triumphed here of late, His resurrection power felt, and many souls born for glory. O may salvation's streams still flow among them, until they all are loyal subjects of the King of kings, for Christ's sake.

A kind providence favoured us with delightful weather until Thursday evening. Just before time for service the clouds most liberally poured on us their contents. This materially affected our congregation at Warehorne; but the few that came were hearty friends.

On Friday morning, Mr. Hawken started early on a collecting tour for Ashford chapel, gathering ample materials for a Missionary speech in the evening at Kingsnorth.

The Missionary, (as I was called) was most hospitably entertained by Mr. and Mrs. Hawken, and other friends. When Ashford is opened, and one or two other places, this will be a fine field for labour, as a two preachers' station. C. D.

BREAGE CIRCUIT.—On Sunday, Nov. 10th, 1867, preparatory sermons were preached at five of the places in this circuit, by Messrs. Lisle, Balkwill, Gendall, and other ministers, with general satisfaction. The public meetings were held as follows: Rosendian, Monday; Breage, Tuesday; Porthleven, Wednesday; Herland, Thursday; and Leedstown, Friday; all of which were more or less characterized by the Divine influence. The collections at some of the places were a little behind last year's, and at others a little in advance. The moneys collected during

the week amounted to £26 Os. 4½d., £11 ls. 7d. of that sum was given at Herland. If all felt the same interest in the Missionary cause as our Herland friends, the balance sheet of our Missionary Report would not show £1,600 due to the Treasurer. Br. Johns, of Redruth, assisted us in holding three of the meetings, and did us good service.

J. COLES.

CHAPELS.

DODBROOK, KINGSBRIDGE.—This chapel was opened on Friday, Nov. 8th, 1867. A good sermon was preached in the afternoon by Mr. F. W. BOURNE to a large and attentive congregation.

Tea was provided in the Brethren's School-room, kindly lent for the occasion, of which about 150 persons partook.

The chapel was very much crowded in the evening, and many were unable to gain admittance. The meeting having been opened by singing and prayer, Mr. W. Wills (Wesleyan) took the chair. He said that a loft on the quay had been formerly used as a Non-conformist place of worship, but this was the first chapel that had been built in the parish.

Mr. Clarke read a list of subscriptions, beginning with the late Mr. R. PECK's handsome donation of £190. His brother, Mr. James Peek, has also contributed £100; Mr. T. Peek £10; Mr. W. Hicks, of Plymouth, £10; Mr. Adams, Kingsbridge, £5, Mr. Copplestone £3; and many others smaller sums. Mr. James Peek had been invited to take the chair, but, as he was unable to do so, he sent a cheque for ten guineas instead. Mr. Clarke also referred to the origin of the Denomination, and shewed how necessary it was that the chapel should be built in order to work the Station comfortably and efficiently.

Mr. DAVIS (Baptist) said if the Bible Christians kindled a spark in Kingsbridge that should set the other churches on fire, he should not be the last to thank God for their coming. If the first meeting was typical of their meetings in general, it was utterly impossible for any frost to get among them. He gave them, as a minister of another church, a hearty welcome, and wished them great success.

Mr. POSTANS (Independent) combated at great length and with much earnestness the idea that the world was growing worse and worse; but thought

his Bible Christian friends would not succeed without much labour and patience.

Mr. LUKE, in the course of his warm and practical address, referred to some of the chief characteristics of the Denomination.

Mr. BOURNE spoke of our inestimable privileges under this dispensation compared with the privileges of God's people under former dispensations, and of our much greater privileges in this age when compared with the privileges of those who lived in former ages under the same dispensation. He also pointed out the connection between faithful preaching, fervent praying, holy living, and the conversion of souls.

Mr. FENN (Brethren) thought the world was going worse and worse: but it was their duty to be diligent and persevering in the use of means, and look to Jehovah for his blessing. He also said that the gospel had been fully proclaimed in the afternoon, in which he greatly rejoiced; and that, in answer to united and believing prayer, a great work would be done.

Mr. STONE made a few remarks on the power of the gospel.

After votes of thanks had been passed to the chairman, the ladies who had provided the tea, &c., the meeting was closed by singing and prayer.

The services were resumed on the following Sunday, Mr. Luke preached impressively both morning and evening, and Mr. Postans in the afternoon. Many a tear was shed, and it is hoped that much good was done.

On Sunday, Nov. 17th, Mr. Clarke preached morning and evening, and Mr. Davis in the afternoon.

The congregations were generally very large, and the Divine influence blessedly realized. Profits of tea, collections, and Mr. Peek's cheque for £10 10s., amounted to £21, making the receipts so far £374. The building will cost, (including the purchase of land,) when the School-room is finished, about £610, leaving a debt of £236.

The building is in the Gothic style, 37ft. 6in. long, by 26 wide within, and will comfortably seat about 190 persons. The roof is opened as far as the bending beams over which the ceiling is placed, containing two cast iron ventilators, three feet in diameter, of a somewhat elaborate design. There is a porch at the entrance of the chapel, with green baize doors on the right and left, leading into the two aisles. There is no pulpit, but a rostrum about three ft. high, with orna-

mental cast iron balustrades in front. There are no pews, but comfortable open seats slightly raised in front, with low reclining backs. The chapel is sufficiently high for a gallery should it be needed, and is beautifully lighted with gas. The whole woodwork of the interior is stained like oak, except the windows, which are grained, and the whole presents a very neat and tasteful appearance. The design is that of Mr. W. Wills, of Dodbrook, who is also the contractor. The railings intended to be placed in front of the chapel have not yet been completed, nor the School-room attached.

Our Society is at present small, but we have had already the droppings of a shower. The captain of a vessel joined Society the Sunday after the opening, and since a sister to one of our travelling preachers in Australia has been brought to God, and many others are feeling. "In the name of our God we will set up our banners." W. C.

SOUTHMOLTON.—The annual Sermons in aid of the Trust Funds were preached on Sunday, Oct. 11th, 1867, by Mr. T. Andrews, of Holsworthy. The congregations in the afternoon and evening were good, and a divine influence pervaded the services: God was in the midst of his people.

On the following day, a Tea Meeting was held; the weather being unfavourable militated against our number; nevertheless, we had a practical exhibition of our Evangelical Alliance principles.

The public meeting was addressed by Mr. Bentley (Wesleyan,) Mr. Saunders, (Baptist,) Messrs P. Rounsefell, T. Andrews, and two other ministers; most of whom appeared quite at home in their work, and their speeches were appropriate and interesting. A few noble-minded friends kindly gave the provisions for the tea, and the collections

and subscriptions, (all things considered) were as liberal as could have been reasonably expected.

It is quite evident that great attention must be paid to our chapel affairs, by preachers, trustees, stewards, and friends, as many have heavy debts remaining on them, requiring a constant struggle to raise money sufficient to meet the interest, insurance, &c. To assist in the accomplishment of this object the writer had some cards printed; and a little before our Anniversary two female friends took one each, and at the Meeting, one returned hers with 10s, and the other with £1. This was a good beginning.

We presented the cards at the meeting: many seemed pleased with the poetry, consequently a goodly number of cards were afterwards issued, by which we hope the funds will be considerably augmented in future. Having had several applications from preachers and other friends for a card, or the poetry on it, and thinking this simple plan may be of some little service to others, in different parts of the Connexion, I append a copy of the verses.

THE HUMBLE PETITION OF A LITTLE CARD IN BEHALF OF——CHAPEL.

I am a little begging card,
And I will make it clear
What business I have under hand,
And what has brought me here.

Southmolton chapel is in debt;
Assist, then, if you please;
A begging therefore I am come,
To help the few Trustees.

O do not turn me from your door,
But give what you can spare;
A shilling will fill up a line,
A penny fills a square.

I do not wish to give offence,
So give what you are willing,
A Pound, a Crown, a Sixpence,
Eightpence, or a Shilling.

FRANCIS MARTIN.

Obituary.

1. DIED, Feb. 29th, 1867, at Pensilva, in the parish of St. Ive, Mr. JAMES BUNNEY, aged thirty-five. He was blessed with pious parents and religious instruction in the Sunday School. When about nineteen years of age he was the subject of deep spiritual convictions, and found peace with God in "West Caradon Mine."

For sixteen years he was a consistent member of the Bible Christian Society,

and much of the time a teacher in the Sabbath School, Class Leader, and Local Preacher. In these departments of spiritual labour he manifested much interest, diligence, and steadfastness. For some time before his death he appeared to be much concerned about the spiritual well-being of all around him, and took a very prominent part in the late revival at Pensilva.

After suffering three weeks from

inflammatory and brain fever, he fell asleep in Jesus. His body rests in Pensilva Cemetery. His name lives in the memory of a large number of persons, not because of his talents, eloquence, or wealth, but because he was good. The common saying after his decease was, "James Bunney was a good man." The Society greatly missed him, but his death had a blessed effect in the neighbourhood. He left no children, but his wife greatly laments her loss: still, her hope is in God.

R. SPENCER.

2. DIED, at Orange, Ohio, United States, October 24th, 1867, PHILIP STONEMAN, aged 48 years and 2 months. The deceased was a son of Mr. John Stoneman, formerly of Langtree, Devon, England, one of the earliest members of the Bible Christian society in that parish. The family emigrated to this State in the year 1836. Shortly after, in an extensive revival of religion among the Protestant Methodists in the Township of Orange, the deceased with many others found his way to the penitents' seat, and began to pray. On his death-bed he stated that from that time he had followed the practice of praying at least twice a day. He did not, however, connect himself with any Society until about six months before his death, at which time he rose to a higher state of grace than he had ever before enjoyed. He lamented that he had stood so long aloof from the church, and faithfully exhorted some who visited him in the last weeks of his affliction, to live nearer to God than he had done. His health had been failing for many years, and at times he was truly "in affliction's furnace," especially towards the latter part of his illness. Sometimes his mind appeared to be clouded, owing partly, doubtless, to his extreme bodily weakness and pain; but at other times he appeared to soar above it all, and rejoice in hope of the glory to come. Especially while singing some of the familiar hymns, such as,

"There is rest for the weary,"

"There is sweet rest in heaven,"

"My Jesus hath done all things well," &c.

For some time he derived great comfort from the gracious declaration, "My grace is sufficient for thee." He was often heard repeating it, and calling at his promise. Some weeks before his death he partook of the sacrament of the Lord's Supper with a few friends, and appeared to be very happy. He leaves a widow and six children to mourn his departure; but they feel that they mourn not as those without

hope. His remains were the first to be taken to the new church at Orange, where a large and attentive audience was addressed by the writer from Matt. xxiv. 45.

L. W. W.

3. DIED, in peace, at Lower Rainham, Kent, on Tuesday, Nov. 5th, 1867, THOMAS WHEATLEY, aged sixty-nine years. Our departed brother was brought to the Lord, through the instrumentality of the Bible Christians, in the above-mentioned parish, about twenty-three years since. He remained a consistent member from the commencement of his religious career to the termination of his earthly existence, and for many years a class-leader, and Superintendent of the Sunday School.

He was ill for thirteen months previous to his decease, but during the whole of the time was scarcely heard to murmur or complain. He was often heard to say, "I have not one pain too many; why should I complain? my Saviour suffered more for me." We may say with confidence that his spirit is now "with Christ, which is far better." His funeral was attended by a great many of his friends and relatives; his last remains were laid in Rainham church-yard, in "sure and certain hope of a joyful resurrection" at the last day. "Let me die the death of the righteous, and let my last end be like his."

W. B.

4. DIED, November 6th, 1867, at Draycott, Somersetshire, JOHN GABRIEL, Master of the Bible Christian Day School. He was born December 21st, 1825, at Kingston Seymour, Somerset. At seventeen years of age he was converted, during special services held at Yatton, from which time until his death he maintained a steady, consistent character. At one time he was compelled to resign the charge of a National School because he would not leave the chapel. For several years he had suffered from dyspepsia. During the last year his health had become much worse, yet so flattering was the complaint that at times he appeared comparatively strong and well. On the evening of Sunday, November 3rd, he readily consented to preach at Priddy, there being a vacancy on the plan. He climbed the steep ascent of the Mendip Hills, and then preached with such energy and spirit, as occasioned several afterward to remark that they had never heard him preach so well. On the Wednesday following, the doctor (who was not less surprised than others) pronounced him to be dying. He was

visited by the Circuit Ministers, and other friends, who found him calmly trusting in Christ. "The Lord knows," he said, "what is best for me, whether life or death." About seven, p.m. a message was brought to the chapel that Br. Gabriel was dead, which produced a considerable effect upon the congregation. The Sunday School Anniversary was held that day, and though the last service was not so lively as it might have been under other circumstances, let us hope that it was not the less profitable. Through the generosity of the Sunday-school teachers, a collection was at once made for the widow and fatherless children, to which the people subscribed liberally. A post-mortem examination of the body showed death to be caused by an ulcerated stomach and general internal inflammation. On Saturday, the committee of the day school and other friends attended his funeral, when his body was laid in the chapel grave-yard to await the resurrection morn. All expenses connected with the funeral were defrayed by friends in the place—an act which is doubtless registered in heaven, and of which Christ shall say, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." His funeral sermon was preached on Sunday, November 17th; text, Rev. xxii, 5, "And they shall reign for ever and ever." May we be found among them. Amen.

C. E.

5. DIED, at Ashburton place, Callington, on Friday, Nov. 22nd, 1867, MARY, the eldest daughter of RICHARD WESTINGTON, aged twenty-one years, and two weeks. Oh how unsearchable are Jehovah's judgments, and his ways past finding out!

"The young and the beautiful, why do they die?"

With the flower on their cheek, and the beam in their eye?

Fresh and unfaded, and life overflowing,
Hope, love, and strength, in the warm bosom glowing."

* * * * *
"Murmur not, mortal! nor dare refuse
The loveliest lilies thy Father may choose;
Say wouldst thou offer him only the dying,
All that is budding in beauty denying?
Must he not gather the fresh and the fair;
Only the fading and withering wear?
Nay, let him choose his own favourite
blossom;
Grudge not the lily he takes to his bosom."

The death of dear Martha, last April, deeply affected Mary, who came home then, and did not again return to her situation. The doctor at first gave us some hope, but the sequel has proved

that for this there was no foundation. Mary was naturally of a meek disposition, exceedingly sensitive to reproof, and would weep freely. She had serious impressions and felt the importance of prayer very early, but in after years was not fully devoted to God. Hence, at the commencement of her affliction, she found something wanting and had a hard struggle before she obtained the clear evidence that her sins were all forgiven. There was a cause, and I mention it as a caution to others. She was once, through the influence or example of a young friend, induced to go to the Theatre. This she knew to be wrong, and in opposition to the wishes of her parents. The recollection of this prevented her from obtaining that peace she so much desired until she made it known; she wanted to know if God would forgive one who acted in opposition to a parent's wishes, and knowingly did what was wrong? Having obtained her parents' forgiveness, she soon secured the Divine favour. But how important for the young to attend to the wise man's counsel, "If sinners entice thee, consent thou not." And how wrong it is for persons to lead others astray; they little think what wretchedness, distress, remorse, and bitter regret it may cost them in after life. (Dear Mary, however, took the whole blame to herself). After this she was cheerful, feeling that all was right. She bore her affliction with the utmost patience and resignation, without a murmur. The enemy once or twice assaulted her severely, but she triumphed over him. One evening she was much exhausted, and said, "I'm almost gone, tis almost o'er, I am joining them who are gone before." The night before her death she was restless, and her cough very troublesome. In the morning she obtained a little relief, and slept for some time. Towards noon she looked at me, and said, "I am going home," I said, "Must we give you up?" With a sweet smile she said, "O yes! it won't be long! I am going only a little while before you." I inquired if I should call her Mamma; she said, "No! I am not going directly, I think, but perhaps some time in the day." Death, however, was doing its work; she began to labour for breath and became more restless. After a pause she commenced repeating the hymn—

"There is a land of pure delight,
Where saints immortal reign."

I requested her mamma to repeat it through. After which she very calmly

bid us good bye, and then addressed a few parting words to each. She then renewed her request to be buried by the side of her dear sister, turned over, and said she would try to sleep, and in less than five minutes sweetly fell asleep in Jesus, without a sigh or moan. We drop a tear in our pathway in following her to the tomb, but do not sorrow without hope. May we rejoice because she is gone, as she desired, to be with Christ, which is far better.

"Now the sounds Immanuel's merits,
Through the heavenly plains above;
Joy celestial she inherits,
Swimming in redeeming love."

May we be also ready when the last messenger shall come. Amen. R. W.

6. DIED, at the residence of Mr. James Stevens, Colborne Mission, on Monday, Nov. 25th, 1867, Brother HENRY HAM. His end was triumphant. Further particulars may be expected.—*Observer*.

7. DIED at Abbey, (Chepstow Mission) on Monday, Dec. 2nd, 1867, of bronchitis and diseased lungs, Mr. JOHN KNIGHT, Bible Christian minister, aged seventy-two years, after a lengthened ministry of thirty-seven years. His illness was severe and protracted. His end was peaceful, joyous, and triumphant. "Blessed are the dead which die in the Lord." W. HICKS.

Poetry.

"WHAT MEANEST THOU, O SLEEPER?"

"What meanest thou, O sleeper?" Sound the cry,
That sinking men may call upon their God;
Bid them to prayer's lone refuge quickly fly
Ere yet they are whelmed beneath the tossing flood.

"What meanest thou, O sleeper?" Are there none
Within your sphere, within your home, who sleep?
The heathen's warning give that drowsy one,
Oh bid him shun his doom and mercy seek.

"What meanest thou, O sleeper?" How with thee!
Art thou too sleeping on this battle plain?
Wilt thou not strike a blow, nor urge a plea,
With souls at stake, exposed to deathless pain?

"What meanest thou, O sleeper?" Wilt thou aid
To till this waste, to make this desert bloom?
Consent—thy talents double—wage is paid;
Refuse—then great thy loss, and sealed thy doom.

A treacherous sea's beneath thee, hear its moan!
It yawns to gulph thee in its floods of brine;
To sleep in death, and not thy death alone,
The fate of other souls is bound with thine.

There is a place for sleep, but 'tis not here,
Our Master bids us watch, and wait, and pray:
The hour of death is drawing very near,
Then work His works while it is called to-day.

Heaven waits to crown thee, watching, toiling one,
Its joy-bells ready swing to speak thee home;
Its goal is welcome when a race is run;
Its rest is pleasant after work is done.

But oh! for pity's sake, the sleeper start
From that dread swoon, that sinful, fatal spell;
The night is coming down, 'tis growing dark!
Oh wake him quick, or quick he'll wake in hell!

LAME!

Editorial Remarks.

CURRENT EVENTS.

MORE FENIAN OUTRAGES.—The attempt, which could only end in destruction and murder, to blow up the Clerkenwell House of Detention, where two notorious Fenians are at present confined, closely followed by other outrages, has awakened a feeling of insecurity and terror among all classes, especially in the large towns and cities, where multitudes of the lowest Irish do congregate. The miscreants guilty of planning and executing atrocious crimes of this description deserve no pity at the hands of their fellow-men. Whatever their wrongs, or fancied wrongs, these efforts to set aside law, and defeat the ends of justice, can only have one termination. The use of means that must necessarily inflict incalculable misery and suffering on large numbers of their innocent fellow-creatures reveals a recklessness, a ferocity, we had almost said a fiendishness of disposition, of the very existence of which multitudes had not the least idea. The victims of this outrage will doubtless receive the tenderest, deepest sympathy and all needful help from their more fortunate fellows. The perpetrators of this dastardly crime must be visited with punishment, swift, severe, terrible. The very foundations of society are threatened. All that makes life sacred and precious is exposed to imminent peril. Not only our laws and liberties, but our religion and our lives are in danger. Good, however, may come out of this great calamity. The nature of the Fenian conspiracy, and the true character of the men who support it can no longer be disguised. All virtuous, sober, industrious, honest, peaceable, patriotic, liberty-loving, law-honouring persons—the great majority, thank God, of all classes—will unite as one man to repel this attack upon our lives, liberties, and institutions. The high bounties offered by the American Government attracted the scum of all nations to their army, and when the war was over, they were free to engage in any lawless enterprize, however dangerous or hopeless, and this Fenian movement just now offers more inducements than any other. But that their calculations of profit and honour will be all disappointed there is no doubt; a united people, watched over by a gracious Providence, will be more than a match for all our adversaries.

THE WEEK OF PRAYER.—We can only call the attention of our readers to this important matter, and urge them to unite with their fellow-Christians of every name in prayer and supplication.

The following topics have been suggested by the Evangelical Alliance as suitable for exhortation and intercession on the successive days of meeting:—

Sunday, Jan. 5.—Sermons. Subject: The Person, Work, and Kingdom of our Lord Jesus Christ.

Monday, Jan. 6.—Thanksgiving for special and general mercies during the past year, to Nations, Churches, and Families: and Confession of Sin.

Tuesday, Jan. 7.—Prayer for Nations: for Kings and all in authority: for the observance of the Lord's-day: for the removal of obstacles in the way of Moral and Religious Progress: and for Internal and International Peace.

Wednesday, Jan. 8.—Prayer for Families: for Schools, Colleges, and Universities: and for Sons and Daughters in Foreign Countries.

Thursday, Jan. 9.—Prayer for Christian Ministers, and all engaged in Christ's Service: for God's ancient Israel, and for the coming of our Lord Jesus Christ.

Friday, Jan. 10.—Prayer for the Sick and Afflicted: for Widows and Orphans: and for the Persecuted for Righteousness' sake.

Saturday, Jan. 11.—Prayer for the Christian Church: for increase of holiness and activity, fidelity, and love: and for grace equal to the duties and dangers of the times.

Sunday, Jan. 12.—Sermons. Subject: Christian Charity—1 Cor. xiii.



Missionary Chronicle.

JANUARY, 1868.

QUEENSLAND.

CHAPEL AND SUNDAY SCHOOL ANNIVERSARY.—The first anniversary of the Bible Christian Mission chapel and Sunday School, at the Oval, a suburb of Brisbane, Queensland, took place on Sunday and Tuesday, October 6th and 8th, 1867.

The Sabbath services, which were interesting and profitable, were conducted by Br. G. Netherway in the morning, Mr. J. Kingsford (Baptist minister) in the afternoon, and Mr. W. Moore (an interesting local preacher with the Baptists) in the evening.

On Tuesday the children, numbering about eighty, met in the chapel at three o'clock. After devotional exercises and a brief address, a procession was formed, headed by the Pastor. The neighbourhood was perambulated, and suitable hymns sung at different halting places. This being the first demonstration of the kind witnessed here, all parties seemed to enjoy the scene. At nearly every doorway and window human faces appeared beaming with delight. It really seemed as if the ancient prediction was literally fulfilled, "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it; the excellency of Carmel and Sharon, they shall see the glory of the Lord and the excellency of our God." Isaiah xxxv. 1, 2.

Upon the return to the chapel, tea was served with suitable eatables which all the youngsters seemed greatly to enjoy. At six p.m. the parents and friends sat down to the number of about seventy. It was remarked, that with but few exceptions, the party was from the immediate locality.

The following extract, with a few verbal alterations, is taken from "*The Brisbane Courier*" of October 9th, 1867.

"Last evening a tea-meeting was held in the chapel of the Bible Chris-

tians, at the Oval, to commemorate the opening of the place of worship twelve months since. The chair was taken by W. Brooks, Esq., and addresses were delivered by the ministers of the chapel (W. Woolcock and G. Netherway), C. Ogg (Presbyterian), D. Mossop (Congregational), and B. G. Wilson (Baptist). Great interest was manifested in all the speeches. From Mr. Woolcock's statement, it appeared that during his year's pastorate he had met with a good reception and a fair measure of success. Besides at the Oval, preaching places had been opened at Spring Hill (Brisbane); at Indooroopilly; and at The Seventeen Mile Rocks, Oxley. He also spoke of his systematic visitation of houses removed from access to means of public worship, and that, on the whole, a review of the result of his labours was very encouraging. At the Oval, the erection of the chapel has doubtless contributed to the elevation of the moral tone of the neighbourhood, and both parents and children have evinced a sustained interest in the Sunday School. In the afternoon of yesterday, the children had suitable festivities. The evening's meeting closed with the usual doxology, and was interesting, as showing what good can be effected in our suburban neighbourhoods by persevering and intelligent religious effort."

The nett surplus of cash, after meeting the expenses was not large, (poverty and distress being the rule in the neighbourhood). Still, we had what was even better than money, viz., the unmistakable confidence and affection of a people, who, until we came among them, had been entirely destitute of a Sabbath School and the means of grace.

It is true we have not realized during the past year all that we hoped for, nor all that we prayed for. Still, we hope on, sow on, pray on. We shall neither labour in vain nor spend our strength for nought. "The day shall declare it."

W. W.



BIBLE CHRISTIAN MAGAZINE.

TWO PARABLES OF OUR LORD: AN EXPOSITION.

No. 2. THE PARABLE OF THE TALENTS. Matt. xxv. 14—30.

IN Christ's character as a spiritual teacher through all time nothing more fully evinces his capacity and acumen than the skill with which he adapts his teaching to the moral condition of those to whom it was directed, and the readiness with which he anticipates the subterfuges and foibles of human nature. He, knowing what was in man, was able to shape his lessons according to the ever-varying condition of man's nature; and to unfold his doctrines and give to them more or less elaborateness and emphasis as he perceived it desirable to do. In order, therefore, to discern the full beauty and perfection of his teaching it is necessary to familiarize ourselves with the whole of it, and to assign to each part the position and relative force which Christ himself designed it to occupy. An oversight of this is the reason why the views of some are distorted, and their creed a monstrosity. Prominence is given to those points which Christ considered of secondary importance, or merely adjunctive, whilst those principles are obscured which form the foundation of his system, and stamp the whole with an admirable uniformity. Or, if not this, only those doctrines are culled from his teaching which agree with prepossessions, or distinctions of belief already embraced. These thoughts are suggested by the intimate union that appears to us to exist between this parable and that which immediately precedes it, and the bearing that this union has upon certain tendencies of belief and practice in our day. This parable seems to be a sermon, of which the foregoing on the Ten Virgins is the text. In that parable, some lessons of which we have sought to enforce, the prominent doctrine held forth is the wisdom and necessity of sustained watching for the coming of Christ, v. 13, "Watch therefore," &c. But, anticipating the effect

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that this would have upon minds of a certain order, how that without some explanation they would be liable to consider this *watching* to mean only *waiting*, he immediately produces this parable to show that *the chief element of Christian watching is not waiting but working*. In order to ascertain what state of mind and action it is desirable to cultivate in relation to the second coming of Christ, of which we now hear so much, we must take these two parables together, and act according to their conjoint teaching. Unless this be done, we shall be liable to fall into one of two extremes. Taking for our study only the parable of the Ten Virgins, we shall be in danger of thinking watching after a certain order to be everything, and our Christian life will be reduced to a kind of sentimental religiousness, the distinctive element of which will be a visionary hope that will abstract us from present duty. If, on the other hand, we dwell only on the parable of the Talents, the consciousness of duty and responsibility will probably so impress us that our Christian life will deviate into a career of drudgery and toil, unrelieved by hope or any vision of coming rest. In either case, our religion would be a defective thing. The predominance of one principle would be destructive either of usefulness or joy. The unwieldy development of the watching, looking-for, expecting element would be perilous to our present usefulness. Too little of this element would be detrimental to our peace and joy. And how common in the Christian church of to-day are these extremes of religious life, it would be needless for me to specify. There are those whose views have become so monstrous that their watching has been metamorphosed into a kind of religious star-gazing, a state of mind sadly derogatory to present usefulness. They are in danger of overlooking present duty in anticipation of future blessedness, present toil in sight of future rest, present fighting in view of the crown of glory. It would be well for them and others if they would study prophecy less, and practice more; and whilst looking for the coming of Christ try to make the world they live in a little better place for Christ to come to. In studying the parable of the Ten Virgins they should not forget to give due prominence to that of the Talents! On the other hand, we have amongst us those, the chief element of whose religious life is made up of a consciousness of the sternness of duty and responsibility, succoured by no hope or elasticity. Their whole life is reduced to the rigidity of law, and they almost shrink from thinking of the glorious future lest they should relax their working tension, and be enticed from present duty. To them an infusion of the hoping, expecting element would be a valuable addition. Their life would present itself in more pleasing features, and their usefulness would be increased. It should be our endeavour

to cultivate an uniform Christian character, answering in every detail to the ideal of the gospel. We should not overlook the many-sided aspect of the Christian life, but steadily seek to give every element its due importance. If our watching degenerate into a mere happy looking for the coming of Christ, which causes a relaxation of present exertion, or creates an imperfect estimate of the importance of cheerful devotion to duty in present circumstances, we should do well to remember that the chief element of true watching is working, that he will be best prepared for Christ who, when he cometh, shall be found so *doing*, and that the same Divine Teacher who predicts the blessedness of his future kingdom, and bids us look for its ushering in, in the same breath denounces the slothful servant.

This parable may easily be apportioned into four parts, namely, *Assignment*, vs. 14-15, *Use*, vs. 16-18, *Reckoning and Requital*, vs. 19-30. From the first verse we learn—

I. *That Christ has deputed the Church to prosecute that work which he commenced whilst on earth.* "For the kingdom of heaven is a man travelling into a far country, who called his own servants, and delivered unto them his goods." "The reference here is to a custom, which still prevails in some countries, of intrusting money, or other property to servants, and even to slaves, that they might trade with it on their master's behalf." Determining to travel into foreign countries in order to study the features of national and social life, to note the varied aspects of nature, or in order to plan some extensive mercantile scheme, the wealthy Eastern would deliver over his property with which he had himself been speculating, and which he had employed in commerce, to his servants, doling it out to each one according to his capacity or opportunity to make a good use of it, that they might seek to increase it by the time of his return. With this custom those to whom the parable was spoken were quite familiar, so that it appealed at once to their understanding and was admirably suggestive of those great lessons which the Master designed it to enforce. The "man travelling into a far country" spoken of here is Christ, and in this statement he dimly refers to that separation which in a little time would take place between him and his followers. This "calling his own servants, and delivering unto them his goods," may be designed to express his delegation of the apostles and disciples to the work of Christian evangelization—which he himself had been prosecuting—accompanied by a large measure of his own supernatural power, both miraculous and spiritual, by which to accomplish this. If this interpretation be the correct one, then the whole taken together supplies us with the great truth we have notified. Christ has made over his work

to his Church—"delivered unto them his goods." Every part of that work he expressly enjoined upon his followers. Was he a preacher? He delivered unto his apostles this part of his goods, "Go ye into all the world, and preach the gospel," &c. Was he a worker of miracles? Did he not communicate the same gift to his disciples? And is it not true that during the first age of the Church these extraordinary gifts of healing, casting out devils, &c., were exercised not only by the apostles themselves, but were also conveyed by them to others? And did not these remain in the church until they became matters of authentic history, and the record of them took its place among the evidences of the Divine mission of Christianity? Was it not his promise made immediately before his ascension, "These signs shall follow them that believe; In my name shall they cast out devils," &c. And concerning spiritual gifts, were not these communicated to his people? Did Christ abound in all those fruits of the Spirit, to which Paul refers in Gal. v, and did he not enjoin them upon his followers? Was he fruitful? Were they not to be fruitful too? "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." Was he loving? Were they not to be the same? "As the Father hath loved me, so have I loved you: continue ye in my love." Was his an obedience nearly allied to love? Was not theirs to be the same? "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." Was that happiness which Abp. Whately calls "a calm and serious feeling" a distinguished element of his character? Did he not transplant it to the bosoms of his disciples? "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." Was his fraternal affection strong? Was not his commandment this, "That ye love one another, as I have loved you?" Was persecution his affliction? Did he not say to his disciples, "If they have persecuted me, they will also persecute you?" Indeed, did he not promise them the same treatment, whether with respect to persecution or acceptance, that he himself had experienced? "If they have kept my saying, they will keep yours also." "All these things will they do unto you for my name's sake, because they know not him that sent me." In one word, the Master hath assigned to his church every enduring element of his work. True, some items of his "goods" that were deputed to his first disciples have not come down to us. To instance, gifts of healing, and power to work miracles. These were limited to the earliest age; but were not taken away until they had produced their designed effect. It would not have been for the universal good of the church had they always remained. They would then have obscured the element of spiritual faith which forms so beautiful

a feature of Christianity. 'But, to his universal church throughout all ages, Christ hath assigned the work of Gospel evangelization. To her he hath deputed his work with all its attendant joys, sorrows, successes, reverses, responsibilities, and promises. And it is not for us to shrink from them. Shall we retire from a work thus enjoined because it is arduous? Shun duty because great? Only gather from the vast commission those details thereof which are fraught with honour and immediate delight, and the accomplishment of which demands no self-denial, and taxes not the moral courage. Nay, to do so would be unseemly, cowardly. Did Christ bear our griefs, and carry our sorrows?' Did he weather the storm, as well as enjoy the fanning breeze? Did he trade with the whole of his "goods," vigorously prosecute every duty, thinking not of ease or self? And shall we only take from his commission that which to us seemeth most desirable, and least irksome?—That only which bids fair to bring the largest requital of pleasure and honour? Nay, to do this would be to become guilty of unfaithfulness. The church must take all his "goods," or none; the toil as well as the ease; the weeping as well as the rejoicing; the pain as well as the pleasure; the dishonour as well as the honour: sufferings and sympathies, griefs and delights, tears and smiles,—*all*. "For whosoever doth not bear his cross, and come after me, cannot be my disciple." "It is enough for the disciple that he be as his master, and the servant as his lord." Christ's work is now the work of his church. She has to breathe his spirit, to imitate his kindly tones, to become the friend of the needy, the faithful witness of the truth, the steadfast maintainer of the faith, the reprover of sin. "I have given you an example, that ye should do as I have done to you." "If ye know these things, happy are ye if ye do them." We learn also—

II. *That this Commission consists in an assignment to every individual of a specific work which should ever impress him as a DIVINE DUTY, and for the accomplishment of which he possesses adequate power.* "And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey." The wealthy Eastern being anxious to appportion his property so as to receive the largest possible return, manifested his ingenuity by assigning it not promiscuously, or without taking into consideration the capacities of his servants, but as from his knowledge of them he judged it desirable to do. So Christ in distributing his "goods" to the church has not acted in a less politic manner. He has not left it to our choice as to what part of his "goods" we would trade with. He has distributed them according to his sovereign will; and often crossed our desires, giving

us the identical work that, had our natural feelings been consulted, would have been the last of our choice. Is it not so? Is it not quite a common thing for God to afflict, to disappoint, to humble his chosen servants in order to bend them to the work from which they shrink, but which he sees it is best for them to do? To instance St. Paul. Would the apostolate have been his choice had his natural desires been permitted to rule? Or, Peter and others. What was there so pleasing to flesh and blood in following Jesus, and proclaiming his doctrine, as to induce them to choose discipleship and the work of teaching? Martin Luther is recorded to have once said that "he would rather dig with his hands all his days than be a minister had he the appointment of his own calling." How universal is this feeling, how common for the "servant" of Christ to be engaged in a work he had never dreamed of, and a work which has caused the thwarting of his youthful ideal. How many a minister had intended to be a politician, a merchant. How many a Missionary in some far-off lonely station had hoped to be a literatus amid genial cultivated society. How do we fail to realize our ambitious object, and awake after a few years of buffeting and disappointing experience to find ourselves labouring in obscurity, or, at least, doing the very work which would have been the last of our choice. But in all this may there not be the presiding will of God at work? Is he not leading us to that which we would not at first cheerfully perform? Is he not doing what this parable ascribes to him, "giving to one five talents, to another two, and to another one: *to every man according to his several ability?*" Brethren, we must come to the work. "He divideth to every man severally as he will." We must labour where he puts us, and use the tools he assigns us. If the work of the church were at the mercy of our foibles it would never be done. Let us try "*to learn obedience.*" Let us take his yoke upon us, and learn of him, for he is meek and lowly in heart, and we shall find rest to our souls, for his yoke is easy, and his burden is light, i.e., to the cheerfully dutiful one, and to none other. I imagine we often cause ourselves much sorrow by putting the one talent, or two talents, we possess beside the five of somebody greater than ourselves, and fancy how much better it would be for us if we had got his five. Whenever tempted to this we should remember the reward will at last be given not according to *capacity* but according to *faithfulness*. The principle of divine duty is not to wish for more than we possess, *but to work with what we have*. Indeed, only in this way can the work of the Christian church be accomplished at all. A work prompted by a spirit of rivalry, emulation, or ambition will not answer the end of duty. Nothing will be gained by the man with one talent coveting his brother's two. This is not

trading, according to the idea of the parable. He only answers to the idea of duty who *does his own work*. *Individually Christians are responsible for their quota of work*. It is only by the utmost vigilance that that responsibility can be discharged, or the work of the church attain its end. If we are personally unfaithful it will not be to our credit if the mission of Christ does not fail of its end. *In this assignment of a specific work to each person the Divine acquaintance with the limits of human capacity is determined*. God knoweth our range of ability, and in giving us our work hath taken this into consideration. None of us can do all. None can do two kinds of work well. One sphere of labour faithfully fulfilled is the demand of duty. And if this be universally attended to does the conversion of the whole world appear an unlikely thing? Individual faithfulness throughout the church would soon achieve the world's conversion, and the slowness of this work is to be ascribed more to an underrating, or oversight, of the importance of personal devotedness than to any thing else. We cannot trust ourselves to indulge the thought of what the world in the present hour might have been had each professing Christian since the ascension of Christ conscientiously and vigilantly fulfilled his commission. We have to deal with facts and ourselves, and to guard ourselves against the infectious character of indifference, and to try to do our part well by Divine strength. We must seek to prosecute a work of *concentrativeness*, fix our whole energy on present duty, and act according to the promptings of the Divine Word and Spirit. Satan exercises the utmost ingenuity in order to decoy us from our work. He would have us rest in our work, and look at and criticise what our neighbours are doing. We are perhaps in this age of wide-spread news apt to dwell too much on what our brethren are doing afar off, and forget what is expected of us in the limited sphere of our own life. At all events, let us see that concentration characterises our work. The achievements of the church are the achievements of the individuals in it. The conversion of the whole world is not a work resulting from impetuous, superficial acts, but from determined limited individual effort. The secret is here, "every one working according to his ability." "For the body"—the church—"is not one member, but many. If the foot shall say, Because I am not the hand," &c..... "But now God hath set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say to the hand, I have no need of thee: nor again the head to the feet, I have no need of you." The body consists of its members, and attains its purpose by each function answering its end. And individual faithfulness produces the sum total of the church's achievements.

Also, this parable sets forth another truth most impressively, namely,

III. *That the future and eternal portion of each individual depends upon the manner in which he discharges his own commission.* I do not say the manner in which he watches the doings of others, or the anxiety he manifests in them, but the manner in which he discharges his own duty. The man with two talents will not be rewarded for watching his fellow's five, but working his own two. And the man with one talent will not be punished for indifference to the gift of others, but neglect of his own. Each one will be accountable for himself. O, could we conceive and express the solemn and awful meaning of this statement we should feel somewhat equal to the subject. But this much we know, our personal responsibility is tremendous. We know, too, that the smallest act, the most embryo thought, the faintest word, have their influence on eternity. We are all day by day either treasuring up for ourselves wrath against the day of wrath, or a goodly inheritance to be revealed in the last times. We are ever acting the part of the faithful or unfaithful servant. May we not ask, *Does not this life furnish an analogy to this truth in the satisfaction which attends the discharge of duty and the unhappiness associated with unfaithfulness?* Rewards and punishments are experiences of this life. The remembrance of duty performed is pleasant, and bracing to the moral nature. The consciousness on the other hand of duty neglected diminishes pure delight, and checks the flow of healthful moral feeling. The influence of deeds presses the scale of joy or sorrow from the moment they are wrought. Think you that the servant who buried his talents was ever happy? Nay. The very thought of unused powers for good must have haunted him as a grim spectre—and the unhappy influence this had upon his temper you may learn from the morose manner in which he spake to his Master on his return. *True, enduring happiness is invariably associated with the consciousness of having done our duty, even in this life.* Hence it is that not unoften the last days of men of the first talent and highest social status are miserable in the extreme. Some of our novelists and sceptical writers are instances of this. We have in our mind now one of the first-named class, who has achieved unbounded renown by reason of his works in a certain class of fiction—a man of unlimited powers and acquirements, and now in his old age when reflecting on his long and distinguished life, and asking what he has really done which in the face of eternity is worth the doing, the conviction of his prostituted powers well-nigh reduces him to despair. Only a short time ago, we were conversing with a gentleman on this matter, and he informed us of two other

instances which will further illustrate this, and show the convictions which such men themselves have when in their calmer moods they reflect on the object and use of life. One refers to the distinguished tragedian who during a long and brilliant career has served the pleasure seeking part of London society. Meeting with an old college friend in Edinburgh, and ascertaining that since they were fellow-students he had been labouring in an obscure parish in Scotland as a minister, he replied, "Ah! you have lived for something. But I have been a fool all my days, and have played to fools." Another distinguished and talented leader of the London stage was a short time ago suddenly impressed with a sense of the vacuous life he was leading; and he immediately resigned his post, sought ordination, and now is toiling hard amongst an uneducated, scattered, rural population in Dorsetshire, seeking their spiritual welfare. There is something very suggestive in this. Learning how immensely important is life in its effect on our eternal destiny, let us not bury our talents, or prostitute them to a wrong service, but consecrate them to the glory of the Master. In order to waste our life, it is not necessary that we should do positive and glaring evil. A merely *negative* position is sufficient to brand us with unfaithfulness. "The slothful servant's wickedness consisted not in his doing anything *against*, but simply *nothing for* his Master."

ENTERING INTO REST.*

"For we which have believed do enter into rest." HEB. IV. 3.

THERE is something very refreshing in the idea of rest. It sustains and cheers the heart of the weary. It is what he longs for—what he hopes to find.

This idea, like a golden thread, runs through the whole of the Scriptures, and is taught under every dispensation. "It was seen in the finishing of the work of creation; seen in the appointment of the Sabbath; seen in the offer of the promised land; and is seen now in the promise of heaven."

Here the apostle shews that the great promise of God to His people was rest; and although the unbelieving Israelites reaped no advantage from the rest proffered to them, yet we who are believers "do enter into rest."

Thus we see that the promise of rest as really pertains to Christians now, as it did to the Hebrews of old. It becomes us therefore to "fear," lest any of us "should seem to come short of it."

* Outline of a Funeral Sermon for Mrs. Batt, wife of Mr. G. Batt, Bible Christian Minister, preached by Mr. Hughes, Independent Minister, at Newent, June, 1867.

We shall now briefly notice—The proffered blessing, and how to secure it.

I. THE PROFFERED BLESSING.

The blessing is REST. “We enter into rest.” Three or four things may be observed respecting this rest.

1. *It may be viewed in two aspects.* We may look upon it as an earnest, and as a possession.

As an *earnest*. This rest is not merely in anticipation—some sweet hope of a future bliss. Believers enjoy it now in part—even now they know what it is to rest under their burden,—and to be refreshed on their journey. This is enjoyed when sin is pardoned, peace is restored to the bosom, and God’s fellowship dissipates all fear. Then the mind rests in Christ’s truth, the conscience rests in Christ’s blood, and the affections rest in Christ’s love. The soul resting in Christ, exclaims, “Whom have I in heaven but thee?” “My beloved is mine, and I am his.” “My Lord, and my God.” This spiritual rest is but an earnest of a more perfect one.

As a *possession*. This rest, in its completeness, is not to be had here. This a world of toil, and labour, and anxiety. Every day we are in the midst of a conflict—fighting the good fight of faith—contending with evil—and endeavouring to pursue our course heavenward. And as we advance, we try to sing,—

“Our rest is in heaven—our rest is not here.”

But we who “have believed do enter into rest.” That rest which remaineth for “the people of God.”—that bright Sabbath over whose sky no darkening cloud shall ever pass. There we shall have a full possession of the rest.

2. *It may be emphatically styled God’s rest.* It is so designated in the first verse of this chapter. “Let us therefore fear, lest a promise being left us of entering into *his* rest, any of you should seem to come short of it.” It is with the greatest propriety, that heaven is styled God’s rest.

He is the *Author* of it. That better city above the skies is the work of His hand. He laid its foundation, He raised its walls, He decorated its mansions. The apostle speaking of Abraham says, “For he looked for a city which hath foundations, whose builder and maker is God.”

He *delights* in it. If, on viewing the newly created universe, God saw it was “very good, how much more does he admire the beauty and delight in the perfection of the heavenly city! He delights in its purity, in its glory, in its soul-ministering joys.

He *prepares* us for it. We are not fit for the rest above. We need more holiness—more spiritual-mindedness—more likeness to

Jesus in order to enjoy that rest. But God, by his word, by His providence, by His blessed Spirit prepares us for it.

3. *It is designed for believers.* The Sabbath, God's day of rest, was made for man; the land of Canaan was promised to Abraham and his seed; and heaven is designed for all who love the Lord. "A promise being left us of entering into his rest."

Christ in his last will and Testament made this promise. Addressing his sorrowing disciples, he said, "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." This is indeed a precious legacy. We should see that we are among the legatees. How wonderful! Here is a promise of a home to the wanderer—a rest to the weary. "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

4. *It is of the most perfect character.* It far exceeds the rest in Canaan. That was a rest worth labouring for. The forty years' wanderings in the wilderness was a cheap price for the land "flowing with milk and honey." But that rest was only a type of the "rest that remaineth for the people of God."

The rest in heaven is perfect—free from all evil—and permanent in its duration. The most valuable resting-place in this world is imperfect—exposed to trouble—and of a transitory character. What changes occur around us here! Things that comfort, or protect, or shelter you to-day can yield no comfort, no protection, no shelter to-morrow. "The fashion of this world passeth away." Here we have no abiding place. But in the rest above there is no change. There is stability there. No burning rays fall upon the inhabitants—to wither, like Jonah's gourd, their shelter. There you will rest from the sorrows of the world, the troubles of conscience, and the servitude of sin. Happy place! Can you and I say, "We which have believed do enter into rest?" We notice,—

II. THE WAY TO SECURE THIS REST.

The apostle Paul here asserts a fact—a fact relative to every believer in Christ;—"we *do* enter into rest." The point towards which every good man reaches is rest—the rest in heaven. Here we have toils and troubles, weary watchings, and hard fightings—we need rest. Here we are strangers and pilgrims, exposed to many inconveniences, trials, and sufferings—we need a permanent home. Where is it to be found? How can we attain to it?

There is a certain condition, on the fulfilment of which alone we can enter into this rest. What is that condition? How is it to be fulfilled?

1. *It is faith.* The apostle says, "For we which have *believed* do enter into rest." What was it but the want of this grace that pre-

vented the ancient Jews entering the promised land? They had made a good start—were under good leaders—and were blessed with the presence of the pillar of fire and cloud. They were also blessed with the preaching of the Gospel. God spoke to them by sacrifices, by miracles, by divine wonders: “but the word preached did not profit them.” Why? Was it not suitable, or plain, or pointed enough? Nay: but because it was not “mixed with faith in them that heard it.” There was no fault in the word: the fault was in the hearers. They had no faith; therefore they rejected the truth—derived no advantage from it—and were excluded from the promised Canaan. “They to whom it was first preached entered not in because of unbelief.” It was their unbelief that locked up Canaan from the Israelites, and dug their graves in the wilderness.

This fact shews the importance of faith in order to secure God’s blessings. The want of this grace ruins the soul for ever. Without faith we cannot please God: and without pleasing him we cannot expect his favour and blessing.

It is by faith we enter the spiritual rest which the Christian enjoys this side of the grave. Great was the mental tumult of Paul when Christ met him on the road near Damascus—terrible must have been his feelings during the following three days. Blind, humbled, convicted of his sins, who can describe his inward conflict! But when he felt the hands of Ananias resting upon his head—and when he heard the words, “Brother Saul,” falling on his ears, his great mental agony soon passed away; “and straightway he preached Christ in the synagogues, that he is the Son of God.”

It is by faith we enter into communion with God—enjoy his gracious presence—and sit under the smile of his countenance here on earth. It is faith that unites us to his Son, puts on us the robe of righteousness, and fits us for the rest on high.

It is in the hand of faith we proceed on the journey—travel the shining road—and enter through the gates into the eternal city. “Believe in the Lord Jesus Christ, and thou shalt be saved.”

2. *It is activity.* True faith produces activity. “We enter.” From the first moment we believed in Christ we *enter* into His rest. The rest which the Christian enjoys here, is a symbol and a pledge of the one beyond the grave.

“We enter,” with a watchful and cautious fear—in the diligent use of all necessary means—and in humble dependence on His mighty grace. All Christians are making some progress in the Divine life—“they go from strength to strength”—they feel daily that they are drawing nearer the rest. The progress may be small, but they do enter in. Many have already entered into the rest.

Their journeyings are all over ! they have passed on before us ; they have left their footprints in the sands of time ; and they now rest from their labours. Sweet is that rest ! Refreshing is that repose ! Infinitely happy is their lot “ in the house not made with hands ! ”

Now, my fellow *sinner*, do you sometimes feel faint and weary here ? Weary in the service of sin—weary amidst the empty joys of the world—weary in the broad road of destruction ? Do you need rest ? Then, you must change masters—turn your feet to another path—and place yourself in the saving hand of Christ.

The sooner you begin to “ *enter* ” the Divine rest the better. Some start on the journey very early—almost at the dawn of childhood—but they never have an occasion to repent. Our friend Mrs. BATT was only a child of nine or ten years of age when she sought the Lord, gave her heart to Jesus, and started for heaven. Some good people object to admit such very young children into the church. Why ? If they love Christ the sooner the better. Jesus says, “ Of such is the kingdom of heaven,” that is, the privileges of the Christian church. Our departed sister never regretted seeking Christ when young. Sometimes she felt a little trouble of mind that she could not point out any very extraordinary power that accompanied her conversion. But when reminded of her youth, she felt reconciled, remembering that little children are gently *led* to seek the Lord. Timothy was never called to struggle hard under painful conviction of sin. His young heart had been sweetly won over to the side of religion.

As far as I can learn, Mrs. Batt’s whole life was very exemplary—prudent, humble, gentle, and devout. She was an epistle of Christ seen and read of all who had to do with her with pleasure and profit. She was a true wife, an affectionate mother, and a bright Christian.

During the three weeks she lay on her dying bed she manifested strong faith in Christ as her Saviour—not a murmuring word escaped her lips—and not a cloud rested on the passage to the tomb. All was brightness, joy, peace, love, and hallowed praise. When her beloved husband knelt at the side of the bed in prayer, she would tell him, “ Praise God for His mercies.”

She seemed for some time to have been ripening for home. During the last winter she had read carefully over three times that very valuable book—“ *Baxter’s Saints’ Everlasting Rest.* ” The last words she ever read from God’s book were my text—“ For we which have believed do enter into rest.” She had been on the way to the rest for many years—and now she was on the threshold—almost in sight of the bright mansion. A few hours before her departure she saw, or imagined that she saw, bright and beautiful angels in her

room, ready to escort her redeemed spirit to the eternal rest. A few minutes before she passed away her beloved husband heard her softly but distinctly repeating those beautiful words,—

“Not a cloud doth arise
To darken the skies ;
Or to hide for one moment
My Lord from my eyes.”

Then, while in the very act of falling asleep in Jesus, she said, “*Praise the Lord.*” A bright smile rested on her countenance—the journey was over—and she had entered into rest.

How beautifully the Christian dies ! Death in the case of this departed one had lost its sting—the grave had no terror—to die to her was to change apartments—to put on the robe of immortality. “To me to live is Christ, and to die is gain.”

Is there no young person present, listening to the account of Mrs. Batt’s dying moments, ready to seek the Lord—anxious to begin now—willing to take up His cross—and prepared to follow Him unto the end ? She served Christ while living, and praised Him while dying. Her dying words—“*Praise the Lord,*” touched our very heart.

“Praise the Lord”—the happy Christian
In a gentle whisper said,
When the tide of life was ebbing,
And the heavenly land was made ;
She began the anthem here,
Sweetly did her soft notes rise,
But far sweeter on the lyre
In the “rest” beyond the skies.

“Praise the Lord”—His lovingkindness
Does deserve my warmest praise ;
He has been my faithful Shepherd,
Kindly watching o’er my ways ;
In His bosom early folded,
Kept I was from many a harm ;
And through all my earthly wanderings,
I could rest upon His arm.

“Praise the Lord”—for love unequalled
He has ever showed to me ;
Love that changed my sinful nature,
Love that set my spirit free ;
Praise Him for ten thousand blessings
Which to me He did impart—
Praise Him for the joy and gladness
Now that fill my hopeful heart.

“Praise the Lord”—the fight is over,
Strength He gives me as the day ;
See my heavenly home is near,
Beams of mercy light the way ;
In death’s stream I have no fear,
Calmly rest I on His word ;
Now, I see beyond the river,
My sweet rest—“O praise the Lord.”

May our lives be those of faith, obedience, and willing service for Christ ; and may our end be peaceful, happy, full of praise.

SELF AND CHRIST.*

BY JAMES ASHTON.

"For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake."—2 COR. iv. 5.

THERE are other riches than those of "gold silver, precious stones," and more valuable—the riches of knowledge. A knowledge of truth as true—and of all truth the moral and religious are the greatest and most to be esteemed. "Her price is above rubies, and gold is not to be compared to her." "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." The body is indeed "of the earth, earthy;" but not so the spirit—the soul, that is of higher birth, "God breathed into man the breath of life, and he became a living soul." This soul is a throne, the throne of kingly thoughts. But it has been usurped by mean and ignoble ones, sinful thoughts. There they tyrannize and debase, destroying the image of God. But sin may not thus reign. The heart of man must be the seat of royal ideas. It was eminently so with Paul, governing the whole man. It should be so with us. "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." "I am not mad, most noble Festus, but speak forth the words of truth and soberness." "I would to God, that all that hear me this day were both almost and altogether such as I am, except these bonds." "For we preach not ourselves, but Christ Jesus the Lord."

1. *The power and place of self.* Self has being in all, has a power and a place. Individuality is a reality. The most common and instinctive forms of speech imply, and perhaps prove it. I—I myself—my hands—my head—my life, &c., are terms implying more than they express. Conscious personal being is therewith associated. Every member of the race is a centre of being, of power, of joy, of sorrow, of toil, of care, of hope, of fear, of glory, or of shame. Once it was not so. Once all being centred in one, the "I AM THAT I AM," the eternal God. Then there was a time when another order of beings began to be—the "mighty angels of the sky;" and a time when man began

* This is a somewhat full outline of a Sermon preached to our last District Meeting in South Australia, and published by the request of that meeting.

to be. All *being* save the *First* is derived and dependent. It should not therefore centre in self, not in ourselves nor in others, as such merely, but in the Lord for others, and in others for his sake. "We are not our own, we are bought with a price." It is right to be one's self, but not coarsely, conceitedly, or covetously. Truth is broad, is seen at different angles, or through and by different mediums and symbols. Let self be, let it exist in all its vigour, and multiform characters. But not to get wealth to the injury of others, or for its own sake. Not to get honour, as such, deserved or undeserved; yet goodwill and respect are excellent as sequences, whilst to be shunned as causes. Not to get power, but to perform disinterested labours for those who will place it at your feet unasked. Not to get pleasure, but to give it, and so to enjoy it in its purest forms. "He that loseth his life shall find it." Not to gratify mere tastes, and personal leanings and likings, even though in themselves they may be harmless. Be all things to all people. "For even Christ pleased not himself." Self, self-love, self-interest is strong in man. Its tendencies are to array one against another, class against class, calling against calling, man against man. "Am I my brother's keeper?" Like ravening wolves it pursues, seizes, and devours all it can find. It must be restrained, tamed, educated; employed in acts of duty, "doing to others as we would they should do unto us." So it should be in all men, and especially so in the ministers of the sanctuary. Last and least of all should they be selfish. "Be ye clean that bear the vessels of the Lord." Being men the tendency is in them as in others, the temptation to which so many others yield is ever present to them. A high sense of duty, of solemn responsibility, and much divine life in the soul, alone will preserve from the love of "filthy lucre," and other forms of selfishness. Not that any, whatever may be their profession, are to be crushed as grass trodden under foot. In relation to our Maker we cannot be too lowly, but in relation to man we may be faultily abject. It is not necessarily a virtue to think and call one's self the least of all, tamely submitting to injustice and wrong. Resist injuries, but not resent them. Do it without doing evil, without becoming evil. As ministers we have our rights—of reward, of respect, of authority, of enjoyment, of gratification; but for Christ's sake they may be, and often must be, foregone, "if by any means we may save some." Here it is that we need wisdom, prudence, humility, love, unselfishness to be and to do the best—the right—for man's good, for God's glory. Not preach ourselves, be servants for Christ's sake.

2. *The place and power of Christ.* "Christ Jesus the Lord." He is the pattern man. He says, "Follow me." In everything he

is our exemplar. In the possession and government of self. In him there was no narrowness, no vanity, no evil, but unbounded benevolence and goodness. In social intercourse, he came "eating and drinking." At Cana, at Bethany, with Simon the leper, with Zaccheus, he was *at home*, a friend and a benefactor, as he was also in untold other places. In the ordinary business of life, "Let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil." In civil and political relations, "Render unto Cæsar the things that are Cæsar's." In devotedness and worship, the temple—the synagogue he frequented. His whole life was one continued act of consecration to God for man. He continued all night in prayer to God his Father, "O my Father, if this cup may not pass away from me except I drink it, thy will be done." "And he prayed the third time saying the same words." In love to others, "He went about doing good." "He gave his life for man." In patience and hope, "And he answered him to never a word, insomuch that the governor marvelled greatly." "For the joy that was set before him he endured the cross, despising the shame."

He is the image of God, very-God, co-equal, co-eternal, co-essential with the Father, naturally and morally one with him. "He that hath seen me hath seen the Father also." He is the God-man, the God-like-man. All divine attributes and perfections are his. He is "the great God our Saviour." All human excellences were his, shining with divine brightness to kindle and draw our love, to command and sustain our best and truest worship.

He is the power, the wisdom, the ransom of God. More than an instrument or medium—as were Moses and Elijah, as were Peter and Paul. The "mighty God" at whose bidding the dead live, and through whom sin dies. His miracles challenge the attention of the careless, and demand the faith of the unbelieving. They are the guarantees of his power and graciousness then and at all times in befriending, blessing, and saving man. He can and will calm the roughest sea of trouble on which his followers are tossed; he can and will feed the most hungry of his disciples and friends. Death itself shall be life to them through him. "I am the resurrection and the life." Infinite wisdom too is unfolded in him, "God is just, and the justifier of him that believeth in Jesus." In him mercy and truth met in sweetest harmony. In him man, who is fallen and foul to the very centre of his being, finds his way back and up to purity, truth, and life. He tells us that God is "his Father and our Father, his God and our God," who forgiveth us our trespasses, and delivereth us from evil, "that whosoever believeth in him shall not perish, but have everlasting life." He is also the ransom for a sin enslaved world. He came not to condemn, but to

save. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." All must have perished but for the outflowing of divine mercy through him. The holy, the righteous demands of divine law, representing divine purity and uprightness, are met in his sacrificial life and death. For us he lived and died, a sacrifice testified in due time. Great are its moral effects man-ward, to teach and to beget penitence and obedience. This is the climax of Christ's work. This is at it were the last stone of the mighty arch that bridges the gulf between a holy God and unholy man, by which the way to pardon, purity, God, and heaven is opened—"a new and living way." "The foundation of God standeth."

Christ in the Spirit's presence and power and our Advocate with God. "The Spirit of truth, which proceedeth from the Father, he shall testify of me." "He will guide you into all truth." "He will shew you things to come." "That he may abide with you for ever," and "Lo, I am with you alway, even unto the end of the world. Amen." He also "ever liveth to make intercession for us." He is able to save unto the uttermost; he is our high priest, touched with the feeling of our infirmities; he knoweth how to succour the tempted. "Because I live, ye shall live also." Blessed truths! Christ our passover, sacrificed for us; Christ our advocate with God; Christ our help and our hope in the "cloudy and dark day."

Christ our Judge, and our hope of glory. "God hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead." "They that sleep in Jesus shall God bring with him." "Which hope we have as an anchor of the soul, both sure and steadfast, which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever." "I will come again, and receive you unto myself."

This is humanity's want, "God in Christ reconciling the world unto himself, not imputing their trespasses unto them." This is the minister's creed and work, to know and to make known "Christ crucified;" Christ always to be felt and enjoyed; always to be preached, until all shall know him "whom to know is life eternal." Here applause, authority, power, wealth, pleasure, all must render homage to "the Lamb that was slain;" all should serve him; all should subserve a knowledge of his name. Here let ministers and people unite; unite all their individuality, their separate and several selves in publishing the "sinner's Friend." "Honour to whom honour," but "servants for Christ's sake." Servants to others, my

brethren, let us be, should not others be forward to serve us. And let us not be satisfied with thus preaching Christ; let us beseech sinners in Christ's stead to be reconciled to God; beseech all "by the tender mercies of God" to present themselves to the Lord as their reasonable service. Let life's importance never be forgotten, that we "run not in vain;" that we may "finish the work given us to do." In all things let "holiness to the Lord" be both the motive and the end. Let us have the mind of Christ. "He made himself of no reputation, he took upon him the form of a servant, he came not to be ministered unto, but to minister."

MEMOIR OF SHADRACH FRIEND.

SHADRACH, the son of ROBERT and MARY FRIEND, was born at Dolton, Devon, in the year 1810, and died at Merton, in the full triumph of faith, August 1st, 1867. When about sixteen years of age he was apprenticed to Mr. John Ward, of Merton, Carpenter. Shadrach's natural disposition was good, kind, and obliging. As he could also sing well, his company was much sought after. The habit of drinking was, almost as a consequence, thereby acquired. After living at Merton seven years, he removed to Exeter, where his drinking habits were strengthened, and he readily fell into almost every kind of sin. At this time he contracted a most unhappy marriage. Though they had no family, they were soon plunged into the depths of poverty. His wife's love for intoxicating drink was so strong, that she pawned the furniture, and even her husband's tools, to obtain money that she might more freely indulge her appetite. She at last left him. Poor and miserable, he wandered about for some time, and ultimately found his way back to his old master, Mr. J. Ward, who had taught him better things before, and again showed him great kindness. Thus respected by a good man, he began to respect himself; but at times the remembrance of his former sins and follies overwhelmed him with grief, when he would drink in the vain hope of drowning his sorrow. About this time revival meetings were being held in the Bible Christian Chapel by Mr. BARTLETT, then the Pastor of the Hatherleigh Circuit. Many persons experienced a saving change, and were enabled to testify that Christ had power on earth to forgive sins. Shadrach was induced to attend the Chapel, and obtained "like precious faith." From this time he evidenced his love to the house and ordinances of God by his regular attendance. He much enjoyed the social means, and was often abundantly happy in the God of his salvation. The evil habit that he had contracted when unconverted still asserted, at times, its power over him; like a "root of bitterness," as it really was, springing up, it greatly troubled him. His master and others urged him, but for a while in vain, to sign the Temperance pledge. He had imbibed the foolish notion that to abstain from drink altogether would shorten his days. About two years after his conversion, he met with some of his old companions in vice at a town some little distance from home, and yielding to their persuasions, he drank too freely, and became intoxicated. Admon-

ished by his leader and class-mates, he consented to become a teetotaler. From this period until his death he maintained a consistent character, was a blessing to others, and an ornament to religion. He still delighted in singing, but through "the power of grace divine," he delighted only in singing hymns of praise to God. In the class and prayer-meetings he frequently shouted the praises of God. Gratitude seemed to fill and overflow his soul, and God's boundless goodness to him he delighted in proclaiming to others. With great humility, he often spoke of his joy in God, "joy unspeakable and full of glory." He gratefully remembered all the way that the Lord had led him, back to Merton first, and then to the chapel where he obtained peace and pardon. Loving God supremely, delighting in his service, his experience was always satisfactory and joyous. The cause of Christ he supported to the utmost of his ability. Would that as much could be said of all who name the name of Christ. About three years since he married one of his class-mates, Mrs. GRACE WADLAND. Their union was a very happy one. His last illness was of but short duration. He was seized on a Friday, but feeling somewhat better he went to chapel on the following Sunday, where he was much blessed. On reaching home he felt much worse, and spoke with thankfulness of the blessed meeting he had had, if he never had another. His next meeting was with the great multitude before the throne; for on the following Thursday he died. Many of the members and friends visited him, and found him dying as he had lived, full of gratitude and praise to God. While Mr. Kemp, the clergyman of the parish, was engaged in prayer, Shadrach shouted the praises of Him who had called such a worthless worm to seek his face. He wanted to see some who had joked him about his religion, that they might see how peacefully he could die, and how blessed a thing it was to be sustained by the consolations of the gospel and the hope of immortality in that awful hour. He said, "I can tell them where I am going—I am going to

'The land of rest, the saint's delight,
The heaven prepared for me.'

He desired his wife, her two children, and other friends to come to his room, expressing a hope after taking an affectionate farewell of and giving his last blessing and charge to each, that he should meet them in heaven. Miss Wadland has since made her peace with God. His death was improved by Mr. W. HIGMAN, the Pastor of the Circuit, on Sunday, August 18th, 1867, from Matthew xiv. 12. The congregation was very large. Many felt the power of truth. None who knew how Shadrach lived have a doubt of his eternal safety and blessedness. He is gone to be with Jesus for ever. We do not hear his shouts in the sanctuary below as formerly, but he is shining in the light of God, and shouting the praises of the Lamb, in the sanctuary above. May we join him and the blood-washed throng in the everlasting song of praise to God. Amen. W. WARD.

MEMOIR OF MISS ELLEN WHITE.

RELIGION in no situation appears more lovely, and never are its triumphs more brilliant, than when it gilds with beams of heavenly light the dying scenes of those who are summoned in the prime of youth to pass through the dark valley of the shadow of death.

ELLEN WHITE was born at Plymouth, November 28th, 1850. Her pious parents endeavoured to instil into her youthful mind the principles of religion. These endeavours were so far successful, that no child could be more obedient and obliging. She will be long and gratefully remembered as a dutiful child, and an affectionate sister. From childhood she had the fear of the Lord, but no decided change took place in her character until the winter of 1865, when some special services were held at Zion Chapel, Plymouth. Several, principally young persons, were brought to a saving knowledge of the truth. Ellen began to feel deeply concerned about her everlasting salvation. Her parents were encouraged to hope that the Lord had enlightened her mind, and was drawing her heart unto Himself. But her naturally lively and cheerful disposition made her peculiarly susceptible to the temptations by which she was surrounded, and in some measure she was brought under their power.

Ellen seldom spoke of her spiritual condition, her hopes and fears, her joys and sorrows, until she began to fear from her delicate health that her stay on earth might not be long. In the winter of 1867 she caught a cold, and suffered much from shortness of breath. Nothing serious was apprehended, and the hope was cherished that with the return of summer her health would be restored; but as she gradually got weaker, a physician was consulted. His opinion was, that as she had grown fast, she might possibly recover when she had stopped growing. In a few weeks decided consumptive symptoms appeared, and although these were checked and mitigated by the remedies employed, her health and strength, to the great grief of her affectionate parents, gradually declined. Though unable to attend the chapel as heretofore, Mr. and Mrs. BROWN, Mr. KINSMAN, and other friends, visited her for religious conversation and prayer. Her disquietude of soul, her sore conflicts, she carefully concealed from all around her, but she poured out her soul in earnest prayer to Him who has promised to deliver all who call upon Him. She soon gave up all hope of ever being restored to health, though from the way in which the doctor expressed himself she thought she might continue to suffer for some time. Not long before her death, in answer to her inquiry, if there was any hope of her recovery, the doctor told her that she might only live a few days, and very tenderly pointed her to "the Lamb of God, which taketh away the sin of the world." Her parents were now anxious to have more explicit testimony as to her hope of salvation. Her father conversed with her on the important subject, and on the way of salvation by faith in Christ. She seemed much interested therein, and anxious about her precious and immortal soul. "Is it possible," she said, "for me to know that my sins are forgiven without being brought into such a state of mind as to be able to shout the praises of God?" She was told that it was by faith in Christ we receive the blessing. Her answer was, "I do not

feel so happy as I could desire ; but the Lord has given me good desires to trust in Him, and I believe He will make me happy before I die." She appeared quite calm and collected, and had the disposition and power to pray. Although her cough was very troublesome, she sang, at intervals, some favourite hymns, which, as her father said, seemed quite heavenly. On Sunday, May 12th, 1867, several friends called to see her, and among them Mr. Kinsman, and Mrs. Brown. They found her eager to engage in conversation on Divine things. The way of salvation became more clear to her understanding, and her hope of heaven much brighter. Mr. Kinsman then engaged in prayer. When he had left, she desired the friends to sing. While singing the hymn beginning,

" Though often here we are weary," &c.,

her long pent-up feelings found vent, and she was filled with joy unspeakable. With a bright smile on her countenance, she praised the Lord with joyful lips. All the day was spent in singing and prayer. The blessing of pardon was indeed most precious, bringing with it a sweet peace, and a joyful hope. On the minds of those present deep and abiding impressions were made. Later in the day a female friend, who had been much interested in her spiritual welfare, visited her, and found her in possession of the peace of God which passeth all understanding. She spoke to the dear afflicted one a few words of comfort and encouragement, and then bade her " Good-bye," hoping to meet again in heaven. That night Ellen had comparative ease, which seemed so sweet after many painful and distressing nights, and which elicited the remark next morning, " The Lord has been so good to me during the night. I have been very happy." Her mother replied, " Yes, dear, the Lord is very good to you, and he will not lay upon you more than you are able to bear." Then the dying one, referring to her departure, said, " Any time now, mother, any time now." Having obtained mercy, she was calmly confident in the prospect of death, yea, earnestly desirous to depart and be with Christ. It is of the very essence of true religion to seek the good of others, and as soon as Ellen had found the " pearl of great price " she spoke to a brother, to whom she was much attached, on the necessity and blessedness of being born again of the Spirit. She described the change she had experienced, and the joy she then felt. She also expressed her grief that she had not gone with their parents to the class-meeting. " I should like to go now," she added, " and speak of God's goodness to me. Will you promise me that you will give your heart to God, and attend the class-meeting with dear father." Her brother having given her the promise, she seemed very happy. He then sung some favourite hymns, while she silently rejoiced in God. All the day she was very weak in body, but graciously sustained by grace divine, and abundantly happy in the prospect of everlasting glory. To her father she said, " I have long desired to be able to rejoice, and now I *can* rejoice in my Saviour." In the evening a very affecting scene took place. She appeared conscious that the time of her departure was at hand, and kissed her dear parents and brothers, and certain young friends present. She then lay back, and said, " I hear the rumbling of the

chariot wheels coming to bear my spirit home." She raised her hand as the last convulsive struggle commenced, and, with a sweet soft smile upon her countenance, she fell asleep in Jesus at a quarter past eight on the evening of the 13th May, 1867, in the seventeenth year of her age.

Her brother James wrote some verses on the death of his sister, which we subjoin.

She died in the bloom of her youth,
And is free from all sorrow and pain,
For Jesus, who taught her His truth,
Has taken her with Him to reign.

And now she is resting above,
Far, far from this wide world of sin,
And basks in the sunlight of love,
For ever with Jesus shut in.

We saw she was crossing the river,
That endeth our pilgrimage here;
And prayed that Jesus would bring her
His glorious presence to share.

And then when our loved one was dying,
She lifted her hand just to say,
She was going to Jesus her Saviour:
Then silently passed away.

O God, in thine infinite mercy,
Help us to fight hard for the prize,
And, dying, like her, be found ready,
And joyfully meet in the skies.

An affectionate companion composed the following verses on the same occasion.

She is gone in the flush of her life's sweet morn;
She is gone to the golden shore;
And the pain that on earth was so meekly borne
Shall trouble her there no more.
Still is her form, as of sculptured stone,
In its quiet coffin-bed;
And it scarce seems *real* that our loved, our own,
Must lie with the shrouded dead.

Yet why should we weep o'er the fair young face,
With its smile so sweet and faint?
Precious indeed to the Lord of grace
Is the death of His youthful saint.
Oh! why should we mourn for a flower cut down,
While the morn-dew hung on the sod?
As a radiant gem in her Saviour's crown
She will shine in the courts of God.

Is she walking now with the ransomed throng,
Arrayed in her robes of white?
Is she singing the seraphim's holy song
In the glorious mansions bright?
A saved young soul—which at that last hour,
'Mid the ebb of life's tide, could sing—
"O grave! where now is thy conquering power?
O death! where now is thy sting?"

Dear Ellen! we touch with our lips her cheek,
And the brow that has gained a crown—
Our eyes are dim, for our hearts grow weak
When we think of the sun gone down.
God grant when the work of *our* lives is done,
And their "silver cords" are riven—
God grant when setteth *our* earthly sun
It may rise, like hers, in heaven.

AN INFIDEL BLACKSMITH.

SCENE THE FIRST. THE PASTOR'S STUDY.

"HAVE you conversed with our infidel and scoffing friend, Mr. B., on the subject of religion, to-day?" said the venerable pastor to Mr. B., an aged neighbour.

"I have, and at great length, but was unable to make the least impression upon his mind. You know that he is a man of extensive reading, and is master of all the ablest infidel writers. He regards the fortress in which he has intrenched himself as impregnable. You know his ready wit, and when he finds he cannot talk you down, he will laugh you down. I can say no more to him. He made my errand the butt of ridicule for the whole company."

"Then you consider his case hopeless?"

"I do, indeed. I believe him to be given over of God to believe a lie; and I expect to see him fill up his cup of iniquity to the very brim without repentance, and die a hardened and self-ruined man."

"Shall nothing, and can nothing more be done for him?" And the pastor arose, and walked the floor of his study, under the influence of deep agitation.

It was now a solemn time in the congregation. The preaching of the pastor, for many Sabbaths, had been full of earnestness and power. The church was greatly quickened. The spirit of prayer prevailed. Many were inquiring what they should do to be saved. Many, too, were rejoicing in hope, and the whole community was moved, as with one silent, but mighty impulse.

But unmoved, unconcerned, stood the infidel, amid the many changes of heart and mind in those around him, proud of his position, and confident in his strength, and able, as he believed himself to be, to resist every influence, human and Divine, which might be brought to bear upon him. The pastor had often approached him, and had as often been repulsed. As a last resort, he had requested his able and skilful neighbour, a lawyer of piety and talents, to visit Mr. B., and endeavour to convince him. But it was like attempting to reason with the tempest, or soothe the volcano.

SCENE THE SECOND. THE CHRISTIAN'S CLOSET.

There was a fire blazing upon the hearth in that little room. The wind was howling without; the snow was whirled in eddies, and was swept with violence against the casement. It was a cold night in January. In that secret and retired chamber, where none but God could hear, was poured out a voice from a burdened soul. The aged Christian was upon his knees. His bosom heaved with emotion. His soul was in agony. That voice of prayer was continued at intervals through the live-long night. In that room was a wrestling like that of Jacob. There was a prevailing like that of Israel. It was a pleading with the Most High for an unwonted display of his power and grace, with the confidence that nothing was too hard for the Almighty. It was a night of prayer, of entreaty, of

importunity. It was prayer as a man would pray for the life of a friend who was on the eve of execution.

SCENE THE THIRD. THE PRAYER-MEETING.

The meeting was still and solemn as eternity. The house was crowded to its utmost capacity. It was a cheerful evening, and the lamps threw their mellow light over the dense assembly. Now the song of praise resounds from all parts of the room, and there is a heart in the utterance which belongs not to other times. Now the voice of one and another ascends in prayer, and such prayer is seldom heard except in the time of genuine revivals of religion. The silent tear steals down many a cheek. The almost inaudible sigh escapes from many a bosom. An intense interest rests on every countenance, and the voice of prayer is the voice of all. One after another arises, and tells the listening company what "the Lord has done for his soul." There stands Mr. R——, once the infidel—now the humble believer in Jesus. He is clothed in a new spirit. His face shines as did the face of Moses when he had seen God face to face. He is a new creature in Christ Jesus.

"I stand, said Mr. R——, to tell you the story of my conversion." His lips trembled slightly as he spoke, and his bosom heaved with suppressed emotion. "I am as a brand plucked out of the burning. The change in me is an astonishment to myself; and all brought about by the grace of God, and that *unanswerable argument*. It was a cold morning in January, and I had just begun my labour at the anvil in my shop, when I looked out and saw Mr. B—— approaching. He dismounted quickly, and entered. As he drew near, I saw he was agitated. His look was full of earnestness. His eyes were bedimmed with tears. He took me by the hand. His breast heaved with emotion, and with indescribable tenderness he said, 'Mr. R——, I am greatly concerned for your salvation—greatly concerned for your salvation;' and he burst into tears. He stood with my hand grasped in his. He struggled to regain self-possession. He often essayed to speak, but not a word could he utter; and finding that he could say no more, he turned, went out of the shop, got on his horse, and rode slowly away. 'Greatly concerned for my salvation,' said I, audibly, and I stood and forgot to bring my hammer down. There I stood with it upraised—*greatly concerned for my salvation!* Here is a new argument for the truth of religion, which I have never heard before, and which I know not how to answer. Had the aged man reasoned with me, I could have confounded him; but here is no threadbare argument for the truth of religion. Religion must be true, or this man would not feel as he does. Greatly concerned for my salvation; it rung through my ears like a thunder-clap in a clear sky. 'Greatly concerned I ought to be for my own salvation,' said I—'what shall I do?'

"I went to my house. My poor pious wife, whom I had always ridiculed for her religion, exclaimed, 'Why Mr. R——, what is the matter with you?' 'Matter enough,' said I, filled with agony and overwhelmed with a sense of sin. 'Old Mr. B——has rode two miles this cold morning to tell me he was greatly concerned for my salvation. What shall I do; what shall I do?'

'I do not know what you can do,' said my astonished wife; 'I do not know what better you can do than to get on your horse, and go and see him. He can give you better counsel than I, and tell you what you must do to be saved.'

"I mounted my horse, and pursued after him. I found him alone in that same little room, where he had spent the night in prayer for my poor soul, where he had shed many tears over such a reprobate as I, and had besought God to have mercy upon me. 'I am come,' said I to him, 'to tell you that I am greatly concerned for my own salvation.'

"'Praised be God!' said the aged man, "'It is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, even the chief,'" and he began at the same scripture, and preached to me Jesus. On that same floor we knelt, and together we prayed—and we did not separate that day until God spoke peace to my soul.

"I have often been requested to look at the evidence of the truth of religion, but blessed be God, I have evidence for its truth *here*," laying his hand upon his heart, "which nothing can gainsay or resist. I have often been led to look at this and that argument for the truth of Christianity; but I could overturn, and, as I thought, completely demolish and annihilate them all. But I stand here to-night, thankful to acknowledge that God sent *an argument* to my conscience and heart, which could not be answered or resisted, when a weeping Christian came to tell me how greatly concerned he was for my salvation. God taught him that argument, when he spent the night before him in prayer for my soul. Now I can truly say, I am a happy man. My peace flows like a river. My consistent, uncomplaining wife, who so long bore with my impiety and unbelief, now rejoices with me, that, by the grace of God, I am what I am—that whereas I was blind, now I see. And here permit me to say, if you would wish to reach the heart of such a sinner as I, you must get your qualifications where he did, in your closet and on your knees. So it shall be with me. I will endeavour to reach the hearts of my infidel friends through the closet and by prayer."

He sat down overcome with emotion, amid the tears and the suppressed sobs of the assembly. All were touched; for all knew what he once was, all saw what he had now become.

Time, on his noiseless wing, pursued his rapid flight. Years passed by, and the faithful old man was numbered with the dead. But the converted infidel still lived, an earnest, honest, faithful, humble Christian.

Communicated by J. SMALLBRIDGE.

The Gleaner.

"God is Love."—This single announcement of the beloved disciple, contradicted by so many appearances, yet carrying its own evidence, in the world around us met by many a no, and many a murmur,

and from the caverns of despair fetching up a fiendish laughter, and yet countersigned by every fragment of Jehovah's handwriting on the ruined tablets of the heart, and in trumpet tones reverberated from

the hills of immortality—this shortest of sentences and most summary of Gospels, which a breath can utter, and which a signet-ring can contain, is the truth which, shining bright in the Advent, will overspread the world in the Millennium's mild lustre—the truth on which no man has mused too much, even although he has pondered it all his days, and to which no anthem can do justice except that in which golden harps mingle, and in which the redeemed from among men are helped by the seraphim.—*Dr. James Hamilton.*

ENGLAND IN THE TIME OF THE FIRST TWO GEORGES.—It is probable that during the reign of the first two Georges England was sunk as low in ignorance and vice as at any time since the Reformation. Marriage was treated irreverently in the highest circles of society; the most sacred relations were unblushingly violated. It was common for ladies of the court, in ordinary conversation, to use oaths such as are now heard only from the most abandoned persons in society. The fashionable literature of the age pandered to profligate tastes and passions; and so depraved had become the tone of society that indecent publications were read without apology or surprise. The grossest drunkenness prevailed in all circles. Even near the commencement of the present century there was scarcely a convivial gathering which was not disgraced by intemperance. It was considered a reproach to the hospitality of a ship to send away sober those who had been entertained. Duelling was so common that it was almost impossible for those who submitted to be governed by the worldly code of honour to avoid it. Robbers frequented the roads in such numbers that travelling was very dangerous. There existed exceedingly barbarous laws; human life was held very cheap; ten or twelve persons might be executed after a county assize, and the occasion excite no surprise. Extreme ignorance prevailed, accompanied, as it generally is, by great indifference to spiritual claims.—*Methodist Quarterly.*

"FATHER, GLORIFY THY NAME."
—An incident in the early life of the late eminent Dr. JAMES HAMILTON furnishes a most striking and beautiful illustration of this passage. In his father's autobiography, the following remarkable entry occurs: "On the Lord's-day, August 6, 1815, my eldest child, who was little more than eight months old, and who had been seriously ill for many days, seemed in the morning to be growing worse. As the case was not desperate, I went to the church, and went through the forenoon service, in the hope that his complaint would take a favourable turn by the time that it was over. On my return I found him worse. I had left the people in expectation of a sermon in the afternoon, and therefore was again obliged, though with a painful heart, to ascend the pulpit. On the close of the last service, he appeared to be rapidly sinking; and on asking the surgeon his opinion of the case, he declared that the child could not long survive sunset. This confirmed all my fears; but since my dear child's decease was so near, I rejoiced that I had received warning of its approach, requested the surgeon to withdraw, and fell on my knees, with my wife at my side, by the bed of our infant, I cried to God that we would not contend with him—that our child and ourselves were wholly his—that we gave our infant as a free-will offering—that we were thankful that He had given us warning of his pleasure, and were glad, since such was his holy will, to have the privilege of surrendering voluntarily such a child into his hands. Again and again I cried, 'Father, glorify thy name.' My ambition was that his name should be glorified. And, like a God of infinite grace, he speedily glorified his blessed name far beyond all that we could expect. He guided the skill of the surgeon in another way by bleeding to preserve our infant, and within forty-five minutes after he had enabled my wife and myself to surrender our infant into his hands, we saw decided symptoms of the abatement of the inflammatory attack." Well might Dr. Lorimer

add, "If the holy man saw the Father's name glorified in the unexpected recovery of his son, how much more would he have seen his prayer answered, if he could have lived long enough to see it, in his beloved child's future career of Christian distinction and usefulness!"

COWPER'S TASK, THE INSTRUMENT OF CONVERSION.—The Wesleyan Missionaries report a case of conversion at Madras, which has a special interest from the circumstance that a passage in Cowper's "Task" was the means of leading the young man to make up his mind. Thousands in this country have been touched with its tender pathos; but who could have thought that in mission schools in India it would draw young men to Christ?

"I was a stricken deer that left the herd
Long since: with many an arrow deep infix'd
My panting side was charged; when I withdrew

To seek a tranquil death in distant shades,
There was I found by One who had Himself
Been hurt by th' archers. In his side he bore,
And in his hands and feet, the cruel scars.
With gentle force soliciting the darts
He drew them forth, and heal'd, and bade
me live."

The lad, whose name is Nama-Sivoyan, is twenty years of age, and his father has been for many years wandering about the country as a religious pilgrim. When he heard that his son was favouring Christianity, he used every means to draw him off. But in vain. "I read the other day," the lad said to his father, "a passage in Cowper which has decided me as to what I ought to do." And then he repeated the passage from the third book of the "Task." The old man could not stand this; he knew enough of English and Christianity to understand its drift, and left his son alone. If only the beloved poet of Olney could have known of such things, would they not have sent a ray of gladness through the dreadful gloom that gathered over his desolate heart?—*Sunday Magazine*.

MR. SPURGEON ON PENNY READINGS.—When the Penny Reading, or the lecture, is elevating in moral tone, let every right-minded man

be thankful for it; but when it is a broad farce, a coarse comedy, a silly love-song, or worse, it is altogether out of place in connection with Christian men, their schools and associations. Let the Church enter into rivalry with the theatre, and we know which will get the better of it: on our side, such a contention would be all loss and no gain. We would by no means interdict the use of wit and humour; far otherwise, we hold that their plentiful use is frequently justifiable and advisable; we should like to see a more abundant spice of them, not only in lectures, but in sermons and in religious books; but there must be an end and a purpose in the humour, or it becomes idle jesting, which is not convenient. To make men laugh at folly, at superstition, at meanness—to pour ridicule upon contemptible motives and actions until men laugh them to scorn—is one thing; to keep an audience in a roar by a series of empty witticisms without moral purport, is quite another. Between the moroseness which will not allow a smile, and the lawless levity which would turn our Zion into Vanity Fair, there is a wide difference.

DR. VALPY'S VERSE.—The late Dr. Marsh, when on a visit at Tollymore Park, in the summer of 1837, told Lord Roden that a remarkable change took place in the views of his old schoolmaster, the well-known Dr. Valpy, of Reading, in his latter days, repeating a verse he had written as his confession of faith, not long before his death. Lord Roden requested Dr. Marsh to write out the lines for him, and then fastened the paper over the mantel-piece in his study, where it hangs still, now yellow with age. Some time after Lord Roden had adopted this verse for the motto of his study, one of the old heroes of Waterloo, General Taylor, came to visit him at Tollymore. He had not at that time thought much on the subject of religion, and preferred to avoid all discussion on it. But whenever he came into the study to talk with

his friend alone, Lord Roden remarked that the eyes of the old soldier invariably rested for a few moments upon the motto over the mantel-piece. At length he broke the ice by saying, "Why, General, you will soon know that verse by heart." "I know it now by heart," replied the General, with emphasis and feeling. From the time of that visit a change came over his spirit and life. No one who was intimately acquainted with him could doubt its reality. During the following two years he corresponded regularly with Lord Roden about the things which concerned his peace, always concluding his letters by quoting the favourite motto. At the end of that time, the physician who had attended General Taylor wrote to Lord Roden to say that his friend had departed in peace, and that the last words which fell from his dying lips were those which he had learnt to love in his lifetime :—

"In peace let me resign my breath,
And Thy salvation see;
My sins deserve eternal death,
But Jesus died for me."

It happened in after years that Lord Roden told this story at the house of a near neighbour. A young relative of the family, an officer of the army, who had recently returned from the Crimea, heard it, but turned carelessly away. Some months later Lord Roden received the intelligence that his young acquaintance was in a rapid decline, and was desirous of seeing him without delay. As he entered the sick-room, the dying man stretched out both hands to welcome him, at the same time repeating those simple lines. "They have been God's message," he said, "of peace and comfort to my heart in this illness, when brought to my memory, after days of darkness and distress, by the Holy Ghost, the Comforter."—*Life of Dr. Marsh.*

Correspondence.

OUR CONNEXIONAL NAME.

DEAR MR. EDITOR.—During my whole life I have been troubled with a superstitious dread of evil spirits. Imagine then how greatly I was shocked on finding that one of them (Conservator) had introduced himself to mankind in these latter days through the medium of your Magazine. I should not have presumed to meddle with him in the least degree had he not dragged my name into the discussion respecting the designation of your Connexion; as I have always entertained just as much dislike for controversy as I have for evil spirits.

This spirit, sir, evidently, is not much acquainted with the usages of modern civilized society, for my experience proves the reverse of what he assumes.

When I was known as "old Miss A.," willing as I was to become "Mrs. B.," I knew full well that before my desire could be consum-

mated, Mr. B. must of necessity be a consenting party. But the Bible Christians may take to themselves what name they please without waiting for the consent of any one. Therefore between my case and that of the Connexion there exists no parallel whatever.

Mistaken as was this spirit in women's matters, he appears to be equally ignorant of the affairs of men. There are many bankers, and also many grocers, and by those terms the occupations of both are well understood; but we have never heard the bankers say to the grocers, "We are as good grocers as you," nor *vice versa*. Whereas we do hear Methodists saying that they are Bible Christians, and Bible Christians saying that they are Methodists, and we have never heard either party contradicted. Therefore, I presume, that the "banker," and "M. A." argument is worthless.

This spirit, sir, further appears to me, as evil spirits are generally represented to be, somewhat malicious. As I view the case, Conservator has not replied to Mr. Luke's plain, straightforward reasons as they were at first presented; but he has cruelly put them out of joint, twisted them into all sorts of contortions, put them to unmerited torture, and then taunted them for their ugliness.

All this may be consistent with the "logic" and philosophy of evil spirits; but whether it be "paralogism," "assertory or problematical," "subjectively or objectively true," "positive or negative," an ordinary woman like myself must not be expected to determine. I conceive, however, that it will not generally be considered "*respectable*," nor be much "*respected*."

This apparition, moreover, evinces a vast amount of "*temerity*," presuming, as he does, to decide what verdict the whole denomination shall give concerning Mr. Luke's views. With all your knowledge of the Connexion, Mr. Editor, I question whether you would venture so far on this point.

Persons of my sex, you know, sir, are sometimes charged with being curious in prying into matters not strictly their own business. I confess that I possess a feeling of inquisitiveness respecting the shape, colour, name, and origin of the spirit referred to. As to his shape he may possibly resemble the Llama, as he does in another particular, viz., the habit of spitting when angry. Yet this may be doing the animal an injustice, as the poor creature certainly never gave forth an element half so rank as Conservator's effusion. His colour I judge to be yellow, as human beings, suffering from the jaundice, see other objects as if tinged with their own hue. As to his name, the nearest approximation to it that I can find, is "*Conservative*;" and our chief contemporary under that title, as you are aware, sir, has of late been sorely handled on account of his "*jugglery*."

Our spirit's origin no doubt was

very early. His not having appeared in modern days, until now, perhaps indicates that he has been in the sea ever since a celebrated fraternity brought the herd of swine to an untimely end. Being an "insider" may indicate how familiar he has been with the circumstance of a great prince, to Job's sorrow, having presented himself amongst "the sons of God." From the "furious driving" by which he has pressed into his service the stale verbosity of ancient poets, and disturbed from his long rest the ill-fated Agamemnon, he appears to emulate one characteristic of the unfortunate tenth king of Israel.

But, sir, I am beginning to feel surprised that a timid creature like myself should speak, with so much freedom, of a fugitive from the invisible world. I will say no more lest I should utter any thing to his disparagement. Of one point I am constrained to express my unqualified admiration,—whether men, women, or spirits present themselves to our notice, it is noble on their part to appear without a mask by giving their real names. In that particular I will unhesitatingly emulate Conservator, and subscribe myself the veritable

Mrs. B.

DEAR SIR,—In reply to Mr. J. P. Bourne will you permit a few words to be said? In reading his kind letter, we first observed these words, "Though not a Bible Christian myself." One would be led to ask, What sort of a Christian are you then? Are you at once answering Mr. J. Thorne's question whether there are Christians that do not believe the Bible? But you do not mean anything like that, you only mean that you are not a member of the Bible Christian Denomination. Well, then, it strikes one whether a name that is open to remark when a person says, "I am not a Bible Christian," or an appellation so ambiguous, cannot be altered and improved.

Mr. Luke in his letter very properly says, "The name is indefinite." Mr. J. P. Bourne in his remarks proves that to be true, and also in

his reply admits it, but says it is as definite as other names. Is that any reason why we should have an indefinite name, because other sections of the Christian Church have? To our mind the strength of Mr. Bourne's argument runs in the other direction to what he puts it. If other Denominations have an indefinite name the greater the reason why we should have a definite one. Other sections of the church are acknowledging that their names are indefinite; in some cases they have altered them, and in others are trying to do so. Human language is not so poor but that there may be something definite chosen.

Appellations of Christian churches need not be so ambiguous that we do not know what they mean. They may be clear and definite, if not indisputable. A man may tell you he is an Episcopalian without giving you any idea of what he means by it, or what he is himself. It may be something, or anything, or nothing. The Church of England in her name, discipline, and Prayer-Book, is much more of a warning to us than an example that we should follow. Concerning our Baptist friends it may be said that a person may tell you he is a Baptist, without giving you any idea of what he means by it, because there are so many parties of them. We feel to ask with Dr. W. Cooke, Whether being called after a Christian ordinance (and that a most questionable one as to mode of administration) is a proper name at all for a section of the Christian church.

Of course being called after any man we can by no means approve of. We cannot regard it as a proper thing to call any community of Christians after a man, however good or great. If some person can suggest a proper definite name for our Connexion, let us adopt it, and not say ours is as good as others; we regard that as a very poor argument.

In the next place Mr. Bourne says, in reply to Mr. Luke's objection, that the name is exclusive, "it is not more exclusive than other names." What have we to do with that? If other Denominations have exclusive

names (and practices), is that any reason why we should? Surely it is not. Rather let us take warning from them, and have an unobjectionable name, if we can. It is not always that people speak of our name playfully, neither do we always find it playful or agreeable in meeting with strangers and Christian gentlemen to explain the origin of our name and to defend it. J. A. James thus wrote of it once in answering the question, "What is the spiritual state of our Churches?" He spoke of the Bible as a table ornament, but of its being much neglected by many Christians, and then said, "There is a sect called Bible Christians. There is somewhat of falsehood and arrogance in the assumption, as if none possessed the Bible, read it, or loved it, but them." These are not playful words, and coming from a noble-minded, genial-spirited Christian, such as J. A. James was, they strike us the more powerfully, and shew what impression our name produces on unbiassed minds, and those who are not familiar with the term. Remembering what a very great influence Mr. J. had among the Independents (or, as now more properly called, Congregationlists), we fear that our name does act prejudicially in regard to the interests of our denomination. At any rate, as our name has brought forth many unfriendly remarks, and kindled many unfriendly feelings, and caused many sensible and Christian men to mistake us, we do think the name may be too exclusive, and therefore requires consideration as to whether it cannot and ought not to be improved.

Reference has also been made as to our name identifying us by some means with the great family of Methodists. In doctrine, government, &c., we are Methodists. In every sense we are a branch of the great Methodist family! Then why should our name be so peculiar, so exclusive, as if we had no relationship to them. A short time ago when in one of our chapels that was under-going repair, a gentleman called in, who in conversation said he was from Liverpool, took an

interest in chapels and was always glad to see as many as he could. He said he observed it was a Bible Christian Chapel, but he did not know the people, nor what the name meant. He was told that our doctrines, discipline, modes of worship, were like those of the Wesleyans, so-called. "Oh, now I understand you," said he, "now I have a clue to you." From the name he thought we were a narrow-minded, bigoted sect. Not a few it seems from the name have associated us with the peculiar "Brethren." It is not after all such a very weak reason, as our relationship to the great Methodist family is so close, that our name should express something of it.

Reference has also been made to respectability. Mr. Luke says the term Methodist is now respectable. Mr. Bourne asks if it has always been so, if it always will be so, and if that is a reason for its being adopted by another body of Christians. Our reply is, We believe it has been respectable, and that it will continue so. After all that has been or may be said about respectability, it is something to be desired, not to be despised. "A man who is not careful about losing his character has no character to lose." Could you fully make the impression upon the world, that farming, shop-keeping, Life Assurance, or business of any sort is not respectable, those not concerned with it, would be very careful they did not get entangled. You cannot persuade a truly respectable man to connect himself with that which is not truly respectable. No one that has not had some experience would believe how detrimental to the progress of our Connexion has been the impression that it was not very respectable. We are only overcoming it gradually. It is only passing away before the light of fact. It is only as we can make the world believe that we are respectable that they will look upon us favourably. Well, then, has the word Methodist been respectable? The word has always been so, but sometimes used sarcastically. Buck, in his very valuable Dictionary, says, "Methodist is a term frequent-

ly applied by the world to a person who becomes religious, without reference to any particular sect or party, and to such members of the Church of England as are evangelical and zealous in their preaching." And how it was first used for Wesley and his coadjutors he thus says, "At this time their number amounted to only fourteen. They obtained their name from the exact regularity of their lives, which gave occasion to a young gentleman of Christ Church to say, 'Here is a new sect of Methodists sprung up,' alluding to a sect of ancient physicians, who were called Methodists because they reduced the whole healing art to a few common principles, and brought it into some method of action." The term is right enough, although for some time it might have been wrongly used, but it has outgrown that, and is now, generally speaking, properly and sincerely used.

"Will it always be so?" We believe it will. Two or three quotations from J. A. James may express all that we wish to say now. In his very admirable sermon on "Small beginnings not to be despised," he says, "That system which is continually and deservedly rising in public esteem." "The history of the indefatigable, zealous, and useful denomination will stand to the end of time as a check to the despondency, and an encouragement to the hopes, of those who are anxious to glorify God in seeking the salvation of their fellow-creatures." Again he speaks of "the increasing respectability of the Methodist body," and again he says that Wesley and his fellow-labourers gave an impulse to Christianity that it has not lost since, and never will lose until time shall be no more! We have no doubt about its always being truly respectable. It seems strange to us to talk about it, as if we questioned whether it would be so or not.

"Is that a reason for its adoption by another body of Christians?" Certainly not, unless you are Methodists, and have a close relationship to that community. The people called Bible Christians are Metho-

dists, owe their existence to the people called Wesleyan Methodists. Then why should there not be something in their name expressive of that relationship, and to prevent their being misunderstood in the world and a needless prejudice being raised.

There is some force, but not much, in the expression, that the Connexion is not so large as some others. We observed last Conference that our denomination compared favourably with some branches of the great Methodist family! With one Connexion there was not much difference in the number of members, with another not much difference in the number of preachers, chapels, &c. The plain fact is, our Connexional name is rather peculiar and exclusive in appearance, and sometimes it gives offence and has caused some of the greatest spirits of the age to think, speak, and write about us in a way which we wish they did not. Let us not give offence if we can avoid it. Let not our good be evil spoken of. Let us live peaceably with all men. Any suggestion that can improve "our name" ought to be entertained and carried out.

We know Mr. Bourne very well and have great respect for him, and think it very kind of him, as an "outsider," to write a letter on such a subject. We are glad he still is, as he has been concerned, for our welfare, but think he might have written a better letter on the subject referred to.

We cannot regard Mr. Luke's suggestion otherwise than good, or one step in the line of improvement, and according to our views ought to be carried out. If no one can suggest a better name than he has suggested, or a more decided improvement, let us adopt the good suggestion we have. It will rejoice the hearts of many. May heaven grant that *our name* may be more influential in the world by our usefulness being increased ten-fold.

I am, yours faithfully,
S. H.

ARE THE MISSIONS DOING THEIR UTMOST TO BECOME SELF- SUPPORTING?

MR. EDITOR,—I had hoped that Br. Blackmore would have so qualified his statement that a reply would not have been needed, but instead of that he has evidently sought to strengthen his position, and renew his attack upon those who, in my opinion, as a rule, are undeserving it. It is true the said statement was made in Conference, but it was an open Conference, and at a time too when the galleries of the chapel were all but full of circuit friends, and the remarks then made have since found expression in some of our quarterly meetings, and hence their operating painfully. Notes were taken of the discussion at the time, and more, *much more* was said by Br. B., and in stronger terms than I should like to see in print. But for the want of years, and nerve, a reply would then have been given. Br. B. in concluding his letter says, "As I am now challenged in print," &c. What was said was not intended as a "challenge," but simply, and only a request; and of which, I am sorry to find, he takes advantage to say, "if the above" (i.e., the subject matter of his letter) "be not satisfactory to the aggrieved brethren, I am quite prepared to go further into the subject by facts and figures." Now, Sir, if that be not a "challenge" I am at a loss to know what is. To some, Br. B.'s treatment of the subject in hand may be "satisfactory," but to me, in my shortsightedness, it is not so. Let us look at his letter in the form of analysis, carrying on therewith the subject matter as a whole.

If Br. B. had stopped at the end of his third sentence, as I think he ought, the writer would have remained silent. But instead, he at once proceeds by saying, "In most of our circuits there are persons who only give of their abundance," &c., while "there are others, many of whom I am acquainted with, who have to use rigid economy, and exercise great self-denial, to support, as they do, the cause of Christ."

All this I quite believe; but are we to infer from it that there is no "*rigid economy*," no "*self-denial*" evidenced in the doings of our friends on the missions? Must we look to our circuit friends for all the cardinal virtues of our holy religion?—or is the designation *circuit*, viewed in the light of self-support, to be accepted as a guarantee of greater liberality on the part of those persons connected therewith? Leaving those queries to find their own answers, we next come to a statement made in self-defence: "My remark was not confined to the raising of Missionary money, as Br. J. seems to intimate, but the work as a whole," &c. This, too, is my position, as will be seen further on. Towards the close of this, Br. B.'s first paragraph, we are favoured with a very superb figure: "I would never complain because my neighbour has a grander house, or better furniture, or a finer coat, or a much larger sum to live upon, than I have; or that he can rest half of the week, while I have to labour the whole of it, provided he supplies the means himself," &c., to the end, where he further says, "But if after you have received so much you would still enjoy your luxuries, you must bestir yourself and pay for them." To me, in this, there is more than rhetoric. Something is evidently meant. The "*neighbour*," *Who is he?* The missionary, of course. Well, and what of him? Why only this, he "*lives in a grander house*," with "*better furniture*," wears "*a finer coat*," has "*a much larger sum to live upon*," works only "*half of the week*," revels in "*luxuries*" to the disadvantage of his friend, the circuit minister, and what is worse still, at the sole expense of his (the minister's) friends. Br. B. in the strength of his judgment and long experience cannot mean this: if so, my experience and observations are to the contrary. I know of one, at least, who has lived three years in a house not good of itself, the floors often flooded with water, and the situation everything undesirable. It was not the wish of the friends on the

station to keep him there, or if so, only in consideration of saving to the Missionary Society the sum of £8 per year, they having to exert themselves to the "*utmost*" in order to sustain their chapels, and other matters, as he can testify. I am not sure, after all, that there is much saved to the Society, or circuits, in keeping their agents, or ministers, in bad houses—if a little more were paid for rent, there would, no doubt, in many cases, be less to pay in the form of doctors' bills. But since by the expression, "*a larger sum to live upon*," Br. B. cannot mean that our men on mission stations are better paid than are those on the circuits, I am at a loss to understand in what their "*luxuries*" consist. "*Resting half of the week*" might be a "*luxury*" to some, but I hope not to our missionaries, for this would at once render them unworthy of the name, and a discredit to the Connexion under whose auspices they labour. Uniformity in size, in the number of places, or equality in their respective standings, cannot be obtained on the missions, any more than on the circuits. It may be the leg-exercise, in the working of some of our missions, is not so much as some of the circuits require, but the mental work, in many instances, is much more. Perhaps Br. B. refers to the "*luxury*" of trying to do good under many disadvantages, and discomforts, and certainly not the least among them is this, to be obliged to look up to others for help, and to be taunted with such painful appellations as "*babyhood*," and "*paupers*."

Nearly the whole of the second paragraph is an attempt at describing, and literally ignoring, the liberality of our people in Scilly. This is wholly uncalled for, and the result of not better understanding their circumstances and work. It is true they "*enjoy wholly and entirely the labours of three preachers*," and how can it be otherwise, and retain the ground? Do not circumstances alter cases? and are not the circumstances of this case peculiar, and

imperative? The three chapels are situated on three detached islands, and but for our Missionaries, the people, on two of them, would be destitute of religious teaching in any dissenting form, and one of them is all but entirely left in our hands. These islands are small, the number of inhabitants restricted, their income very precarious, and hence they cannot extend, while the congregations, societies, and receipts *must* remain, in great measure, just what they now are. At present they number about 140 members, rather less than more, and to enable them to become self-supporting, with three preachers, they require, according to the present scale of charges, an annual income of about £144. Of this sum they now raise in the form of quarterly receipts the sum of £104, or thereabout, the Missionary Society making them a grant of £40, and of which £40 they raise as Missionary money a yearly average of £30, making a total of £134 per year for 140 members, or just £1 per member, per year, exclusive of chapel repairs, lighting, and the board of two preachers wholly given; and all this it must be remembered without large congregations to fall back on for collections, as is the case in most of our circuits. Have we a circuit that will average proportionately to the same amount? And can Br. B. find it in his heart to withhold from a people thus liberal, under the peculiar circumstances of their situation, one, or more, of the preachers thus appointed, and thereby leave an island or two without a religious teacher for the "very trifling affair," according to his own putting, of "£10"? And if so, would that, I ask, be Missionary?

In the next place, as a "*set-off* to me," Br. B. says he "could point to a circuit and a mission," the difference between the same, in the spirit and art of giving, he makes very apparent. From the figures given the stations can be easily judged. And while I can heartily commend the liberal spirit evidenced on the one, I have no sympathy whatever with the want of interest displayed on the other.

Still, I do think, the circuit referred to is the *exception*, and not the *rule*. There are mission stations to-day that would soon be self-supporting could the friends thereon be allowed to pick out the best of the places—casting the weak and burdened back on the Missionary Society at a cost of £40 or £50 per year, as was the case with the circuit referred to if I mistake not. My impression is that the *rule* is on the side of the missions—taking age, numbers, and circumstances into the account. In proof of this, "I can point" Br. B. "to a mission" with only three small chapels, and about 130 members, and yet the total sum of moneys raised on that station is about equal to that raised in one circuit with twelve chapels, and 470 members; more than that raised in another with 9 chapels, and 550 members, and half as much again as that raised in a third with 7 chapels, and 480 members; not including the grant made to that mission. This is, I think, a "*set-off*," not to Br. B., but to his statement, viz., "that the circuits are giving to impoverishment to support the missions," &c. The most expensive of our missions, just now, are those on which, of late, there has been great outlay in the erection of new chapels, &c, in the hope of establishing a more permanent cause, and are not those erections contributing to that end? The debt on one chapel, in many of our missions, is larger than the aggregate debt of many chapels on most of our circuits, and the amount of interest to be paid corresponding therewith. The majority of these cases are connected with, or shut up in, towns, and hence the requisite working appliances—such as ground rent, lighting, cleaning, house rent, appeals for Bible and Tract societies, town missions, &c, &c,—much more heavy, and numerous; and the missionary—poor fellow! through force of circumstances and the amount of responsibility thrown upon him, obliged, nay, absolutely necessitated to devote the whole of his time to the working and well-being of such interest must be blamed,

after all, by certain wits, for not opening up new ground and extending the mission. Br. B's. "deep conviction is that the time *is come* when the grants to our home missions *must* be annually lessened, and after a given number of years cease entirely; and if they cannot rise to self-support with two preachers they *must* do with one." Will Br. B. in the strength of his "conviction" undertake to work a mission on the above scale? or will those of his brethren (as he appears not to be alone) who are favoured with the like righteous "conviction" do it? It does strike me, that in thus forging financial bands and binding down the men who may be appointed to work our "home missions" we should be adopting a course which would be very *unrighteous* in its operation. I wonder who are the best judges of the liberality and work of our friends on the missions, those who, standing on the *supposed* higher ground of circuit life, and know them only through the medium of yearly grants; or those who live among them, and with them have to face the grants, and grapple with the difficulties growing out of the grant-making system? But why does my good Br. B. threaten the "home missions," and them only? Does all the debt lie at their door? Is it really true "*that the present debt is the sole outgrowth of the home department?*" as he also stated during the late Conference. The Report for 1866 says that more than £1300 of our home-raised money was devoted to Queensland and Australia; and that for 1867 shows over £859 to have gone in the same direction. All the money home-raised is not

home-spent therefore; nor am I anxious that it should be; nor do I believe that it ought to be; but at the same time I have no sympathy with the expression "that all the debt is the outgrowth of the home-department," and as a consequence "*must*" alone suffer either in the reduction of grants, or in the ministerial supply. *No one* would rejoice more than I should to see the grants lessening, year by year, and this I have always sought to do, in one form or another, when labouring on missions; but I have very great objections to that little fussy, arbitrary word "*must*" in the sense, and place in which it is used by Br. B.

And now, sir, after having glanced at those particulars in relation to Br. B.'s letter, I assert my position to be this,—*that taking the missions, all for all, and looking at "the work as a whole," our people on the missions, give as much proportionately, as do our people on the circuits; and that the demand for more ministerial labour, as a rule, grows out of the necessitous circumstances under which they are placed, and for which they are not to be blamed.* I should very much like to see Br. B's. "facts and figures" to the contrary, but since, for certain weighty reasons, it may be deemed unwise to discuss them in print, may we not hope for that favour at the next Conference, certainly the more proper place for them; however, sir, that is a matter I leave entirely with you. It only remains for me to say that should they be forthcoming, I stand in no doubt of my position.

I am, Mr. Editor,
Yours faithfully,
J. JOHNS.

Religious Intelligence.

REVIVALS.

PONTYPOOL.—I am thankful to say that the Most High continues to favour us with reviving influences, and sinners are being converted to God. At *Garn-diffaith* such crowds attend that we have been necessitated to take possession

of the house contiguous to the preaching room. We have now two congregations and two preachers, side by side, and both rooms are crowded. We are holding special services at *Abersychan*, but the valley appears to be filled with dry bones.

JOHN PERKINS.

PORT HOPE, CANADA.—On coming to this station, I found Br. Ebbott working hard at the Brick School House, night after night, in revival meetings. There was a very gracious influence resting on the people, and many had professed faith in Christ. At Br. Ebbott's request, I rendered what assistance I could. At length, the services in this place were brought to a close; but, thank God! the holy influence has not ceased to descend. I trust, among those brought to God, there are some who will be very useful. At the close of the above meetings we commenced holding special services at Welcome. This place, as well as Brick School House, seemed ripe for a revival. Many of the church had been living for it, praying for it, expecting it; and, thank God, we have not been disappointed. We have held the services for three weeks, and many have, we hope, been saved through faith. Several of them, I judge, will be lost to us as a church, in consequence of leaving the neighbourhood and living at a distance; but we hope not lost to the church of Christ. This revival has caused some of our friends who have been members of our own and other churches to discover an awful fact:—viz., that though they have been members of the church for years, they have never been converted! Is not this a loud call for us to greater faithfulness as ministers, and for a thorough heart-searching as members? O for a ministry of unspotted purity, and Christ-like faithfulness, and a church of converted, sanctified, devoted members!—Br. E. PRICE in the *Observer*, Dec. 10th, 1867.

Br. BARKER in the same No. says, "We have received information respecting special services in Exeter, Mitchell, and Hungerford stations: sinners are turning to God. The meetings at Lansings, in the Hungerford Circuit, have been a great success; about 70 persons have professed to seek and find the Lord."

The following particulars we find in the same paper of the 31st December.

"Our friends will rejoice to hear that at Cambourne, in the Cobourg Circuit, the people are turning unto the Lord.

"Br. T. R. Hull writes:—'We have just closed a protracted meeting, at Little Britain, after more than five weeks' toil. A few souls have been enclosed in the Gospel net.'

"Br. R. T. Courtice says:—'A man, about forty years of age, was converted in our regular service at the Lodge last night.'

"Protracted meetings commenced at Burley's last Tuesday: five have been seeking the Lord. A Sabbath School organized at Lansings with a bright prospect of abundant success."

CHAPELS.

ST. HELIER'S, JERSEY.—The Anniversary services were held on January 1st and 5th, 1868. On New Year's day about 200 persons gathered at the tea table, which was gratuitously furnished. At seven o'clock the annual public meeting was held. Mr. James Ching presided; the report was read by the Treasurer, Mr. Henry Burch, and addresses were delivered by Messrs. James Cory, W. E. Moyses, T. Piper, of Bristol, and James Lemon, (Congregationalist).

On the following Sunday three sermons were preached; in the morning and evening by Mr. Piper, from Rev. xv. 2, 3, and Psalm lxxii. 7—11, and in the afternoon by the pastor, from 1 John iii. 1—3. The collections amounted to £15 15s. 0d., being nearly £2 in advance of those of last year. Twelve tables were given for the tea, and £4 13s. 0d. in cash.

The Report shewed the receipts of the year to have been £327 6d. 1d., including a legacy of £100, with interest, less commission, £97 16s. 3d. net; and the disbursements to have amounted to £204 19s. 5½d. including £57 7s. 11½d. due on the recent alterations. The present liabilities on the property are £1010 11s. 6d., being a reduction of £155 19s. 6d. during the year. This has been done without the usual bazaar, which would probably realize £50. We may therefore calculate that the receipts can be brought to £100 per year above the disbursements. The pews are all let, and continual applications are received for sittings, so that a great many would be taken at present, if they were available.

The pressure on our present space, combined with other circumstances, have led the friends to purchase the site of the old theatre, on which to erect a new chapel. The situation is excellent, being in the centre of a crescent, surrounded by a large population, without any dissenting chapel near. The old walls are being removed, and we hope to commence building early in the spring.

The structure is to be in the Corinthian style of Architecture. There will be a school-room, with necessary

conveniences, beneath the chapel. Two vestries will be placed under the organ-gallery. The chapel will be 87 feet long, by 48 feet 6 inches wide, within the walls, and will seat, with the galleries, about 1,200 persons.

During the past quarter we have held special services, which have been "times of refreshing." Several persons have been converted. 26 have been admitted on trial, and many others are under deep religious impressions, who, as yet, have not joined the church. Our circumstances are encouraging, and our prospects hopeful. "The Lord of hosts is with us; the God of Jacob is our refuge." W. E. MOYSES.

REDRUTH AND CAMBORNE.—*Lanner.* Services, in connection with the first anniversary, were held on Sunday and Thursday, Dec. 22nd and 26th, 1867. On the Sunday sermons were preached, in the morning, by Mr. J. D. Balkwill, in the afternoon and evening, by Mr. J. Johns. On the Thursday afternoon a sermon was preached by Mr. S. L. Thorne, after which a tea was furnished, of which about 70 persons partook. In the evening a public meeting was held, presided over by Mr. Welch, and addressed by Messrs. S. L. Thorne, G. W. Angwin, A. Martin, and W. Martin, Trustee.

The services, on the whole, were good. Mr. S. L. Thorne's labours were highly appreciated. Proceeds, £6 3s. We have a pretty and commodious chapel, in this place, with a debt of about £400. The friends have raised altogether about £270. The sittings are nearly all let. Our great want is showers of revival blessings.

Ebenezer.—The anniversary services were held simultaneously with the above. On the Sunday, sermons were preached in the morning by Mr. J. Johns; in the afternoon and evening, by Mr. J. D. Balkwill. On the Thursday a sermon was preached in the afternoon by Mr. J. Johns; at five o'clock a public tea was provided and partaken of by 120 persons. In the evening a lecture was delivered by Mr. J. Johns. Subject: "Giants, and how to fight them." The chair was taken by Mr. Chellew, (Wesleyan). The services were altogether a success. To hear the lecture in the evening, the chapel was crowded to excess. The doors were locked against scores before the service commenced. The proceeds upwards of £10, a noble sum, considering the circumstances of the people.

Redruth.—Special services were held in behalf of the trust fund of this chapel, from Dec. 29th to Jan. 1st. On Sunday, Dec. 29th, sermons were preached in the morning and evening, by Mr. S. L. Thorne, and in the afternoon, by Dr. Lyth, (Wesleyan). The attendance, morning and afternoon, was moderate, and in the evening the fine chapel was filled to overflowing. Collections liberal. The sermons were highly appreciated, especially that in the evening, which made a powerful impression. On New-Year's-Eve, a "Christmas Tree" was exhibited, and a moderate assortment of useful and ornamental articles offered for sale. A spirited sale was kept up until ten o'clock, when refreshments were provided. A Watch-night service was then commenced, when a solemn discourse was preached by the pastor. On New-Year's-Day, a sermon was preached by Mr. S. Jory, of Truro, after which a Tea was provided, in the school-room below, to which 100 people sat down. Several things, not sold the previous evening, were now offered for sale, and found purchasers. A Public meeting was commenced at seven o'clock, when addresses were given by Messrs. Jory, Bray, and Angwin, the pastor occupying the chair. A scheme was proposed by the pastor, and approved of by several of the congregation, to secure 20 persons as collectors, who should each procure 12 subscribers of 1d. per week, the subscriptions to be paid monthly to a treasurer appointed by the trustees. This scheme, if carried out, would place in the Trust fund, the sum of £52 a year. This plan, or some other, must be adopted by our friends, to assist them in grappling with the enormous debt on the premises. In reviewing the services of Sunday, Tuesday, and Wednesday, we are somewhat encouraged. The friends were much pleased with Mr. Jory's assistance, and likewise with Mr. Bray, who kindly came up from Penzance, to give us a few words of hearty cheer. The appeal for articles for the "Christmas Tree" was nobly responded to by the friends at Redruth, and in the circuit generally. Great praise is due to our Wesleyan friends in the Town for their valuable help, and to Dr. Lyth for conducting the Sunday afternoon service. Our own friends are but few, yet they have come forward heartily. Our great want is a Baptism of the Holy Ghost. The attendance at the chapel is increasing. Some few have lately joined in

class with us. The prospect, we trust, is a little brighter. This we know, God can do for us abundantly above all that we ask or think. A few united, pleading with resistless energy, at the throne of grace, cannot be disregarded by God, who delights to answer prevailing prayer. The entire proceeds, including collections, profit of Tea, and articles sold from the tree, amounted to the sum of £23. We kindly ask the prayers of all friends for the preachers and society in this place. May God hasten the day when our fine chapel shall be filled to the doors with eager worshippers, washed in the Lamb's all-cleansing blood, and fit for the higher sanctuary in heaven.

G. W. ANGIN.

WAREHORNE.—A special meeting, in behalf of this chapel, was held on Monday, Dec. 9th, 1867. A service was conducted at half-past two, by Mr. W. HAWKEN, pastor. At five o'clock the tables were spread with the bounties of providence, to which a goodly number sat down. A public meeting at seven. The chair was occupied by Mr. J. Washford, of Brookland. Mr. Hawken read the Report, which showed that 20 guineas had been received during the year. Messrs. W. Hawken, R. Bingham, J. Mantell, and J. Rumery, who addressed the Meeting, spoke with great liberty. After a vote of thanks to the friends for their liberality, a very interesting meeting was closed by singing the Doxology.

C. PARSONS.

FALMOUTH.—On Thursday, Dec. 26th, 1867, the foundation stone of a new chapel was laid in Berkley Vale. The proceedings commenced at two p.m., by Mr. J. D. Balkwill, superintendent of the circuit, giving out the hymn—

"Except the Lord conduct the plan," &c.,

followed by a suitable and impressive prayer. Mr. Balkwill then delivered an address, after which Mr. T. Braund read the document intended to be deposited under the stone. The ceremony of laying the stone was then performed by Miss Bond, daughter of W. H. Bond, Esq., of Grove House, Woodlane.

At three, p.m. a sermon was preached in the Congregational chapel, which had been kindly lent for the occasion, by Mr. F. W. Bourne.

At half-past four a public tea, the provisions for which were generously given, was provided in the old Congregational chapel, of which about 200 persons partook.

In the evening a public meeting was held in the Congregational chapel, under the presidency of John Freeman, Esq., of Woodlane. Appropriate addresses were delivered by Messrs J. C. Beadle, (Congregationalist), S. Brock, (Primitive Methodist), R. G. Moses, (Baptist), F. W. Bourne, the Station ministers, and others.

The engagements of the day passed off most harmoniously, and the proceeds amounted to about £20. The chapel is estimated to cost £1,000.—*Falmouth Times*.

TRURO.—*Goonhavern*.—The Anniversary of this chapel was held on Sunday and Monday, October 6th and 7th, 1867. On the Sunday two sermons were preached; in the afternoon by Mr. S. Jory, and in the evening by Mr. S. H. Rice. On the Monday, at three o'clock, a sermon was preached by S. Jory; and at five a tea was provided in the chapel, provisions all given. In the evening, at seven, a public meeting was held. The chair was taken by Mr. Martin, of Hicks Mill Circuit, and appropriate addresses delivered by Messrs. S. Jory, W. Hoalton, W. Curtis, and J. Duff. The whole of the services were interesting and profitable. Proceeds of the anniversary, £5 0s. 3½d. The debt on the chapel is £130, and the writer, in his address, urged the desirability of reducing the debt, and showed how it might be done. A bazaar was one of the things named. In November the friends began to work for a Christmas-tree and bazaar. The day after Christmas day the people erected a booth at the end of the chapel, and the sale commenced in it with considerable spirit. A tea was provided in the chapel, provisions given. Hundreds of persons were present, and the eatables falling short, many had to go without tea. In the evening a meeting was held; Mr. W. Curtis occupied the chair, and Messrs. S. H. Rice, W. Hoalton, and J. Crews delivered addresses. The chapel was crowded, and the interest of the meeting well sustained. The sum raised by the bazaar and tea was about £22. The following statement will show the financial circumstances of the chapel.

In the Treasurer's hand from last year £10 8 6

Arrears of Seat Rents			
handed over to the			
Treasurer at a Trustee			
Meeting held Nov. 19.	9	0	4
Seat Rents collected	2	0	0
Anniversary Proceeds	5	0	3½

Contributions for Time- piece	2	8	5½
Bazaar and Tea, Dec. 26.	22	0	11

Total £50 18 6
Out of the above amount the Trustees purpose paying one year's interest, £6 10s. Od., reducing the debt £40 0s. Od., and leave in the Treasurer's hand, after paying for the Timepiece, &c., a small balance. The friends are so encouraged by this effort that they are resolved to raise a much larger sum next year.

Truro.—An effort was made on behalf of Truro chapel on Sunday and Monday, Dec. 1st and 2nd. We can hardly call this the Anniversary. As there has been no Anniversary for the last two or three years, we thought something might be done. With a view to this, the elders met, and the friends were called together. Twenty trays were given. On the Sunday three sermons were preached; in the morning by Mr. J. T. Daniel, of St. Mawes; in the afternoon, by Mr. T. Anthony, B.A. (Independent) and in the evening by Mr. S. Jory. On Monday, at three o'clock, Mr. J. Johns, of Redruth, preached a very good sermon, and at five a tea was held in the chapel.

The attendance was not large, the weather being unfavourable. In the evening, at seven, a public meeting was held. The chair was occupied by Mr. Martin, of the Methodist Free Churches, and addresses were delivered by Messrs. C. Mann, (Methodist New Connexion) W. Page, B.A. (Baptist) J. Johns, J. T. Daniel, S. Jory, S. H. Rice, and W. Polsue. The meeting was quite enthusiastic. Proceeds about £10. A bazaar is started on behalf of the chapel, and it is intended to solicit subscriptions throughout the town to assist the Trust Fund. It is intended to open the bazaar at Whitsuntide.

The Penhallow Society and congregation are getting up a bazaar to be opened in connection with their next chapel anniversary, to be held in June.

S. JORY.

MARRABEL, KAPUNDA, SOUTH AUSTRALIA.—This chapel was opened for Divine worship on Sunday and Monday, Nov. 17th and 18th, 1867. Three suitable sermons were preached on the Sabbath by Mr. T. Allen, from Koorringa. On the following Monday, at four o'clock, a sumptuous tea was cheerfully provided by the ladies of Marrabel, and the repeat was greatly enjoyed by friends

from nearly all parts of the Circuit. The tea was followed by a public meeting, which was opened by the pastor of the Circuit with singing and prayer. The meeting was ably presided over by Mr. J. Pearce, of Kapunda. Mr. W. Polkinghorn read the financial statement: and suitable addresses were then delivered by Messrs. Hill, Hancock, Philips, and Allen. The collection was made, and subscriptions promised, which with the £11 14s., collected at the laying of the foundation stone, amounted to about £95. While this was not great, it was nevertheless quite equal to the expectations formed. The chapel stands in a good situation, and is twenty-three feet by thirty in the clear, and sixteen feet from the floor to the ceiling. The walls are strongly built, tastefully pointed, and neatly put out of hand. The roof is of the best galvanized iron. The walls inside have three good coats of plastering, with strong cement skirting. The chapel has a wooden floor, and will comfortably seat 128 persons, there being twenty cedar box-seats, and four benches as free seats. The entire cost of the building amounts to somewhere about £300. This is more than was at first anticipated; but the chairman, though pretty well acquainted with chapel building, said he could not imagine how such a building could be erected for so small an amount; and that the chapel was a credit to the place. The carpenters, Messrs. Shakeshafts and Walker, did their work without complaint; and Mr. Christopher, the mason, has given the trustees great satisfaction. We hope the chapel will be a blessing to the neighbourhood in which it is situated.—*Australian Paper.*

BIDEFORD CIRCUIT.

The bazaar and Christmas-tree held last week in the school-room, Silver street, for the sale of useful and fancy articles in aid of the Circuit fund, was a decided success.

It was well attended, especially on the Monday, when it was patronised by several of the gentry of the town and neighbourhood. The room was gaily decorated, under the superintendence of Mr. W. Palmer. The tree was a large one, and heavily laden; and the stalls, four in number, were well furnished with goods for sale: the ladies presiding being the Misses Lethaby (2), Ward, Dawe, Mills (2), and Babbage, and Mrs. Ellis.

There was also a confectionary stall, presided over by Miss Cornish; one for refreshments, by Mrs. M. Hollway; and one for plants and shrubs, by Messrs. W. and G. Palmer. Mr. H. Hobbs sold the articles from the tree. The Committee and friends exerted themselves to the utmost in order to make the affair successful, and several persons contributed largely in the way of useful articles for sale at the bazaar. The proceeds of the three days amounted to nearly £50, which will be applied towards liquidating the debt now existing in the Circuit, and it is supposed that a balance will remain in hand.

On Monday evening a public meeting, in connection with the "Mutual Improvement Society," was held in the lower school-room, when a selection of readings was given by several friends. Mr. Gilbert occupied the chair, and prayer having been offered by Mr. A. Uglow, the following interesting pieces were delivered in a satisfactory manner: "The Advantages of Reading aloud," by Mr. W. Oates; "The Scolding Wife," by Mr. T. Hoare; "Terry Doolan's Christmas Eve with the Fenians," by Mr. J. Lewis; "The Old Oak Tree," by Mr. J. S. Burrows; "The Lady Godiva," by Mr. C. Friendship; "The Old and New Year," by Mr. B. Rounsefell; and New Year's Day and its Customs," by Mr. Gilbert. The choir under the direction of Mr. James Mules, sang some Christmas anthems in a very creditable manner, and the meeting was the best of the season. The attendance was also good.

On Wednesday evening a tea and public meeting were held, at which a large number was present, the school-room during the meeting being well filled. Mr. Gilbert again presided, and addresses of an interesting and appropriate character were delivered by the chairman, and Messrs. W. Oates, T. Main, C. Friendship, and B. Rounsefell.

The anniversary meeting of the

senior Bible classes connected with the Sabbath school was held on Friday evening, when about seventy sat down to tea; after which an interesting social meeting was held.—*Bideford Gazette*, January 7th.

FAVERSHAM CIRCUIT.

An interesting Tea Meeting was held at Rodmersham Green, on Dec. 26th, 1867, designed to draw together the old scholars of the Sabbath School who have been variously scattered during the last eighteen years.

Every effort was made by Mr. Jesse Thomas, and other friends, to get as many as possible together on the occasion. Each old scholar received a special invitation in the form of a printed circular. Many responded, and about 120 persons sat down to tea in the chapel.

Mr. I. B. Vanstone, from London, preached an excellent sermon in the afternoon from, "Except ye be converted," &c. The business of the Quarterly meeting was being transacted at the same time in the same locality. After tea all repaired to the chapel, and a most interesting meeting followed. Several of the old scholars spoke of the good impressions received whilst in the school, and much valuable information was gained. A soul-stirring address by Mr. Vanstone was followed by a revival meeting. A most gracious influence was realized.

A very pleasing feature of the meeting was the presentation to Mr. R. Edgcombe of Macaulay's "History of England," nicely bound, subscribed for by the young friends as a token of their esteem for one, who, by God's blessing, had been instrumental in their conversion. Thus ended another happy and successful meeting in this circuit. Oh, for showers of blessing in the coming year, is the prayer of the church here.

A. J. T.

Missionary Chronicle.

FEBRUARY, 1868.

FROM THE FOREIGN SECRETARY'S PORTFOLIO.

ADELAIDE DISTRICT.

The aphorism of Solomon, "As cold water to a thirsty soul, so is good news from a far country," is delightfully true with regard to the intelligence that has come to hand respecting the prosperity of the good cause in South Australia, and also from Victoria.

BR FINCH, under date of Oct. 29th, 1867, says: "The Lord has indeed been blessing our labours in this circuit (Gawler) of late. Last Friday night I gave 29 notes of admittance at Kangaroo Flat. We have obtained glorious victory there. Whole families of three, four, and five have been hopefully converted during the revival. At Zoar, also, the drops of a shower have fallen; a few have been pricked to the heart. Our circuit is decidedly improved spiritually. We return about 60 on trial. Financially we are behind, but we shall make an effort between this and the District Meeting to raise the deficiency, and thus go in free."

BR HILLMAN, the same date, says: "You will be pleased to learn that God has been gracious unto us this winter, and has visited several of our Stations with the revival power. A little good has been done here, thank God, though nothing to what I should like to see. I am expecting the largest increase in the District we have had for several years."

BR. RIDCLIFT, the same date, says: "There is a very great depression at present through the colony; money is very scarce, and crops are looking bad generally. But amidst all this I am glad to say that scores, if not hundreds, have joined our ranks during the last quarter, on the different Stations. Two places in this circuit have been visited with the Spirit's power; and upwards of 40 have professed to find peace through faith in Christ."

The *South Australian Magazine* for Nov., 1867, contains the following: "There has been a very gracious work in the past quarter on several of our Stations. At Bowden, Finden, and Fullarton, in the Adelaide circuit, many have been led to the cross, and have experienced joy and peace through believing. To this blessed influence we are indebted for the increase of our receipts, which were higher at the last quarterly meeting than they have been for years, notwithstanding the depressed state of things."

"KOORINGA CIRCUIT. Our special services at Kooringa have been times of refreshing from the presence of the Lord. Many souls have been brought to a knowledge of the truth, and are now bidding fair for the heavenly kingdom. Among the number that have been converted are the aged and the young, and several who belong to the adult classes of our Sabbath school; some forty or fifty persons profess to have found peace with God through our

Lord Jesus Christ, besides a number of the Sunday School children.

"PORT ELLIOT CIRCUIT.—It was resolved at the midwinter quarterly meeting to hold a series of special services to promote the revival of the work of God. Accordingly these services were commenced at Myrtle Grove, on the 28th of July. The first four days passed without any yielding on the part of sinners, though a very gracious influence was felt in the meetings. But on the Thursday night the Lord was eminently present in the power of his grace. The word was applied to the heart, and there was a thorough breaking down; a large portion of the assembly were bathed in tears; several came to the penitents' pew crying for mercy; and, after drinking for a while of the bitter cup of sorrow for sin, were enabled to venture on the Lord Jesus for salvation. Similar results followed on Friday and Saturday nights. It was truly gratifying to meet some fifteen new-born souls at the prayer-meeting on the Sunday morning, a full hour and a half before the usual hour of service. The rich baptism of Thursday night will be long remembered. There is a great change in the whole neighbourhood; almost every house has been visited, and upwards of twenty persons have joined the church.

"On Sunday, August 4th, similar services were commenced at Middleton. At first the attendance was slight, but it gradually increased until the chapel was crowded night after night. Marked attention was given to the word, a deep solemnity rested on the congregation, and it became evident that the word was producing an effect. On the Thursday night there was a regular breaking down, and several came to the penitents' form, and sought and found mercy.

"For three weeks the services were continued with the most pleasing results. Upwards of fifty persons, of different ages, have professed faith in Christ.

"On Sunday, August 25th, special services were commenced at Castle Range. For the first five nights it was hard toiling. On the sixth the cloud broke, the heavenly influence descended, sinners were crying for mercy, backsliders were arrested, and the shout of victory was heard in the camp of Israel. About 16 persons have joined the church in this place.

"On Sunday, September 8th, special services were commenced at Port Elliot chapel, and though we have not had

such success here as at the other places, a few have been brought under the power of the gospel, and I trust added to the fold of Christ.

"During the last week services have been held at the Upper Creek. The Lord has been with us; some have professed faith in Christ, and some are now penitently seeking the Saviour. We hope to form a church in this place."

MELBOURNE DISTRICT.

Br. ROWE, under date Aug. 26th, says: "Br. Alfred has been appointed to Clunes, and appears to be getting on pretty well. Miss Thorne has been here five Sundays—two in Melbourne, and three in Ballarat—and has rendered us good service. On the 11th instant, I hired the hall of the Mechanics' Institute, which was crowded, and hundreds left that could not gain admittance. One thousand persons must have been present. The effort was in behalf of one of our chapels. She was the means of the commencement of a revival at Melbourne that has resulted in the conversion of numbers. We have also had a few converted here. Miss Thorne's appointment to this colony seems providential."

October 24th, Br. Rowe, in forwarding accounts for Michaelmas, says: "A great improvement in Ballarat. Receipts good. But for opening Clunes, our deficiency would not have been £30, and we have three married preachers with eight children. We now begin to feel the good of extension. Miss Thorne has returned here again. She is doing good service."

MELBOURNE CIRCUIT. — The *Victorian Record* for October, 1867, contains the following from the Editor, Br. W. H. HOSKEN: "When I commenced my labours on this station in March, 1866, I found the Society at Gore Street, in a fair working state. We spent the first twelve months in what we often call comfort, but alas! only a very few souls were brought to God. The second year was entered upon with gloomy forebodings. The congregations had fallen off, the prayer and class-meetings were badly attended, and spiritual life seemed to be 'flickering in the socket.' This sad state of things gave us great anxiety, and we prayed, 'O Lord, revive thy work.' In the early part of June we perceived a change for the better, and were cheered with two or three interesting conversions. Br. Alfred's arrival from England, and Br.

TEAGUE's visit at our Missionary meetings, tended to fan the rising flame. On July 28th, Miss Thorne came over from Queensland; and as she was to spend a few days with us, we arranged for a series of special services. After the first Sabbath, crowds flocked to hear her, and during the two weeks Miss Thorne was with us, several persons found peace with God. The services were continued—'great grace' rested upon us, and nearly every evening one or more felt the converting power. Br. ORCHARD spent Aug. 20th, and three following days, with us, preaching each evening. His services were highly appreciated and greatly blessed. A lovefeast was held on Aug. 28th, which was a season long to be remembered. On Sep. 4th, a social tea was provided; to which all the members, the young converts, and *any one* who wished to join the church, were invited. After tea thirty-six applicants for membership were received—the rules of Society read—tickets, and notes of admittance given—an address delivered to the young converts—the new members appointed to classes, and the whole interspersed with singing and prayer. It was an evening well spent. Our Master was with us. The major part of the new members are men and women, the others are young people in our Sabbath school. Several from other churches found peace in our meetings, and not a few of our old members have been quickened into newness of life. Our praying friends stood well to their posts, and, in the main, worked remarkably well. The work is still progressing, and we pray for its continuance."

CASTLEMAINE CIRCUIT.—Br. COOMB, writing for the *Victorian Record*, says: "Revival meetings have been held at several of the places, which have resulted in stirring up the churches, and the conversion of a few precious souls."

Br. TEAGUE, writing Sep. 19th, says, "Miss Thorne being now on my station, I am devoting all this week to the Forest part of the Mission. I was at Retreat on Sunday last, and also preached there on Monday and Tuesday. We had very rough weather, which made against our services. On Monday I visited many families through water and mud, at turns above the ankle. My boots got so soaked that one came out of the heel in taking it off, and my feet were so sore the next day, I could scarcely bear my weight on them. Nearly thirty attended each service, notwithstanding the rain

and swollen creeks; and although but one present, besides myself, engaged publicly in prayer, I believe good was done. I shall be disappointed if some do not join the church as the fruit of these services.

"I am now at the place we call 'Grass-ground' on our plan, the people call it Winceledale. I preach here on Sabbath mornings and Tuesday evenings, generally, when this round. But this week I shall preach two evenings. Several were weeping last evening; but I have not a single person to help me in prayer and exhortation. It is hard work, but it is my Master's work; and He can more than amend for any discouragements by the measures of grace which He imparts."

A few days later Br. Teague again writes—"I am happy to inform you that we have had good services at 'Grass-ground.' Thursday evening a pious aged female took up her cross and prayed in public, and on Friday evening she prayed again; also a young man uttered a few words in prayer. The meeting on the Friday evening was sweetly effective, many wept aloud, and one or two found the Lord. Fourteen gave their names to meet together once a week to converse together on the things which belong to their peace. We have no leader there as yet. One friend, who had been brought up with the Congregationalists at home, and who appreciated the preaching services, saw no need for Class Meetings and Lovefeasts; but on this evening she was melted down before God, and gave her name readily to meet for spiritual profit.

"At Mount Moriac we had a sweet, gentle work just before Miss Thorne's arrival. Nearly a score, old and young, professed to find peace in believing; but how many of them will join with us I cannot yet say. Some of these conversions were most interesting. A young man, a German, is among the number. At the Lovefeast, a few Sundays ago, he said he was the son of a praying mother; and his mother's prayers had affected him much. About four months ago he was much distressed in mind, and resolved to give himself unto the Lord; but broke his resolution at that time. At the commencement of our services he felt to yield, and make a public confession for Christ (this is a thing I have urged upon the people throughout the services), but put it off some evenings, over which backwardness he wept and prayed in secret.

At last he yielded, and found the Lord. And says he, 'I have been satisfied ever since.' An aged female was much distressed that she did not publicly confess Christ on Sabbath evening. On going home the Spirit spoke to her by these words, 'Take up thy cross, and follow me.' She knelt and prayed in the wayside at night. Sleep almost deserted her that night. The next morning she came two miles to our house to speak of her distress, &c. But at night she boldly avowed herself a disciple of Jesus, and has had the mark ever since. Her husband and three children will join also. Last night Miss Thorne, Mrs. Teague, and myself were at Modewarre. A glorious service. Two lambs were received into the bosom of the Shepherd, three backsliders were returning to Christ, and another was inquiring the way to be saved."

Br. WARREN, under date Sep. 23rd, writes as follows:—"On the 11th and 12th ultimo, I was at the opening of White Hills chapel. Our old wooden chapel there was getting feeble. Br. ORCHARD, with the trustees, succeeded in getting a cheap bargain, viz., the Temperance Hall for £100, freehold. They have converted it into a pretty chapel, one of the best of the second class chapels in the District. On Sunday the weather was unfavourable; on Monday, fine. Raised £50. The standing debt, after selling the old chapel, is only a little over £200. So you will see that we have a neat, substantial chapel at White Hills, capable of seating 200 persons, and a comparatively easy debt. The old chapel has been taken to New Chum; the society purchased it for £60. It has been put on stone foundations, strengthened, lined, &c., and was opened on the 25th ultimo. New Chum is a flourishing neighbourhood, and several of our friends are going there from other parts of the Bendigo gold fields. I believe the taking of the old chapel there is a step in the right direction. On the 18th and 19th I attended Sulky Gully chapel anniversary. Attendance all that could be desired, and the weather magnificent. We realized £27. The congregations are greatly improved in this place lately. Br. Orchard is working well at Sandhurst, and liked much by the friends generally."

Br. ALFRED, writing Sep. 26th, says, "I am stationed at Clunes, in the Ballarat circuit, where we have an opening with some prospect of success. We

preach at present in a school-room, kindly lent to us gratis. We hope to get a chapel shortly. We have secured a piece of land, nicely situated; and have supplied several collectors with books, that the township, containing four or five thousand inhabitants, may be canvassed for subscriptions towards that object. Miss Thorne is causing a great sensation in the district, at Melbourne, Geelong, and Ballarat. I met with a hearty reception among the brethren here, am surrounded by a number of kind friends, getting to feel quite at home, and have enjoyed many times of refreshing coming from the presence of the Lord. I enjoy good health, quite as well as when in England."

PRINCE EDWARD ISLAND.

The following extracts from a letter from Br. CHAPPLE, dated Nov. 19th, 1867, will be read with interest.

PERSONAL EXPERIENCE.

"I have just been looking over the Minutes of Conference, and have noticed about Superannuated Preachers, doctors' bills, &c., and am now thinking how very good God has been to me. I have been over thirty years in the ministry. My memory is not very good; but I think I have paid no doctors' bills for any sickness that has laid me aside from labour since I left the Somerton circuit, twenty-seven years ago. I think I have only passed one Sabbath without being able to do something, and have often preached four times. During all this time I have been a total abstainer from intoxicating drinks; not knowing to this day the taste of whiskey, or porter; and perhaps one quart of spirituous liquors would go a good way towards being all I ever drank in my life. For years I have taken but very little medicine of any kind. No snuff, no tobacco. I feel but few pains. I have preached five times in the last two days, I think I may say without feeling weary. Thank God for all His goodness to me, so undeserving of His favours. Why is it I am so favoured? Not because I am better than others, of whom I have been reading. I feel if I were as holy, or had been half as useful in bringing souls to God and glory to His name, as they, I should have more to be thankful for, and rejoice over, than now. It often pains me that I have laboured so long with so little good resulting."

POSITION OF AFFAIRS ON THE ISLAND.

"When I read the Magazine and see so much about Australia. I conclude that more frequent mention should be made of Prince Edward Island; but I fear our news is not sufficiently encouraging. We are not as a people what we ought, nor are we progressing so rapidly as is desirable. Still I think there is some room for thankfulness. We are so far in harmony that our Annual District meetings are profitable. Other seasons of meeting are few, as we are so far apart, and do not meet for Missionary meetings as in England and Canada. Most of us enjoy moderate health to labour; even our venerable old friend, Br. Metherall, preached three times the other Sabbath when he was in this circuit. It is true it was too much for him, but he saw a prospect of a congregation being disappointed, and he took the three services. It is very pleasing to be in his company, and hear him relate some of the things he has seen and heard. And not a few will tell you of the work he has done. His praise is in all the churches. Br. Ashley has been advised to preach only twice on a Sabbath for awhile, and he intends to abide by such counsel. I should be thankful could he do more, for we have all work enough for three services every Sabbath day; and on some stations even *four*, as we have only preaching once in two weeks at several places. On Murray Harbour, Vernon River, and Three Rivers Stations there is but one local preacher.

"I have recently visited the district. There are good congregations at some places, but not that holy breathing and ardent desire for general prosperity I am anxious to find. Class-meetings are not delighted in on the Island in general. Prayer-meetings are too thinly attended. We labour under many disadvantages. Seasons for planting and harvesting are short. The roads in spring and autumn are bad. The winter is long. The storms are often very severe. Our congregations are often small through the state of the roads, the severe weather, and over-much toil in the busy seasons. We have three chapels partly built, and I do not see the way clear to finish them. The fourth at West Cape was to be opened in October last, but was not. The difficulty in paying for that will not be so great. I am neither generous nor rich enough to finish the others. I wish I could find some who are. I cannot urge the borrowing of

money unless I see the way clear for paying interest for it. If I were to say our cause is feeble in one half of the places where we preach, you might think it a gloomy statement; and if I further say, that it is likely to be so, you may think it still worse. A great number of the inhabitants of the Island are Roman Catholics. Many of them are very kind as neighbours. I think we had land to build a chapel from one. At another place they rendered quite an amount of help at a public tea. I hear at another place they send presents to our preacher living among them. But we cannot calculate on the attendance of but few of their creed. Next are the Presbyterians, with a large number of ministers and members. We look not for any material help from them. They keep to their own ministry; though they may have miles to go, they do it in preference to hearing strangers though it be just by them. In that remark I mean nothing unfriendly to them. They think that ministers should be thoroughly educated. In certain places the Baptists have a hold; and manfully strive to keep it, by doing what would be praiseworthy in our people, viz., holding meetings among themselves when they have no minister. There is another sect called Mc Donaldites. Their founder was educated for the ministry in Scotland. He had many peculiarities, but it is said that one important point in his ministry was, 'Ye must be born again.' I have been told that he had over thirty chapels on the island, and drew large crowds. He died last winter; his funeral was largely attended. His corpse was kept for awhile in the church. I was told that his followers thawed his frozen lips with their kisses, and filled his eye-sockets with their tears. Now, in a scattered population with these sects, many of them holding different views from us and the Wesleyans, it is probable that we may never be a very numerous people. Chapel building will be difficult; and we shall need strong and continuous effort to be self-supporting on some of the stations. One of the friends at Murray Harbour was contrasting (the other day) the present state of things with the day when Br. Metherall visited them first. It is great, doubtless; and I hope, if the people embrace the principles of Total Abstinence, and are industrious,

that things will go on to improve. I preached to two very nice congregations on the Sunday at Murray Harbour and White Sands; but it happened to be the Sabbath when the Wesleyan and Presbyterian ministers were not present. There are solid, warm friends in that neighbourhood; kind to their minister, liberal in subscriptions; many of them through industry becoming, if not rich, comfortable in worldly position. Vernon River remains stationary; and it will be a long time before Three Rivers and Grand River will be all one could wish them to be; though there are good and tried friends at each place, the beloved widow and child of Mr. Harris at the latter. I suppose my station is looked upon as the Goshen station. Here Br. Barker devoted much of his labours, and did what but few else would have succeeded in doing, erecting a substantial and commodious chapel in Charlotte Town; and added to that a good Mission House. The chapel was got badly in want of white-washing and painting. These things have been done, and two new stoves, with new pipes, put in to keep the chapel warm in winter. Our good friend, Mr. W. Adams, from near Bideford, collected £20, and three others about £20 more. With the tea meeting, and collections at re-opening, we made about £72 altogether. That will not be enough, but nothing daunted, we purpose to get another tea in December next, when we have a general thanksgiving day. Our chapel is now a credit to the Bible Christian Connexion; and if I had all the people who have removed from us since I came, to Boston, Portland, Maine, and other places in search of labour and wealth, I should have a good congregation in the chapel, and a good choir in the gallery.

"Our Sabbath school anniversary was, all things considered, satisfactory. I think we shall be able to report progress this year, as there is improvement in the country as well as the town.

"By some means the plastering of Wheately River chapel fell down in large patches. It has been repaired and paid for; and a little while ago we held a public tea and relieved the burden of debt by paying off £20. There are two others bearing a debt of about £60. We must need look that matter in the face shortly." W. GILBERT.

THE DEBT ON THE MISSIONARY SOCIETY.

RESULT OF THE APPEAL TO THE QUARTERLY MEETINGS.

PERHAPS it is due to the many friends who are so deeply interested in paying off the Missionary Debt to state, that the Circular to the Quarterly Meeting owes its origin rather to the action of the people than to any set purpose on the part of the Executive. Such a step was not thought of, so far as we know, at the October Committee Meeting. Soon afterwards, so many suggestions, and offers of help, were received, that it was thought wise to ascertain the opinion and test the feeling of the Connexion on the point; and how could this be done except through the Quarterly Meetings? The result of the appeal, while not wholly satisfactory, is highly encouraging. We are not able to announce that the object will be accomplished in due course;—(measures have yet to be devised to interest the indifferent, and to secure the co-operation of all); but much has been gained, and we still hope that the people's effort, a people "who have a mind to work," will be crowned with success.

The following Circuits have pledged themselves to raise their proportionate part:—

St. Mawes, Devonport, Week St. Mary, Launceston (if the Debt be paid by Conference), Kingsbridge, Holsworthy, Shebbear (as a Jubilee offering), Barnstaple (if other Circuits do their part), Exeter, Torquay and Dartmouth, Newton Abbot, Bristol, Weare, (no pledge, but their proportion will be raised), Weston-Super-Mare (Br. Lillington will give it rather than the Debt should not be paid), Portland, Aberavon (if the matter be generally taken up), Clapham, Crondall, Brighton, Sevenoaks, Elham, Shanklin (Br. Hayden's pledge for the Circuit, not the Quarterly Meeting's), Portsmouth, Liphook, Guernsey.

The following Circuits hope or are pledged to do "something," or "all they can," or "their utmost," or "to make the most strenuous exertions," to raise their proportionate part:—

Scilly Islands, Breage, Hicks Mill, Truro, St. Columb, St. Ervan, Mevagissey, Bodmin, St. Austell, Michaelstow, Looe, Callington, Tavistock, Kilkhampton, Ringsash, Bideford, Hatherleigh (Society Stewards appointed to collect Subscriptions), Kingsbrompton (Br. Grose hopes their proportionate part will be raised), Chagford, Tiverton (another year), Taunton, Newport, Mon., Forest of Dean, Chepstow, Swansea, Pontypool, Woolwich and Forest Hill, Chatham, Sheerness, Tenterden, Hastings, Yarmouth, Southampton, Jersey (Br. Moyses thinks we may safely calculate on their part).

St. Just, Helston, and Liskeard Circuits will make strenuous efforts to increase their ordinary Receipts.

Penzance, Dymock, and Chichester (something may be expected), cannot give any pledge.

No resolutions up to this date (Jan. 21st) have come to hand from St. Ives, Redruth and Camborne, Northlew, Chard, Southmolton, Somerton, South Petherton, Bridgewater, London, Faversham, and Basingstoke.

Newport, I.O.W. will consider the matter at the next Quarterly Meeting.

We hope that so many Circuits having pledged themselves will have the effect of inducing others to follow their worthy example. We beg to suggest to our brethren in the ministry, and the class-leaders, the propriety of bringing the matter before the members, at a Society meeting, or in the different classes, and appoint one or more persons to receive subscriptions in each place, and as any Society raises its part, have it published in the Magazine.

Application to wealthy friends in our societies and congregations, and to others known to be well-wishers to the Denomination, should be generally made. We hope that all will resolve to do their utmost to make this connexional effort as general as possible.

From the many communications that have come to hand, we select the following, in the hope that every good suggestion will prove to be fruitful in blessing, and every example of liberality provoke the zeal and love of many.

"MY DEAR BROTHER.—Much more might surely be done by Sunday School boxes without interfering with the school cards. If each school had a box and the 29,610 scholars brought only one penny per quarter, the sum would amount to £493 10s. If I am right in looking over the Missionary Report, only nine or ten Schools do anything in this way. The above refers only to our Home Stations. Now that we are thinking about ways or means, the little ones will be willing to do their part if the superintendents and teachers will, (and I believe they are interested in this matter) only bring the subject before them.

"Yours truly,
"J. C. HONEY."

"DEAR BROTHER.—Our Quarterly Meeting have engaged to do their best, through the ordinary efforts, towards removing the debt on the Missionary Society. I hope the result will be satisfactory. At the same time, the opinion was expressed, that there could be no security against constantly recurring embarrassments, unless many of the Home Mission Stations should cease to draw so heavily from the funds of the Society. As one of the largest claimants it would have given the meeting great pleasure could they have seen their way to propose, at once, to rely upon their own Missionary Receipts as a grant for the next year. But before they can undertake so great a responsibility it will be necessary to see some good promises of great success. Other stations are, no doubt, similarly situated. Our hope for the future rests in a much larger ingathering of souls than we have been accustomed to see. Could we, during the next three months, be privileged with such a blessing upon our labours, might not large-hearted proposals, respecting future grants, be forwarded from the Lady-day Quarterly Meetings? As soon as such a movement becomes general we may predict for the Connexion an era of great usefulness.

W. B. REED."

RESOLUTION OF BRISTOL QUARTERLY MEETING.

"That we pledge ourselves to raise the sum of £15 towards the funds of the Missionary Society above the amount raised on this station last year—i.e. £7 10s. as our proportion of the present debt on the Society, and £7 10s. 0d. towards assisting the Committee to meet its other liabilities; and we sincerely hope that many other stations will do the same or as much more as practicable."

DONATIONS TOWARDS THE DEBT.

Mr. C. Dening, Chatham	1	1	0
Mr. F. P. Watts, Taunton (if 2000 young men can be got to give £1 each.)	1	0	0
Mr. R. Shapland, ditto, ditto	1	0	0
Mr. John Maynard, St. Columb	0	10	0
Mr. R. Vaughan, St. Just	1	0	0
A Friend, do	1	10	0
A Friend, Plymouth, through F. W. Bourne	1	0	0
A Friend, do, do	0	10	0
A Friend, do, do	0	10	0
A Friend, do, do	0	5	0
A Friend, do, do	0	5	0
A Friend, do, through J. Tremelling	0	10	0
Mr. W. Medland, Yarmouth, I.O.W.	1	0	0



BIBLE CHRISTIAN MAGAZINE.

THE FOUNDER OF THE DENOMINATION.

ON the 8th of January, 1868, WILLIAM O'BRYAN passed away to his eternal rest. This devoted and useful servant of Christ was born at Gunwen, in the parish of Luxillian, Cornwall, Feb. 6th, 1778, and he had therefore nearly completed—wanting only four weeks and a day—his ninetieth year, at the time of his death. In him the words of the patriarch received a striking fulfilment: "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season."

Though Mr. O'Bryan was not at the time of his death, nor for nearly forty years before, in actual fellowship with the people to whom he had largely the honour of giving an existence and a name, his spotless character and useful labours are remembered by many with the profoundest respect and warmest gratitude. In many of our circuits there are those still living whom he might have addressed in the language of the apostle: "For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the Gospel." To these—who, with the still larger number that have reached the golden shore, will be the crown of his rejoicing in the day of the Lord Jesus—his memory must be inestimably precious. To them it will be, as a poet has said about beautiful things, a "joy for ever." Gladly will they cover all his real or supposed faults and imperfections with a mantle of love; bury them in the blessed river of forgetfulness; cherishing only the most loving thoughts, the most grateful emotions. And that, in the presence of death, and in anticipation of "the glory that is to be revealed," is the feeling of us all; for there are none among us who are not, directly or indirectly, his debtors. To multitudes in the Denomination, Mr. O'Bryan was personally unknown; but the influence of a good work and a godly life can

MARCH, 1868. ■

never be wholly lost. Lost! is it not ever spreading and increasing and shall it not ever spread and increase, as it contains within itself the seed of immortality, from which fresh harvests shall continually spring, and an element of blessedness, that shall perpetuate its own freshness and glory? A sincere and hearty, but confessedly and necessarily imperfect, tribute to Mr. O'Bryan's memory will, we therefore believe, be appreciated by our readers. *

Mr. O'Bryan had a deeply pious and affectionate mother, to whom, like so many great and good men, he must have been largely indebted. He was converted when about eighteen years of age. About the reality and thoroughness of the change wrought in his soul there could be no doubt. If this part of our Christian experience be not clear and satisfactory, there can be neither inward, abiding peace, nor great and general usefulness. How important then that the subjects of this gracious change should be able to testify, "One thing I know, that, whereas I was blind, now I see," and that others should take "knowledge of them, that they had been with Jesus!" The light of the sun only, to which the path of the just is compared, shines more and more to the perfect day. The mode may be mysterious, and the circumstances varied, but the change itself, like the effects of a storm, must be clear and undoubted. Mr. O'Bryan's conversion contained the germ of many others. The fire of love was no sooner kindled in his heart than it burned brightly in his life. As soon as he received the salt of grace he began to season others. His light was not hid under a bushel, but placed, as it ought always to be, on a candlestick, and it gave light to many around, who glorified his Father in heaven. Often the ingenuousness, the beautiful simplicity, the holy joy, the burning zeal of new-born souls, are a great attraction and power to many, so that the usefulness of young Christians has almost passed into a proverb. Another sun in the heavens could hardly pour forth more light and warmth, a garden of roses in the desert hardly exhibit more beauty, or shed abroad more fragrance, than do young disciples! Mr. O'Bryan possessed all the characteristics of young converts in an eminent degree. If "the child is father of the man," spiritually as well as naturally, he was a *born evangelist*. His earliest efforts were prophetic of those mighty spiritual successes that he was destined to achieve. His misunderstandings with the Methodists, the people among whom he was converted, and to whom he was strongly attached, came from

* Our first intention was to incorporate as many facts as possible, and for this purpose we had given our "Jubilee Memorial" a careful reading; but on second thoughts we deem it best to omit these until a suitable Memoir can be prepared. We would, however, after this fresh perusal, recommend those of our readers, who have not done so already, to procure the Volume without delay.

the *excess*, no, the *intensity* of his zeal. His first text, "For the Son of man is come to seek and to save that which was lost," was singularly appropriate, as he made it, like his Master before him, the motto of his life. His soul exercises for years, and they were severe and terrible, seem to have been purposely permitted, or ordered, that he might not be diverted from what was to be his great business here below. The clouds that for a time overshadowed the early dawn made the light and glory of that Countenance by which alone they were dispersed more precious and welcome. Mr. O'Bryan soon discovered that he could not retain the blessing that he had received unless he laboured diligently for God and souls. We might also appropriate the language of the apostle Paul in describing his experience, "When it pleased God, who separated him from his mother's womb, and called him by his grace, to reveal his Son in him, that he might preach him among the heathen, immediately he conferred not with flesh and blood." His ambition at first, and for a long time, was to be a Methodist Preacher; but the rules of that Society, (then more rigidly observed than now), as Mr O'Bryan was a married man, were held to be an insurmountable obstacle. Into the merits of the disputes that subsequently arose we do not care to enter. Some of Mr. O'Bryan's movements may not have been altogether prudent, and certainly the acts of his friends were not altogether considerate. But it is our settled conviction that the Lord had another path for him to walk in, another work for him to do, another sphere of usefulness for him to fill. "Man proposes, but God disposes." It was not Mr. O'Bryan's wish to be separated from the Methodists, any more than it was the wish of John Wesley to cease to be in all things a dutiful member of the Church of England. But circumstances proved too strong for each. When the Church of England thrust out John Wesley, the world gained more than the Church of England lost; when Methodism forcibly ejected William O'Bryan, the Church of Christ gained more than Methodism lost. As a simple clergyman of the Church of England, John Wesley might have diligently and successfully laboured in the parish of which he had the cure of souls; but as the Founder of Methodism the world, not in the Puseyite, but in the Evangelical sense, was his parish. As an ordinary Methodist preacher, William O'Bryan's light would not have been wholly hid—that would have been impossible—but it would have been partially obscured; a few Circuits might have reaped the benefit of his labours; but thousands of souls who needed the Gospel more might have perished in their sins. We are not disposed to take a harsh view of the part taken by Methodist preachers and laymen in

those transactions that led to Mr. O'Bryan's separation from a Society that he loved so well, and served so faithfully. The hedge of discipline must be kept up by the churches, their rules sacredly observed, or they will fall a prey to weakness and strife. Israel was never so feeble, and the cause of truth never before in so perilous a condition, as when every man did what was right in his own eyes. Think of being at the mercy of every crack-brained enthusiast, whose whims and vagaries should have all the force of law. And if we steer clear of that danger, such cases as John Wesley's and William O'Bryan's will now and then occur. But let not every brainless zealot fall into the error of supposing that God has a separate work for him to do, or a distinguished post for him to fill. Every little pool of water must not set up to be a fountain. Every farthing rush-light must not hope to rule the day. Every bramble must not expect all the trees of the forest to bow down and do it homage. Does not the world urgently want, at this time, a second Reformation, but who can help ridiculing the pretensions of many a would-be Luther and Melancthon? Does not that Augean stable, the so-called Protestant Church of England, want cleansing from all its abominations, but who shall attempt the mighty task? Do not we want Orphan Houses, like George Muller's at Bristol, multiplied; but if every weak-minded brother were to copy his example, we should have the world filled, not with Orphan Houses, but conspicuous failures? John Wesleys and William O'Bryans do not spring up like mushrooms. We cannot have a reformer like Luther, or a poet like Milton, or a bishop like Latimer, or a preacher like Whitfield, or an evangelist like William O'Bryan every day. Let us be thankful when God raises up men, not like the ordinary run of mortals, fashioned by circumstances, but the creators of events that form epochs in history.

When Mr. O'Bryan started on his mission to save the lost, his steps were, we believe, as much ordered by the Lord, as were Abraham's, when he "went out, not knowing whither he went;" as were Moses's, when he was guided by the "pillar of cloud by day, and the pillar of fire by night;" as were Luther's, when he found his way to Worms; as were Wesley's, as he was led on, step by step, till his followers might be counted in troops, and his Societies formed a more perfect organization than any living church had perhaps done since the days of the Apostles.

"Deep in unfathomable mines
Of never-failing skill,
He treasures up his bright designs,
And works his sovereign will.

Mr. O'Bryan's course for several years resembled that of a stream through a desert, leaving beauty, fruitfulness, and life behind. The apostolic boast was his also : " Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place." And why not? Had he not waited for

" The pentecostal powers,
The Holy Ghost sent down from heaven ?"

Had not he the same divine purpose as the apostles, namely,

" To testify the grace of God,
To-day, as yesterday, the same ;
And spread through all the earth abroad,
The wonders wrought in Jesu's name ?"

It is our deep conviction that there would be no assignable limit to the usefulness of ministers, if " they only gave themselves *continually* to prayer, and the ministry of the word." They need a fresh consecration to their work every day. Then that day would be reckoned as lost which witnessed no conversions, and that sermon as a failure which reached no heart. What ministers should see to first of all is, that they make *full* proof of their ministry. Mr. O'Bryan's career for several years involuntarily awakens such reflections as these. He lived near the fountain, and therefore sent forth pure and refreshing streams. He used beaten oil in the sanctuary, and hence it burned with a pure and steady light. He dug deep in the gospel mine, and he had his reward in being able to bring forth out of the treasury things new and old. God made his minister like a flame of fire. His word, wielded in humble dependence on Divine power, was like a hammer, breaking rocky hearts in pieces. Like a fire, it burnt as among dry stubble. Like a sword, it pierced even to the dividing asunder of the soul from the spirit, and proved itself to be a discernor of the thoughts and intents of the heart. Preaching, unsanctified by much prayer, is like a sword without an edge, like a fire without heat, a mere blunt instrument, or a dim, shadowy power only. The effect of sermons depends more upon the state of the preacher's heart than on aught besides. Certain is it, that the sermons of our first preachers were not remarkable for their arrangement, their correctness, their polish, their eloquence—Mr. O'Bryan's among the number—whence then their extraordinary power? The hearts and consciences of the preachers, as well as their minds, were wholly imbued with their theme; hence their word had an electric power, which produced deep convictions, aroused and startled guilty consciences, and melted and subdued hard hearts. Hence the loud cry for mercy was the constant response to the

sermon, and the shouts of believers the glad music of all their gatherings.

One other characteristic of Mr. O'Bryan we must not fail to notice. Like the apostles, "daily in the temple, and in every house, he ceased not to teach and preach Jesus Christ." And sure are we, that until our souls are filled with gratitude for our own salvation, and the deepest, tenderest compassion for the souls of others, will this duty of house-to-house preaching be neglected. Our delight must be in our work, or it will be slighted. It must be our happiness to preach Christ to all, or some will not be warned. We must find our highest heaven in doing God's will, or some opportunities will be lost. We have heard of ministers who cannot visit the families in their congregations—to say nothing of those a little beyond,

"Who neither fold nor feeder have"—

because they have not received a formal invitation to do so. This is almost as bad, yea, it is worse, than when two persons belonging to fashionable society are thrown into each other's company, and neither must speak because they have not been introduced. Away with such absurd fashions! Down with all such foolish notions! But, we should say, the climax of absurdity was reached, if it were not the climax of wickedness, when a minister cannot visit—either friends or strangers—because he has not been invited. Christ came to seek, in order to save, the lost. What are we, if we do not walk in his steps? Not his disciples certainly. His admirers we may be, but his imitators we cannot be. Mr. O'Bryan, happily for multitudes, was troubled by no such scruples, he did not seek to gratify any such fastidious tastes. We have been frequently told that out of the pulpit he achieved many, if not the most, of his gospel victories. Happy is the minister that converts every family which he visits into a worshipping congregation, and every house into a house of God, and the gate of heaven. Some one has said, John Foster, we believe, that one of the characteristics of genius is, being able to light its own fires, and is it not one of the characteristics of a true and faithful minister of Christ? When our piety reaches the white-heat point, it will burn everything it touches. "The feeblest are to be as David." All the Lord's people should be prophets. A minister, a missionary, that requires a John the Baptist to go before him, thankful though we should be when our way is thus prepared, is not fitted for his work. Who should make his own friends, rejoice in his own work, prepare his own way, if not the missionary of the cross? Who indeed! The resistless waters would scorn any other agency but their own, hallowing out the holes in the rock for

them to fill, or scooping out a channel through which they may flow onward? The mighty sun fitly heralds his own approach. The Apostle seemed to carefully guard against building on another man's foundation, the only work that some seem disposed to do. Let us hear him: "Yea, so have I striven to preach the gospel, not where Christ was named, lest I should build upon another man's foundation." And again, writing to the Corinthians, he says: "Having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, to preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand." Is it too much to say that Paul would scarcely feel himself more at home in some of our prosperous Circuits, where the cause of Christ is firmly established, than he would in Bishops' palaces, or among the Lords Spiritual and Temporal voting against a Church-rate abolition bill? If he were only permitted to lay the foundation, any one else might build thereon, only let them be careful, as a tremendous responsibility attaches thereto, how they build thereupon. The foundation is often buried out of sight, sometimes completely hidden by the labours of others, but it is the most important part of the building. It not seldom fails to secure full recognition among men, but God's builders, who are building up souls into a holy temple for the Lord, can afford to wait for the judgment of the great day. The leader of the storming party occupies, by common consent, the post of honour, but notwithstanding that, and the extreme peril of his position, his name, by his more fortunate fellows, is often forgotten. Whether he should be forgotten or remembered entered not into Mr. O'Bryan's thoughts; he was only anxious to finish his "course with joy, and the ministry, which he had received of the Lord Jesus, to testify the Gospel of the grace of God." His highest ambition was to be useful. He had a passion for souls; "a baptism to be baptized with," and how he was straitened until it was accomplished eternity will reveal. And without this passion for souls, the duty of saving them will be but languidly and imperfectly performed. It is only when we are *constrained* by the love of Christ, "feel it as an everflowing and mighty tide, on which we are borne exultingly wherever duty calls," that we shall be "equally willing to suffer or to do, to die a victim on the altar as a soldier in the field." Is it any wonder that Mr. O'Bryan scattered happiness in every place to which he came, or that he easily gained access to both high and low, and felt equally at home with each? He entered into the dwellings of the poor like a ray of sunlight, unbidden, almost unnoticed, but never unwelcome; like the waters of a pure spring, he slowly, gently, almost imperceptibly, marked out his own course, and insured his own friendly reception.

His sincerity was unquestionable. His motives were above suspicion. He had every thing, humanly speaking, to lose, and nothing to gain, when he determined on going to the relief of those whose spiritual wants and woes were their only claim upon their fellowmen, and their only cry—silent, yet powerful—for help to God above. A great writer has said: “Two men I honour, and no third: first the toilworn craftsman, that with earth-made implement laboriously conquers the earth and makes her man’s; secondly, him who is seen toiling for the spiritually indispensable, the Bread of Life: unspeakably touching is it, however, when I find both dignities united, and he that must toil outwardly for the lowest of man’s wants is also toiling inwardly for the highest.” This was virtually, if not literally, the case with Mr. O’Bryan. Whatever position he had, whatever wealth he possessed, whatever comforts he enjoyed, he gladly consecrated all, or sacrificed all, in doing, as he believed, the will of his Saviour. This feature in his character was morally grand and sublime, and we may dwell thereon with unmingled pleasure and admiration. He forsook all—and let no one sneer at the *little* he left behind, for, at least, it was as much as Peter and other of the apostles left for Christ, and when the *little* is *all* it becomes great—and followed Christ, and without asking the question too that comes first to the lips of ignorant selfishness—“What shall I have therefore?” And because he did not ask it, he shall receive all the more. *All* for *all* is the law of Christ’s kingdom. *Our* all for *His* all is the law of Christ’s kingdom. “And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name’s sake, shall receive an hundredfold, and shall inherit everlasting life.” The honour that Christ puts upon his faithful servants is unspeakable; the delight they feel in his service is unutterable. In the spiritual realm, Christ, such are the arrangements He has made in infinite condescension, is dependent on us for his noblest honours, his brightest glories, his deepest joys. And in complete self-abnegation his pensioners become his benefactors. His friends are his servants. They work because they love Him, and they love Him more because they work.

“Behold the servant of the Lord!

I wait thy guiding eye to feel,
To hear and keep thy every word,
To prove and do thy perfect will;
Joyful from my own works to cease,
Glad to fulfil all righteousness.

“Me, if thy grace vouchsafe to use,
Meanest of all thy creatures, me,
The deed, the time, the manner choose;
Let all my fruit be found of thee;

Let all my works in thee be wrought,
By thee to full perfection brought.

"My every weak, though good design,
O'errule, or change, as seems thee meet;
Jesus, let all my work be thine!
Thy work, O Lord, is all complete,
And pleasing in thy Father's sight;
Thou only hast done all things right."

That the events, which led to the formation of the Bible Christian Connexion, did not turn out according to Mr. O'Bryan's anticipations we can easily suppose; they were shaped by One who is Almighty in power, and Infinite in wisdom. He leads the blind by a way that they know not. If we could see the end from the beginning, how many a perilous journey would be untraversed, how many a difficult work left untouched. And if we knew beforehand all the steps by which God intends to accomplish some grand object on which our hearts are set, that alone would be sufficient to prevent its realization, for we should shrink back with terror, or sink down in despair. God delights in leading us on, step by step, towards the desired and destined goal, till retreat becomes difficult, and failure almost an impossibility. In some such way the Bible Christian Denomination had its rise. It was born of divine purpose and human sympathy: of the wisdom of God *above* man, and the grace of God *in* man.

For a few years all was love and peace, and joy, and zeal, and faith, and prosperity. Disputes as to who should be the "greatest in the kingdom of heaven" did not occur so early as among the first disciples of our Lord. The young church was almost exclusively composed of

"Meek, simple followers of the Lamb,
Who lived, and spake, and thought the same;
They joyfully conspired to raise
Their ceaseless sacrifice of praise.

"With grace abundantly endued,
A pure, believing multitude,
They all were of one heart and soul,
And only love inspired the whole."

In reading the earliest records of our first preachers—both male and female—nothing has so struck us as the suitability and appropriateness of the language of the inspired historian of the church of the Pentecost, if we wished to describe their labours and successes. We may quote a few passages in illustration of this point almost at random. "And fear came upon every soul." "All that believed were together, and had all things common." "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the

Lord added to the church daily such as should be saved." "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus." "We cannot but speak the things which we have seen and heard." "And they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul." "Great grace was upon them all." "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." But these simple-hearted, earnest souls, were corrupted, "as the serpent beguiled Eve through his subtilty," "from the simplicity that is in Christ." Unhappy dissensions arose between Mr. O'Bryan on one side, and most of the preachers and a majority of the friends on the other. Thus did Satan get into the fold, and scatter the flock. We have but little doubt that those who had been Mr. O'Bryan's most intimate friends were right in firmly resisting his claims and assumptions; but they have been always the foremost to allow that he was actuated by the purest and most honourable motives. Who, in looking back on that time, whether he has a personal knowledge of the facts or not, but experiences a pang of regret, and is overcome by a feeling of sadness? Who can think of the separation of chief friends, and the dishonour done to Christ's cause, and not shed tears more in sorrow than in anger? It has been often said that Mr. O'Bryan made Mr. Wesley his model in claiming to exercise a paternal yet supreme authority over the preachers and people. If so, it is no wonder that he failed. But while we cannot go so far as to say that the hand of God was in all these unhappy disputes, yet we can easily conceive how they were overruled for good. The *time* of the separation was perhaps the best that could have been chosen. If it had occurred earlier, the Denomination must have been shattered to pieces; if it had been longer delayed, the results must have been more disastrous. Right glad, also, are we to add, that a reconciliation was soon effected, though the results of the separation lasted a long time. Mr. O'Bryan soon left for America, where he has principally resided for many years. A good understanding has ever since been maintained, and friendly, Christian feeling cherished on both sides; and for several years the Connexion, and, as far as we know, with one consent, has accorded to Mr. O'Bryan some little temporal support annually.

And, while fully alive to the advantages of "brethren dwelling together in unity," the disputes to which we have been obliged to refer were not wholly evil. If the constitution of the Connexion had not been early established on a firm and liberal basis, what

disputes would have arisen before this ; and if any person or persons, however useful or honoured, had, or supposed they had, a prescriptive right to exercise authority in the church of God, their prejudices must in time have received a terrible shock, in which they alone would not have suffered. There are worse things in the Church of God than a healthy agitation, just as there are more dangerous things in nature than storms and earthquakes. Let us beware of treacherous calms. History is full of warnings against them. Methodism has not been exempt from its terrible trials ; many large and fruitful branches have been torn and broken off from the magnificent tree since the death of its Founder. Far better if measures had been adopted in Mr. Wesley's lifetime that would have prevented this. If free discussion be granted, differences of opinion will be manifested ; if stifled, the whole fabric is insecure. The various sects of Protestantism are by many considered its weakness and shame ; not only that let us say, and if we were not afraid of being thought paradoxical, we should add, its strength and glory also. The several offshoots of Methodism have been often pointed out by the finger of scorn ; but in their substantial agreement on all doctrinal points, and in the earnestness with which they seek the good of their fellow-men, other churches might learn a useful lesson, and copy a good example. There may be outward consistency and agreement, and innumerable concealed inconsistencies and disagreements, as in the Church of Rome. There may be formal inconsistency and disagreement, and real harmony and union, as is the case with all evangelical Protestant churches. The advantages of a splendid and showy uniformity are sure to be magnified by zealous partizans, and mere formal differences are often immensely exaggerated. Methodism had a mighty tide of prosperity immediately succeeding the death of its Founder, that had no parallel in his life-time, and has scarcely been equalled since. Mr. O'Bryan became separated from the Denomination to which he gave an existence, and yet it lives and prospers. What is the lesson to be learnt ? That Christ, and not any imperfect creature, is its true inspiration, its strength, its glory. When one point of contact is broken off, another will be quickly formed ; when one channel of blessing is closed, a number of others will be instantly opened. Believing, as we do, that the Denomination is the child of Providence, we feel satisfied that it will never want an Eye to watch over its best interests, a Hand to defend it from all attacks, a Heart to comfort it in all its sorrows and difficulties, or ever cease to be covered with a glory that shall attract and win men by its radiance and beauty.

Mr. O'Bryan's life for the last few years has been singularly calm and uneventful. He appears to have sat securely high, as on

some mountain apart, scarcely sensible of the many disturbing elements below and all around him. His almost patriarchal appearance, his tall, commanding presence, his fine, open, benevolent countenance, his shrewdness of observation, his good natural capabilities, combined with his simplicity and sincerity of purpose, his moral earnestness, and his high-souled integrity, won upon us irresistibly, though never favoured with many opportunities of intercourse with him, and convinced us that God intended him to be a leader among men, and one of the great ones in the kingdom of heaven.

F. W. BOURNE.

EXAMPLE.

It is frequently said by moderate drinkers (so-called) that they set the drunkard a better example than total abstainers, inasmuch as they teach him to use the good gifts of the Almighty without abusing them on the one hand or refusing them on the other. Now we cannot but admit that if intoxicating drinks were really God's good gifts, this argument would be unanswerable, and the temperance movement must be pronounced a huge mistake. Once admit that intoxicating drink is good in itself—that its use is sanctioned in the Bible—that the Saviour when upon earth made it, and drank it, and gave it to others—and the temperance cause has not an inch of solid ground to rest upon. If the Saviour, knowing that the priest and the prophet had erred in vision and stumbled in judgment though wine and strong drink in past times—that drunkenness then prevailed to a greater or lesser extent—and that drunkenness would in future ages prove the greatest curse both of the church and of the world—made intoxicating wine, and drank it, and sanctioned its use even by those who had well drunk already, what authority has any man to ask a disciple of the Saviour in the present day to renounce wine and strong drink for the sake of setting a good example to the drunken and the perishing around him? Let it be clearly understood, however, that the above assumption is one which we as true temperance reformers repudiate, and that therefore we must regard any argument based upon it as purely fallacious. We hold that intoxicating drink is bad in itself, and is, consequently, unfit for use both as an article of diet and as a luxury—that the Bible, when intelligently and candidly examined, so far from approving its use condemns it—that the wine which the Saviour made, by the exercise of his divine power, was pure, good, and nourishing, precisely the same in nature as the wine he now gives in the cluster by the exercise of the same divine power, as regularly as the seasons roll round—that intoxicating drink is not a

good thing abused, but an evil thing mistakenly and ignorantly used—that, considering the fact that it contains a brain-poison, the wonder is not that the evils resulting from its use are so great, but that they are not infinitely greater—that as those evils are to be expected as the natural result of its general use, such use should be discountenanced in every possible way by all the wise and good; and that the example which in any measure sanctions it is bad in itself, and can only be expected to produce a bad result. The example of the drinker, therefore, must not be placed in comparison with that of the teetotaler, so far as an influence for good is concerned. The one is in fact helping to perpetuate a delusion—the other to destroy it; the one to lure the erring to danger and destruction—the other to guide them to safety and happiness; the one to hand down intemperance and its evils to the latest posterity—the other to establish the reign of perfect sobriety for all countries and all time.

It may be objected, however, that it is no proof because a thing may lead to evil results that it is therefore evil in itself. And this objection is a valid one, inasmuch as every good thing is more or less abused. Still, we may safely assert that nothing that does more harm than good, taking a general view of its effects, can be good in itself. Take any good thing, and compare the evils resulting from its abuse with the benefits conferred by its general use, and we must at once see that it would be a serious detriment to the community to be deprived of it. But take a bad thing, and compare the evils it produces with any little fancied pleasure or gratification it may afford, and it must be evident that it would be a great gain to society to be delivered from it. Try the drinking-system, then, by this test and it must fail! What are the benefits conferred upon society by intoxicating drinks? Now it cannot be denied that teetotalers as a whole are, to say the very least, as healthy, as vigorous, as full of animal spirits, as capable of enjoying life and performing its various duties—as the best of those who partake of those drinks: all that can be said in reply to the above question, therefore, is, that they gratify an unnatural appetite which they themselves have created. What are the evils inflicted upon society by intoxicating drinks? Here the answer must be, poverty, misery, crime, disease, insanity, midnight brawls, untimely deaths, enormous taxation, Sabbath desecration, suicides, manslaughters, murders, and such “abominations of desolation” as earth has never witnessed besides. Can there be any doubt, then, that one of the greatest blessings that could be vouchsafed to the world would be the prohibition of the manufacture and sale of intoxicating drink? And can there be any doubt, further, that the article which produces such

fearful evils, and from which it would be such a mercy to be delivered is in itself hopelessly, and to all intents and purposes, *bad*?

We trust that bye-and-bye, with the progress of enlightenment, people generally will perceive that the terms "moderate" and "temperate" have sometimes to do with *quality* as well as quantity; and that the example of those who daily partake of a little intoxicating drink is in no way superior to the example of those who daily eat or smoke a little opium; and, further, that it is the duty of all intelligent and Christian citizens to set an example of entire abstinence from all such pernicious habits, that thus they may contribute to the physical, social, and moral improvement of mankind.

J. P. URAN.

EXCUSES.

AN inclination to make an excuse suggested this paper. This habit of making excuses wants reviewing and protesting against. It is generally a very cowardly and untruthful thing. We have seen men behind the shutter of an excuse looking so immaculate and self-complacent, and if you press matters very close they look grand and ask if you doubt their word. Of course you doubt their word, although it may be more lawful than expedient to tell them so. You call on some miser and ask him for a donation for the new school-rooms, and he tells you a long yarn about the numerous appeals that are made to his liberality, and the difficulties in meeting every claim, but anxious to be thought what he is not, a generous fellow, he drags out a half-a-crown. "I should have been at the special services, Mr. Brown, but the weather you know;—" Yes, he did know, poor man, and the excuse-maker knew too, for she had made two or three visits during the week to her milliners at the other end of the town to settle some important details in that thing that plain people feel is a great expansion of their charity to call a bonnet, and other points in the newest fashions, to say nothing of one or two visits made for tea-drinking and gossips. "We admit the charge, but your honour will remember that at the time the prisoner was under the influence of drink." Whose fault was that? Is not drinking voluntary? Yet such miserable excuses are allowed to pervert our judicature, and to shield the culprit from his deserved punishment.

The imitativeness of children is often referred to. I suppose it is the development of this faculty that makes them so early proficient in the art of excuse-making. "Emma, what was the minister's text this morning?" "Really, father, I've quite forgotten, my memory is so bad." "Emma, did you notice Sarah Lloyd this

morning?" asks her younger sister. "Oh yes! what a fright! She had on her winter bonnet done up afresh—a pea-green silk—a black lace mantilla—an imitation Honiton lace collar—a lava bracelet—her old ear-drops—and such a fan! Oh my!" "Emma," interrupted her father, "your memory is improving, is it not?" Parents and teachers ought to grapple seriously with this habit in children, and get to admit to themselves and others the true reasons for their shortcomings.

Many public men, preachers, platform speakers, and authors are full of this kind of thing. They frequently make an elaborate apology, heavy or humorous, according to the atmosphere they are in, and at the fag end a few disjointed remarks on the question before the meeting. I once heard a speaker give four reasons why he could not make a speech, and he might have given the fifth and the true one—he had not the power. Men should never talk unless they have something to say. "Wherefore shouldest thou run, seeing thou hast no tidings." An author apologizes for certain defects in his book,—“was written under the pressure of other duties,” &c., but who thinks about his excuses when criticising his book? If we considered how little excuses were really worth we should be slower in making them. Conventionalism throws its shield over the practice, or the spade would be called a spade, and the presentation of the flimsy thing would be of rare occurrence.

Although other people are seldom taken in by the excuse, the excuse-maker cheats himself. Those working-men who met some ministers and friends of religion in Conference at the London Tavern and other places, gave us a number of excuses (we cannot dignify them by calling them reasons) why working-men, *as a class*, do not attend the public worship of God. One excuse pleaded was that Christian churches were badly managed. In the Established Church the bishop was a prince, and the curate was a pauper; and in the voluntary church the pew-rent system offended, or the men that had the management of church affairs were objected to. Are not some trades' unions badly managed, but is that with them a sufficient reason for refusing to co-operate to keep up the price of labour? Shall the other classes of society adopt their method of reasoning and denounce all working-men's associations because of the disclosures of Sheffield? I have seen that excuse thrown into the following syllogism.

"Religion is true:
But some religious societies are mismanaged;
Therefore, I will have nothing to do with religion."

Neither Watts nor Whately can help us to find any connection between the premise and conclusion there. Others were full of

complaints against ministers. The preacher kept himself at a distance from the people. They might have added that the attitude of thousands of their class is absolutely defiant to the Christian minister. The want of unity in the church was the stale excuse of many more. A number of the divisions in the church are more seeming than real, and there may be unity of life without uniformity of development. They are often marks of progress, not of decay. Are there no political divisions? Then why clamour for the franchise? Are there no rivalries in trade? Then why not denounce commerce? The inconsistencies of professing Christians were paraded by others. This cant is positively wearisome. Everybody knows that the man whose life is wrong is not Christianity's portrait but its caricature. Because there is false coin men do not deny that there is any that bear the stamp and ring of the true. Because there are false flowers men do not say there are no God-made roses. Because there are Redpaths and Pritchards men do not say that education and scientific knowledge is bad. Would these men like us to use their logic and judge their class by the conduct of Broadhead and Co. Trades' unions can be branded with intolerance — sedition — murder; but combination is perfectly right nevertheless, and absolutely necessary in order for labour to secure its proper price. Much of the inconsistency these men complain of is of their own making. Fancy a religious youth going into a shop with twenty of these pot-house politicians, and men whose dealings with their fellows are regulated by trades' union principles. They would do all they could to make him as bad as themselves, and then taunt him with the contradiction between his creed and conduct. We know that, spite of Christianity, some men are bad, inveterately bad, but the enemies of the gospel need no one to tell them that that religion whose spirit is love, whose fountain is truth, whose employment is well-doing, disowns these; they are her enemies; they crucify the Lord afresh; and to point to their lives as an argument for indifference to its claims, or opposition to its working, is unworthy the intelligence of Englishmen, and is about the most contemptible excuse that we know.

There is the excuse of the coward. Somebody asks him to take wine. He says, "No, thank you, not to-night—you'll excuse me, but I would much rather take water to-night." He is a teetotaler, but is afraid to say so, and gets out of drinking a glass of port by making an excuse. It is very silly to act so, for some forms of denial must be made at every visit; had he declared himself an abstainer he would have settled the question at once. Some companions, in the same house of business, ask a young man to go to the billiard room, or theatre, and he makes an excuse. "I have an engagement

in another direction, and I don't care much for that sort of thing." He should out with it at once that he is a Christian, and a Sunday school teacher, and to go to such places would be treason to his Lord.

These are some of the dangers that appear to me to cluster round this habit. Truth is endangered. Self-deception is almost certain. You find you have not been doing the handsomest thing, and you excuse yourself with the thought, it is just what any body else would have done under the circumstances, and thus place is given to the devil. Important duties are neglected. The mind runs to waste. The claims of the soul are set aside. Men lose confidence in such persons; their hearts condemn them, and One above condemns who is greater than their hearts.

Christians, this excuse-making character must not be ours. We must emulate the example of Him who allowed no subterfuge to turn Him aside from the great purpose of His life. He bids us follow Him, and assures us the excuse-maker looks back, and is not fit for the kingdom. "Faithful ever, and faithful until death," must be written on our banners. Napoleon once said, "The worst of these English is they don't know when they are beaten." He always found them keeping their face to the foe, and when the odds were terribly against them, unwilling to yield. A true soldier of Christ will not believe himself beaten. Paul would not believe himself beaten. Imprisoned, scourged, hated, he moved about with the great message that filled his thought and heart, establishing churches, writing epistles, discussing with philosophers and rabbis, destroying superstitions hoary with the veneration of ages, and making Europe and Asia ring with the name of the "Unknown God." Luther would not believe it. At the first the Papacy treated the solitary monk with contempt, but when his opinions gained ground she rose in her might to crush him, but he was delivered out of the mouth of the lion, and became "one great whirlwind of energy to work without resting in the world," and whole nations had the spell of Popery lifted from their heart. There is every motive to perseverance. Without it all past effort is lost. There is no promise but to him that overcometh. Dangers may thicken. The opposition of enemies may become more fierce. A Red sea of difficulties may roll its insulting waves across our life's pathway; a dumb desert with scorching suns, and choking sands, may be before us, still in God's name we must go forward, and one by one these frowning hindrances shall be surmounted, and

"We shall stand in soft white light, with kings and priests abroad,
And we shall summer high in bliss upon the hills of God."

O. L.

MARCH, 1868. I

“VERDICT, ACCIDENTAL DEATH.”

A FEW weeks since, at a town in West Cornwall, a man returned home drunk, and soon after fell down a flight of steps leading to an underground kitchen, and fractured his skull so as to cause his death. An inquest was held upon the body, and several witnesses were examined, one of whom was the man who had sold the deceased his last doses of the intoxicating poison. The jury deliberated for two hours, several of the jurors being of opinion that the drunkenness of the deceased should be mentioned as having caused his fatal fall; but ultimately a verdict of “Accidental death” was returned.

Now the jury, in giving this verdict, only did what other juries are constantly doing under similar circumstances in all parts of the country. True, a jury will sometimes append to such a verdict the words, “while in a state of intoxication;” and had the jury in this case done this they would have done as well as the best of their brother-jurors do. But the question arises, ought the word *accidental* to find a place in the verdict in these cases at all? What is an accidental death? It is a death which man, with his limited knowledge, and the exercise of ordinary caution, could not have foreseen and prevented. A railway train, for example, is going at full speed, and suddenly a wheel breaks: when the train left the station there was every reason to believe that the wheels were perfectly sound, but now from some cause that cannot be explained one of them has failed, and a loss of life is the consequence. Or, a man is suddenly struck by lightning and killed on the spot. Or, an ox that had “not been wont to push with his horn” gores a man and causes his death. These are *accidents*, and in such cases the only proper verdict is “accidental death.” But what is meant by this verdict? It means that though human life has been sacrificed, ordinary care and caution were exercised both on the part of the deceased and others; that no human being is to blame; that therefore the matter must be referred back to the great Supreme, in whose hands are the issues of life and death. In other words the jury by their verdict say, “It is the Lord: let Him do what seemeth Him good.” The verdict of “accidental death” is therefore a most serious and solemn thing, and all jurors should see to it that they never pronounce it unless fully convinced that in the sight of God it will be a true and righteous declaration. Especially should they be careful when they remember that they have previously called God to witness that they will, according to the evidence adduced, judge righteous judgment. Now, when one man has been feloniously slain by another we do not call it *accidental death*. It would be blasphemy to say in such a case, “It is the Lord,” because the

murderer has destroyed the life of his fellow-man by an open and flagrant violation of God's law. Nor, when a man with his reason unimpaired, in order as he imagines to escape the worry and disappointment of life, or to elude the punishment due to his crimes at the hands of the civil power, puts a suicidal finish to his existence, do we pronounce the death a *casualty*, because the man has by his own act and deed wickedly destroyed the life which God had given, and rushed unbidden into his Maker's presence. With what consistency, then, when a man by drinking intoxicating drinks has put out the light within him, and groped his way in darkness to an untimely death, can it be called an accident? This destruction of life might have been foreseen; it might have been prevented; it ought never to have occurred; and how can it be honestly and truthfully said over the corpse of such a man, "It is the Lord: let Him do what seemeth good in his sight!" The drunkard who extinguishes his reason, and the liquor-seller who for the sake of gain aids and abets him in the matter, are morally responsible to God and to society for all the evil consequences that may ensue therefrom. If a drunkard through the frenzy of drink destroys the life of another he is a murderer; and if through the stupor of drink he loses his own life he is a suicide! When, therefore, in cases of the latter kind, a jury are called together on behalf of society at large to consider and report as to the cause of death, they should deal honestly with all the facts of the case, and in view of their grave responsibility pronounce a strictly truthful verdict. Such a verdict would be the following, filled up according to circumstances:—"That the deceased lost his life *directly*; but *indirectly* and *mainly* through the extinction of his reason by intoxicating drink; such drink having been supplied to him by!" There may be difficulties in the way of this honest and faithful dealing; such for instance as respect for the deceased on account of his good qualities; regard for the feelings of surviving relatives and friends, &c; but all these difficulties should be infinitely less than the difficulty of recording before God and before society an untruthful or a half-truthful verdict. The motto of a jury then should be, "The truth—above and before all things, in view of our responsibility to God, and without regard to human fear or favour." The newspaper records of the death-doings of drink are fearful now, but if all coroners' juries would henceforth act as we have here indicated those records would be far more fearful still.

How long shall we have the liquor traffic in our midst thus cursing and destroying our fellow-men? When shall it be placed

under the ban of the civil power, and its fearful havoc upon the bodies and souls of the people be brought to an end? Let all who desire the coming of this blessed time give their names to the temperance pledge, and give their votes as good citizens in favour of the Alliance Permissive Bill!

J. P. URAN.

THE BLESSEDNESS OF TRUST IN CHRIST.

"Blessed are all they that put their trust in Him." Psalm ii. 12.

THE New Testament is not the only place where we meet with Christ. It is true we meet with Him there more frequently than elsewhere, and His character is delineated more clearly, and His work set forth more fully. But still we find Him not infrequently in the Old Testament. Just as on a clear frosty night we behold stars all over the heavens, so we may see Christ all over the Scriptures. We find Him in the Pentateuch, in the historical books, in the prophetic writings, in Proverbs, in Canticles, in the Gospels, in the record of Apostolic journeys and labours, in the Epistles, and in the Apocalypse. "Christ is the Alpha and Omega of all the Bible. Not a promise is given, but it refers to Him; not a threatening is pronounced, but He is represented as a covert from the storm, and a refuge for the guilty; not a prophecy is revealed, but the testimony of Jesus is the spirit of prophecy; not one mystic institution was ever ordained, not one bleeding bullock, nor slaughtered lamb, ever stained a Jewish altar, but what was meant to represent a crucified Redeemer, as the Lamb of God, slain from the foundation of the world. All the lives of the patriarchs, filled with providences curious and instructive, manifest the fulness of His grace; and while we read, with a pleasing surprise, of the tenderness of a Joseph, the meekness of a Moses, the strength of a Samson, the patience of a Job, the wisdom of a Solomon, at once we see all their excellences as faint emblems of Him in whom dwells all the fulness of the Godhead bodily; of Him who stands as the Creator of each inferior star, while, shining forth in His own native glories as the Sun of Righteousness, He appears the only light of a benighted world." Christ is the subject of the Psalm whence the text is selected. He is brought before us a King to whom the "kings of the earth" offer fruitless opposition. We say, fruitless opposition; for it is written, "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." He is brought before us, too, in the endearing relationship of Son to God. "Thou art my Son: this day have I begotten thee." This forcibly reminds us of Christ's incarnation, and proves that the treatment of that mysterious question was not exclusively confined to those who were personally acquainted with the incarnate Deity; but that it was thought upon, and written about, by those who lived hundreds of years before Christ's advent. He is brought before us also as One with whom it is of the first importance to be on terms of familiarity and friendship. "Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled

but a little." In what terrible danger, then, do those stand who are alienated in heart and life from Christ! In danger of Christ's wrath! He is finally brought before us here as the object of trust, and to trust whom is to insure blessedness. "Blessed are all they that put their trust in Him." It is this verse we are to consider. We notice—

I. THE OBJECT OF TRUST. "Blessed are all they that put their trust in Him." Unquestionably it is Christ of whom the Psalmist speaks. We may remark that—

1. *The object of our trust is a Person of all-sufficient ability.* He possesses these three things, namely, universal presence, perfect knowledge, unlimited power. He would not possess all-sufficient ability, if

He had not *universal presence*. He must be simultaneously in all places; He must be with every person at the same time; like the atmosphere, He must encompass the entire world. If he has not this ubiquitous, this universal presence, He cannot possess all-sufficient ability; for He cannot render help to those with whom He is not, and cannot be present. But Christ *has* this universal presence. He is with the extreme northerners and the extreme southerners; with the orientals and occidentals; with us and with our antipodes; with angels and with demons; in heaven, on earth, and in hell, at one and the same time. We cannot go from His Spirit, nor flee from His presence. If we ascend up into heaven He is there; if we make our bed in hell, He is there; if we take the wings of the morning, and dwell in the uttermost parts of the sea, even there His hand would lead us, and His right hand would hold us." But these are only assertions. Happily, however, they are capable of ample corroboration, and from that book, too, to deny which is to imperil the soul. Let us adduce a few corroborative passages. In His midnight converse with the Jewish ruler, Christ says, "No man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven." Here Christ unquestionably teaches His ubiquitous presence; for, though in converse with Nicodemus, He says, "the Son of Man," meaning, of course, himself, "*is* in heaven." Engaging in conversation on *earth*, and yet at the same time in *heaven*. Again, Christ says, "If any man love me, he will keep my words; and my Father will love him, and we will come unto Him, and make our abode with him." If any man love Christ, He will make His abode with him. So that if a man in Australia loves Christ, and also a man in England, He dwells with both at the same time. Again, "Where two or three are gathered together in my name, there am I in the midst of them." So that if ten thousand companies of twos and threes are simultaneously "gathered together," and in places at the greatest possible remoteness from each other, Christ is "in the midst of them" all. Again, the Apostle says, "He filleth all in all." Can any word more unequivocally express universality than the word "all?" Surely not. Then no words can more clearly express the universal presence of Christ than those just quoted; for they are most emphatic. "*He filleth all in all.*" That is, as we understand it, He filleth all things in all places, and all things in all respects at all times. Thus the object of our trust has one of the essentials of all-sufficient ability.

He has also *perfect knowledge*. Our persons, our circumstances, our mental feelings, and our spiritual necessities, must be perfectly known by Him. If His knowledge of us be imperfect, He cannot be an all-sufficient Helper; for certainly He cannot render us any assistance in those things of which He is ignorant. If we are in temptation, and He knows it not, He cannot "make a way for our escape." If we are weighed down with grief, and He knows it not, He cannot give us the "oil of joy." If we are in battle, and he knows it not, He cannot defend us from our foes. If we are faint, and he knows it not, He cannot "increase our strength." If we are in physical pain, and he knows it not, He cannot give us supporting grace. If we are in trouble, and He knows it not, He cannot "compass us about with songs of deliverance." But then He *has* perfect knowledge of us. When he was questioning Peter, to test the sincerity of his love, the latter, to prevent further interrogation, said, "Lord, thou knowest all things; thou knowest that I love thee." This proves Christ's perfect knowledge, or his positive wickedness. Peter told him he knew all things. If he did not, he must have been a wicked person for not reproofing Peter for a positive lie, or for hollow flattery. But as we cannot entertain the idea that Christ gave so much as the shadow of countenance to wrong, we must believe that, according to Peter's words, He has a perfect knowledge of the secrets of the human heart, and all other things. Again, "As the Father knoweth me, even so know I the Father." Here Christ's knowledge of God is said to be co-extensive with God's knowledge of him. This surely proves his perfect knowledge; for everything that was, and is, and is to come, every deed that has been perpetrated, every thought, motive, feeling, and aspiration that has occupied the mind, or stirred the heart of every intelligence, is perfectly known by God. Again Christ says, "And all the churches shall know that I am He which searcheth the reins and heart." This expresses Christ's knowledge of the things of the heart, and if he knows the most *secret* things, the more patent and obvious ones cannot be hidden from him. Thus he has the second essential of all-sufficiency.

He must also have unlimited *power*. Though he may have universal presence, and perfect knowledge, yet without unlimited power he has not all-sufficiency. The combination of the three are essential to it. That unlimited power is possessed by Christ. He himself positively affirms, "All power is given unto me, in heaven and in earth." The truth of this statement is easily demonstrated. "All things were made by him; and without him was not anything made that was made." John i. 3. "By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him." Col. i. 16. Creation implies, or pre-supposes, non-existence; and surely to bring such a world as ours, peopled as it is with such wonderful intelligences, and other worlds of much greater magnitude, and other beings of a far higher order, from blank nothingness indubitably demonstrates the possession of unlimited and illimitable power.

2. *The object of our trust is a Person of profound sympathy.* This is

touched upon by the Apostle Paul. "We have not an high priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are;" "and in that he hath suffered, being tempted, he is able to succour them that are tempted." One is inclined to believe, from these words, that in consequence of his temptations and sufferings, Christ has acuter and intenser sympathy for us than He otherwise would have had; or, that the experiences of the incarnation have given Him a qualification to be our high priest which otherwise He would have lacked. Let that be as it may, we may safely assert this,—and it is no small consolation to us,—that the object of our trust has an experimental acquaintance with those physical sufferings, mental distresses, and moral trials of which we, in our probationary state, are the subjects. Are we persecuted? So was Christ, from the cradle to the cross. Are we aspersed? Christ was branded as a glutton, a wine-bibber, and an accomplice of the devil. Are we tempted? Christ was the object of Satan's subtlety and energy for forty successive days and nights. Are we abandoned by our professed friends? When Christ stood most in need of their presence, "they all forsook him and fled." Are we weary and worn with the toils of life? After a tedious journey, beneath the rays of an oriental sun, Christ sat fatigued at the patriarch's well. Do we feel the painful gnawings of hunger? So did Christ in the lonely wilderness, and in the plain where the delusive fig-tree grew. Do we feel the pangs of thirst? So did Christ on the cross, when, to his appeal for drink, his callous-hearted murderers presented to him a sponge saturated with vinegar and myrrh. Do we feel the pinchings of poverty, and the lack of needful comforts? So did Christ, for, said he, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Are we the subjects of mental agony? So was Christ; agony which made him sweat as it were great drops of blood falling down to the ground, and so exhausted him, that an angel from heaven appeared to strengthen him. Have we to meet that universally dreaded foe, Death? So had Christ, and not in the way in which the generality of men meet him, but in a way the most ignominious and cruel. Thus the object of our trust has an experimental acquaintance with our sufferings and trials; and from Paul's words, and the manifestations of sensibility and sympathy which he gave during his earthly ministry, we may safely conclude that, though he has passed into the heavens, yet he has for us still profound sympathy.

3. *The object of our trust is a Person of unchanging constancy.* Persons in whom we implicitly confide, to whom we unhesitatingly commit our profoundest secrets, and to whom we give the warmest and strongest affections of our hearts, sometimes prove treacherous and inconstant. They are every thing you *can* desire to-day, but to-morrow, in consequence of some trivial occurrence, or misunderstanding, they are every thing but what you *would* desire. So depraved, and so full of infirmities, is humanity. But, happily, this is not the case with Christ. What He is to-day, He will be to-morrow; and what He will be to-morrow He will be always. "He is the same yesterday, to-day, and for ever," and as He has made an engagement to be with us "always," He will not, nay, He *cannot* "leave us,

nor forsake us." Yon flaming sun may be turned into darkness, night's mild orb may blush into blood, the unnumbered stars which bestud and beautify the magnificent heavens may retire into eternal night, the "everlasting hills" may crumble into dust, the unmeasured waters of the mighty sea may be sucked up by the thirsty flames of the last conflagration, and the vast universe may flee away into its original nothingness; but the object of our trust remains, and *must* remain the same. How true then that "none of them that trust in Him shall be desolate!" Desolate! How can we be desolate with Christ, an unchanging Friend, for our trust? We may have been bereft of our children; the sighing winds may long have swept over the place where lie the remains of tenderly loved husband or wife; our professed friends, without a solitary exception, may have forsaken us, and we be left alone, unbefriended and unnoticed in the world, but still, blessed thought! we are not *desolate*, and *cannot* be desolate, for the Friend of unchanging constancy is "with us always, even unto the end of the world."

II. THE NATURE OF TRUST. Trust is reliance upon, or confidence in another.

1. *Trust of some kind is universally exercised by men.* A nation trusts its ruler, an army trusts its general, a crew trusts its captain, a party trusts its leader, a family trusts its head, a workman trusts his employer, a creditor trusts his debtor, a pupil trusts his teacher, a patient trusts his physician, a friend trusts his friend. "We deal with distant nations upon trust; we speculate in great enterprises upon trust; we deposit money in the bank upon trust; we accept deeds, bonds, and promises upon trust; and throughout the ramifications of commerce we have trust as a centralizing and binding power. We cannot live a day without trust; we cannot send a child on an errand without trust; we cannot contract friendships without trust; the existence of society is an impossibility without trust." Trust is the iron zone encircling society, and keeping it from falling into anarchy and ruin.

2. *Trust in Christ involves a conviction of His worthiness to be trusted.* Genuine trust in an individual, and a conviction of his worthiness, are inseparable. Real trust without such a conviction is an impossibility. If we believe a person to be false, or fickle, or unfeeling, or ignorant, or weak, we cannot trust him. So that when we trust Christ it is an evidence of our conviction of His worthiness—that He is not false, but faithful; not fickle, but constant; not unfeeling, but sympathetic; not ignorant, but wise; not weak, but powerful. It follows from this that those who repose the fullest confidence in Him have the profoundest convictions of His worthiness, and, consequently, honour Him the most. And from this we may legitimately draw the conclusion, that those who honour Him most by their confidence shall be the most honoured by Him. The passage, "Them that honour me I will honour," may be as legitimately applied to this matter of trust as to any other part of our moral and religious conduct.

3. *Trust in Christ implies a consciousness of weakness and need of help.* A pupil trusting a teacher, a patient trusting a physician, or a person trusting to another in any respect, shows, by implication, that there is a consciousness of weakness and need of help. Our trusting in Christ shows

the same. And, indeed, there is a profound consciousness in all Christians of personal moral weakness and need of help. They all feel the truthfulness of Christ's words to His disciples, "Without me ye can do nothing." They cannot think rightly, or feel rightly, or speak rightly, or act rightly without Him. All right thinking, all right feeling, all right speaking, all right acting among Christians are wholly attributable to the vouchsafement of Christ's aid. No temptation can be effectually resisted; no affliction can be patiently borne; no service can be efficiently rendered; no prayer can be feelingly offered; no praise can be acceptably presented; no difficulty can be successfully encountered; no battle can be energetically fought; no victory can possibly be achieved without Christ. "Without Him," morally and spiritually, "we can do" absolutely "nothing."

"Weaker than a bruised reed,
Help I every moment need."

4. *Trust in Christ seems a kind of INSTINCT in every truly pious individual.* Just as at the approach of winter the swallows instinctively fly away to a warmer country; and in spring the feathered tribes instinctively build their nests; and in summer the bees instinctively seek the flowers; and in infancy children instinctively turn to the breast; so every truly pious soul instinctively leans upon, or trusts, in Christ. Our religious life and our trust in Christ are as inseparable as our physical life and our instinctive craving for material food.

5. *Trust in Christ has its expression in a humble and confident application to Him for assistance in times of need.* Our implicit trust in Christ does not supersede the necessity of application to Him, neither has any true Christian that idea—He does not connect his confidence with torpid indolence—His confidence in Christ for needful assistance he associates with *application* to Christ for that assistance. He has no expectation of receiving without *asking*, of finding without *seeking*, of having the door opened without *knocking*. Hence he "asks," he "seeks," he "knocks." But he does not ask with that arrogant, magisterial air with which a creditor asks his debtor for his dues; but more like a criminal—though not with his doubt and diffidence—who, profoundly and painfully conscious of his unworthiness, asks for favour and forgiveness. Neither does he make application to Christ with that timidity and diffidence with which a mendicant applies for relief. No! But with the boldness and confidence of the unsuspecting child, who, with bounding step, joyously rushes into his father's presence, and climbing up his knee, and throwing his arms around his neck, boldly reminds him of some promised favour—he comes with humble "boldness to a throne of grace," and, asking, "obtains mercy, and finds grace to help in time of need."

III. THE BLESSEDNESS OF TRUST IN CHRIST. "*Blessed* are all they that put their trust in Him." Why are they "blessed?"

1. *Because they have familiarity with the highest and mightiest Intelligence.* Committing to Christ all their secrets, making known to Him all their wants, breathing to Him all their wishes, drawing from Him all their comforts, looking to Him for all their deliverances, and reposing in Him all their confidence, they must have with Him, with whom no other intelligence

is comparable, the greatest familiarity, and consequently an unspeakable blessedness. To be on terms of familiarity with a powerful sovereign, or a profound philosopher, or an eminent scholar, or a popular orator, or a great poet, is considered to be highly advantageous. But what advantage is that, I ask, compared with this? Positively none. Let us then have familiarity with Christ, if we are ignorant of all else. "Blessed is the people that know the joyful sound. They shall walk, O Lord, in the light of Thy countenance. In Thy name shall they rejoice all the day; and in Thy righteousness shall they be exalted."

2. *Because they have the consciousness of an ever-present, sympathising Friend.* Young says,

"Celestial happiness! whene'er she stoops
To visit earth, one shrine the goddess finds,
And one alone, to make her sweet amends
For absent heaven—the bosom of a friend;
Where heart meets heart, reciprocally soft,
Each other's pillow to repose divine.

That happiness those possess who trust in Christ, for in Him they have an ever-present, sympathising, unchanging Friend—a Friend with whom the truest, dearest, most devoted earthly friend is not to be compared—He is always with them to guide them in their darkness, to counsel them in their perplexities, to comfort them in their griefs, to strengthen them in their conflicts, to shield them in their dangers, to shelter them in their storms, to deliver them in their troubles, to support them in their afflictions, to be a "present help in every time of need." Having Him with them in all these circumstances they surely must be "blessed," and it is no wonder that each of them, while his heart throbs with an energetic and irrepressible joy, can sing, "Although the fig-tree shall not blossom, neither shall fruit be in the vines, the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation."

3. *Because they have a full assurance of victory in life's conflicts, and deliverance in all its emergencies.* Having acted upon the advice, "Trust in the Lord, for in the Lord Jehovah there is everlasting strength;" they are fully assured that they shall never "be confounded." Men may oppose, the world may entice, the devil may scheme, and all hell may rage in the wildest fury against them, yet they are confident that they are perfectly safe; for all those opposing agencies are subject to Christ's power. The blessed assurance of victory those have who repose their confidence in the Lord is beautifully expressed by the courageous, energetic, and inspiring words of David, "Because he is at my right hand, I shall not be moved." "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?.....Though an host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident." "I will not be afraid of ten thousands of people, that have set themselves against me round about." "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the

mountains be carried into the midst of the sea ; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."

5. *Because they have a perfect antidote to the natural fear of death.* The fear of death is inseparable from our being in a state of nature. Only true religion, trust in Christ, can destroy this fear. This can, and *does*. David sings, "Yea, though I walk through the valley of the shadow of death, I will fear no evil ; for thou art with me ; thy rod and thy staff they comfort me." Paul could say, "To die is gain." When a prisoner in Rome, and daily expecting to be led forth to martyrdom, he uses the following, hopeful, confident, heroic words :—"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith : henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." Peter, speaks of death with as much calmness as a man speaks of putting off his coat. "I must shortly put off this my tabernacle." Many of the noble army of martyrs welcomed the stake with as much heartiness and cheerfulness as they would the return of a long absent friend. John Foster calls death a "*radiant idea*," a "*delightful morning star*," and says that, without this idea, life in his view "would darken into midnight melancholy." And Payson, in the prospect of death, thus rapturously writes : "The celestial city is full in my view. Its glories beam upon me, its breezes fan me, its odours are wafted to me, its sounds strike upon my ears, and its spirit is breathed into my heart. Nothing separates me from it but the river of death, which now appears but as an insignificant rill, that may be crossed at a single step whenever God shall give permission. The Sun of Righteousness has been gradually drawing nearer and nearer, appearing larger and brighter as he approached ; and now he fills the whole hemisphere, pouring forth a flood of glory, in which I seem to float, like an insect in the beams of the sun, exulting, yet almost trembling, while I gaze on this excessive brightness, and wondering with unutterable wonder why God should deign thus to shine upon a sinful worm. A single heart and a single tongue seem altogether inadequate to my wants. I want a whole heart for every separate emotion, and a whole tongue to express that emotion." This is what trust in Christ does for all. Let us then trust in Him, that we may experience the unutterable blessedness resulting therefrom.

J. T.

MEMOIR OF JAMES ROBERTS.

"The righteous shall be had in everlasting remembrance." The faithful dead speak unto the living. We are to be "followers of them who through faith and patience inherit the promises."

JAMES ROBERTS was born at Trebarvah, in the parish of Constantine, Cornwall, in the year 1843. From his earliest days he was distinguished for his uprightness, his serenity of temper, and his amiable disposition.

At the age of nineteen, under the constraining influences of the Holy Ghost, he was induced to give his heart to Christ, and his hand to the people of God. He was admitted on trial with the Bible Christians in 1862, and continued a member until his death. For the greater part of this time he went on his way rejoicing, and never wholly lost his confidence, "which hath great recompense of reward." It would be too much to assert that he did not "stumble and fall," but he was never "utterly cast down," for the Lord upheld him with his hand. Happy is the person that is willing to bear the indignation of the Lord, because he has sinned against him, because the Lord will then plead his cause, and execute judgment for him; bring him forth to the light, and cause him to behold his righteousness.

On the 12th July, 1863, he was united in marriage to Harriet Richards, a member of the same church. They lived happily together for a little time, when his health began to decline. Consumptive symptoms soon appeared, and in 1864 he was confined to his bed for several months. His affliction was sweetened by the promises and consolations of the Gospel, and he was able to say,—

"Thankfully I take the cup from Thee,
Prepared and mingled by Thy skill,
Though bitter to the taste it be,
Powerful the wounded soul to heal."

His soul rested in God, who lifted upon him the light of his countenance, and assured his

"Conscience of its part
In the Redeemer's blood."

He knew in whom he believed. His holy confidence was the spring and source of unspeakable joy.

In 1865 there was a general revival of religion in the locality. Multitudes were brought under the influence of the truth, and became the saved of the Lord. There was a large ingathering of precious souls; a tide of heavenly influence that seemed to bear all before it. Sinners of all grades and conditions exclaimed, as on the day of Pentecost, "Men and brethren, what must we do to be saved?" Night after night, for several weeks, Trebarvah Chapel was crowded with seekers of salvation. This was joyful intelligence to the dear sufferer, who had always rejoiced abundantly when sinners flocked to the standard of the cross. He, while able, had laboured zealously and successfully, in the good work, glad of the opportunity of pointing poor sinners to the Lamb of God that taketh away the sin of the world. He felt a strong desire to attend the revival meetings, and, possibly in answer to prayer, he was permitted to do so a few times. He wept with those who wept on account of their sins, and rejoiced with those who rejoiced in the salvation of God.

His sufferings were at times very great. It may be said of him, as of his Divine Master, he was made perfect through sufferings. The discipline was severe and painful, but the results were precious and glorious. God chastens, not for His pleasure, but for His children's profit. The grace of God, according to the promise, James found to be sufficient for him, and he was

thus enabled to persevere to the end. Though severely tempted by Satan, he had strength to resist. By looking unto Jesus, he obtained the victory. He overcame his foes through the blood of the Lamb. His exulting language was,

“There is my house and portion fair;
My treasure and my heart are there,
And my abiding home:
For me my elder brethren stay,
And angels beckon me away,
And Jesus bids me come.”

As the outward man decayed, the inner man was renewed day by day. He could joyfully give thanks unto the Father who had made him meet to be a partaker of the inheritance of the saints in light. Jesus was his strength and song, and also his salvation. He humbly acknowledged that he was the chief of sinners, yet he knew that Jesus died for him. He bore his affliction without a murmur. A little before his departure, a friend asked him if he had any fear of death. “No,” he replied, and again expressed his unshaken confidence in Christ. One of his classmates repeated the lines,—

“What is there here to court my stay,
Or keep me back from home,
While angels beckon me away,
And Jesus bids me come?”

He seemed anxious to fly away and be at rest. Once he was heard to say, “Praise! Praise!” At another time, “For me to live is Christ, and to die is gain.” To his mother and brother, who were weeping by his side, he said, “Praise the Lord, mother. Praise the Lord, brother. Let everything that hath breath praise the Lord.” As soon as his class-leader entered the room, perceiving that life was fast ebbing out, he repeated the words:—

“Jesus can make a dying-bed
Feel soft as downy pillows are.”

He appeared very happy, almost overwhelmed with the weight of glory. His cry now was, “Lord, strengthen me to shout thy praise.” His desire was mercifully granted, and several times he shouted, “Glory be to God! O that I had a voice to sound the praises of God to the ends of the earth.” When in the agonies of death, he exclaimed, “What shall I do!” His leader encouraged him to rest on Jesus, the sure foundation laid in Zion, the immovable Rock on which he had built for years, who would not fail to support and comfort him to the end. “I believe I am going,” he answered, and again he shouted Glory! His last words were, “Praise the Lord!” Thus calmly trusting in the Saviour, he escaped away from this “vile house of clay” to the palace of angels and of God. He died January 25th, 1866, in the twenty-third year of his age. He is gone—

“From a suffering church beneath
To a reigning church above;
He has more than conquered death,
He is crowned with life and love.”

H. R.

MEMOIR OF RUTH FROGLEY.

We live in a world of changes. Death is always busy. There is no unbroken family circle. Our friends, one after another, prepared or unprepared, are summoned into the presence of their Maker. How necessary that we should, all, always, be prepared to meet our God. It is only true Christians that can meet death without terror and dismay. Their

“ Hope is full, O glorious hope,
Of immortality !”

They know that their Redeemer liveth. They long to behold their Saviour face to face in his temple. When we think of the joys and glories that the saints inherit, of their being for ever free from all danger and sin, we cannot wish our friends who are gone before again to become inhabitants of this world of sin and sorrow. We cheer our hearts by the thought that we shall, if faithful, be one day reunited to those of our own relatives and Christian companions who have reached the heavenly shore, never to be separated more. There

“ No fleeting landscape cheats the gaze,
Nor airy form beguiles ;
But everlasting bliss displays
Her undissembled smiles.”

RUTH FROGLEY was born in the year 1841. In the Bible Christian School at Farnhurst, Sussex, the “ good seed of the kingdom ” was sown in her heart. Her good impressions were, in some measure, effaced, by the bad example she witnessed at home, and the influence of her ungodly companions. As she grew up she became a willing slave to sin and Satan, and eagerly plunged into the gaieties and pleasures of life. After her marriage she attended the parish church. Under the faithful preaching of a godly clergyman, she felt herself to be a poor lost sinner, exposed to the wrath of a justly offended God. For some months she tried to carry her burden alone, bemoaning her sad state, trying to live a righteous life ; but she failed to realize peace and comfort. Ignorant of the plan of salvation by faith in Jesus Christ, she did not submit unto the righteousness of God. About five years ago she was induced to attend revival services at Farnhurst, conducted by Mr. Hanford. The “ Anxious Inquirer ” was specially addressed, and falling on her knees she earnestly cried, “ God be merciful to me a sinner.” After a comparatively short struggle, light broke upon her mind, and she was able to sing,

“ My God is reconciled,
His pardoning voice I hear,
He owns me for his child,
I can no longer fear ;
With confidence I now draw nigh,
And Father, Abba, Father, cry !”

From the time of her conversion until her death, she was a meek, consistent follower of the Lamb. The change in her life was so conspicuous, that all around glorified her Father in heaven. She experienced much opposition, but she was never ashamed to acknowledge Christ before men. The com-

munion of saints was indeed to her an inestimable privilege. In the prayer-meetings she was ever ready to pour out her soul to God, and in the class-meetings to tell of the great things the Lord had done for her. Loving the habitation of God's house, and the place where his honour dwelleth, she overcame all obstacles, and even on dark or wet nights was always found in her place in the sanctuary. She rendered what temporal support she was able to the cause of Christ, and ministers of Christ never failed to receive a hearty welcome to her house.

In the autumn of 1866 consumptive symptoms appeared, followed by a long and painful illness, borne with gentle submission to the will of her heavenly Father. When she knew that death was approaching, she had no fear, for the sting of death had been extracted, and the judgment shorn of its terrors. She wept much, at times, over the years she had spent in folly and wickedness; but as the time of her departure drew nigh she rejoiced exceedingly in the prospect of everlasting day. The promises of God possessed a greater charm than ever before, and the Saviour was unspeakably precious to her soul. Only a few minutes before she died, a friend asked if all was well. With a heavenly smile on her countenance, she faintly answered, "Yes! He is here. All is well." Without a struggle she fell asleep in Jesus, and her spirit took its flight to the mansions of everlasting glory, June 11th, 1867, aged twenty-six years. May her sorrowing husband meet her in heaven.

ALFRED GUMBRELL.

The Gleaner.

LONGING TO SAVE SOULS.—It is said of the learned John Smith "that he had resolved to lay aside other studies, and to travail in the salvation of men's souls, after whose good he most earnestly thirsted." Of Alleine, author of the "Alarm to Unconverted Sinners," it was said that "he was infinitely and insatiably greedy of the conversion of souls; and to this end he poured out his very heart in prayer and preaching." Bunyan said; "In my preaching I could not be satisfied unless some fruits did appear in my work." "I would think it a greater happiness," said Matthew Henry, "to gain one soul to Christ than mountains of silver and gold to myself. If I do not gain souls I shall enjoy all other gains with very little satisfaction, and I would rather beg my bread from door to door than undertake this great work." Doddridge,

writing to a friend, remarked, "I long for the conversion of souls more than for anything besides. Methinks I could not only labour, but die for it with pleasure."

EPITOME OF CALVINISM.—*Harpur's Magazine* for January tells a good joke at the expense of Old School Calvinism, with its doctrines of the sinner's total inability, passivity in regeneration, and kindred stumbling blocks. It tells of a Methodist and a Presbyterian minister, fellow-clerks in the Land-office at Washington, who, in dropping the active work of their original calling, had not forgotten their polemics. Finally the Methodist brother culminated in the following epitome of Calvinism: "1. A man gets religion when he doesn't want it. 2. When he gets it, he does not know it. 3. If he knows it, he has not got it. 4. If

he has it, he cannot lose it. 5. If he loses it, he never had it." This is a new version of "the five points" at issue between the Calvinists and the Arminians, and both sides will enjoy the wit.—*Methodist Recorder*.

THE WATCHER BY THE WAY-SIDE.

NEVER DESPAIR.

The traveller in Switzerland a floweret
oft may see,
That richly by the way-side blooms, un-
cultured, wild and free,
It lifts its modest little head, and turns
its calm blue eye—
Bright as the stars that peep at eve from
out a clouded sky—
With such a gay and cheerful glance to
every passer by.

Not in the garden's sheltered nook is its
fair presence found,
Where order smiles on every group, and
sister flowers are found;
Along the hot and dusty road, where all
looks dry and bare,
With glad contentedness it takes its
lowly station there,
And willingly its fragrance flings upon
the summer air.

Expressive is the German name our
favourite has obtained,
The "Watcher by the Way-side" is the
title it has gained;
And beautiful to us appears the mission
it fulfils,
And hallow'd are the teachings which
it silently fulfils
In hearts that sometimes droop and sigh
because of life's stern ills.

While traversing our toilsome path, far
from our home and rest,
By varied roughnesses and cares sore
burdened and depress'd;
How often on our aching sight some
cheering promise beams,
Or some unlook'd-for favour in the
waste around us gleams!
And in a moment, oh, how changed the
road before us seems!

*Copied from "The Language of
Flowers."* R. K.

WOMAN'S WORK IN THE CHURCH.

—I have said that there are many
references to the labours, the help,
and the usefulness of women in the
days of the apostles. It may be
supposed that they are precluded
by direct apostolic precept from
some departments of Christian la-

bour: "Let your women keep silence
in the church; for it is not permit-
ted unto them to speak; but they
are commanded to be under obedi-
ence, as also saith the law. And if
they will learn anything, let them
ask their husbands at home: for it
is a shame for women to speak in
the church." "Let the women
learn in silence with all subjection.
But I suffer not a woman to teach,
nor to usurp authority over the man,
but to be in silence." This language
is exceedingly strong and com-
prehensive, but it has been the
subject of much controversy. Is it
uttered as a law for all time, or is it
simply a practical direction for that
age? Was he writing a Divine com-
mand, which was to apply to all
lands and all ages? or was he urg-
ing that which was decorous in the
state of society in the east? In
another place he says, "Every
woman that prayeth or prophesieth
with her head uncovered dishonour-
eth her head." In this case
he only gives a caution against
prophesying or praying in a manner
that would shock the taste or feeling
of others. I think the apostle's
language should be interpreted in
the spirit, and not in the letter. I
do not think he is laying down a
law for all time, but is cautioning
these impulsive Corinthians not to
let their good be evil spoken of.
There were many Greeks who would
be shocked at the very thought of
a woman teaching or praying, just
as many in our country would be
shocked at the present day. It
would seem like a dissolution of
society. The Gospel would, indeed,
be turning the world upside down.
Whatever may be thought of
this, there is ample scope for women
to teach without offending the most
fastidious tastes. What can be more
appropriate than for a Christian
woman to gather her sisters together
and tell them of the Saviour of the
world? What can be more suitable
than for devout women to conduct
meetings for prayer with their own
sex? What can be more fitting than
for mothers to meet together to en-
courage each other in their difficul-
ties and their duties, and to pray

for the Divine assistance and blessings? It pleased the Holy Spirit to inspire holy women in ancient times, and we have the songs of Deborah, of Elizabeth, and of Mary with us to this day. In our devoutest and holiest assemblies we pour out our hearts in confession of sin, in thanksgiving, and in praise, in hymns composed by godly women; and I see no reason why, if God has been pleased to sanctify female souls to utter His most lofty praise, the lips of women may not fitly and worthily proclaim His "love which passeth knowledge," in giving his Son to redeem our world.—*From a Paper read at the Annual Meeting of the Baptist Union.*

DEAN ALFORD ON THE CHURCH AND DISSENT. — What is the state of things among us in England? I am asking the question not with any view of passing a criticism on existing arrangements. I take them as accomplished fact—as the basis of what I have to remark. We have in England one form of Church established, and in connection with the State. We have many other forms existing as voluntarily associated bodies; existing by recognized right of the Christian conscience. This recognition has, historically, not been arrived at without considerable difficulty, and a struggle which has lasted for ages. Though a legitimate and necessary corollary from the principles of our Reformation, it was not seen to be such by the dominant party, till the course of Providence proved too strong for the self-will of men. We began by persecuting in order to enforce conformity; we advanced to a meagre and ungracious toleration; and, notwithstanding that our nonconforming brethren have now, thank God, acquired equality of civil rights, at this point of ungracious toleration we for the most part remain still. The State has been more recognisant of, more loyal to the Christian conscience, than the Church, which ought to have been its most jealous and watchful guardian. Nothing is more strongly impressed on my mind, when I look

MARCH, 1868. K

over the religious state of England, than that we, who are members of her Established Church, have need to face the whole important question of our relations to Nonconformists, with a view to a re-adjustment, in the light of the Christian conscience, of our words and our acts respecting them. There is a very wide basis of doctrine, there is a still wider basis of Christian morality, on which we are absolutely at one. As far as those bases extend, our aim is identical. We may not be able to work together; our instruments may be different; our tastes may be incompatible. Allow the utmost force to these considerations; and the utmost force also to the consideration, that our very differences are themselves points of conscience, and that we are bound to stand up for them, and not to merge nor compromise them; still, allowing all this, it seems to me that there is no justification for the present alienation of affection, the present virtual suspension of intercourse, the present depreciating tone and manner, which prevail on the part of English Churchmen towards Dissenters, and towards Churches which differ from ourselves in organization. That such a tone does prevail, needs, I suppose, no proof; but how far it is carried can hardly be imagined but by help of illustration. In the last number but one of a weekly Church newspaper, occurred the following sentence, forming part of a review of a work by Dr. Preuss, a Lutheran divine holding a distinguished academical office in Berlin: 'His position, as a member of a body of religionists without the pale of the Catholic Church, naturally places him without the range of the Church's sympathies.' It would be difficult to say whether the insolence, or the ignorance, of this sentence be the greater; or whether both be not surpassed by its utter opposition to the whole spirit of our blessed Lord and his Apostles. The confession implied in the words 'without the sympathies of the Church' is, I need hardly say, a sign that he who makes it has yet to learn his first

lesson in the nature and attributes of that Church of Christ of which he speaks so flippantly. If her sympathies be not with all whom Christ died to save, she has deserted the office to which He appointed her—that of being His body, and the habitation of His Spirit.

There lies at the root of all this arrogance a most mischievous, but I grieve to say a widely prevalent fallacy. We of the Church of England have absolutely no right to assume our own form of church government to be the only lawful one, and to look askance upon other forms, whether in England or elsewhere. We have not this right, because we distinctly proclaim, as to all things required of necessity to be believed, an appeal to Holy Scripture; and in Scripture as much, or as little, is found for one form as for another. If depreciation of Nonconformists is excused on the ground of our possessing superior means of education and endowment, then the plea itself involves a viola-

tion of the dictates of the Christian conscience; for, if the fact be as stated, it is mainly owing to our having excluded our brethren from the national advantages which we ourselves possess; and it is high time that such exclusion should come to an end.

We have, I conceive, a curious example of the perversion of conscience in the English Church, in the fact that a large and increasing party of her members are at this time agitating for union and inter-communion with the Roman and Eastern Churches, from both of which we are separated by important doctrinal differences—that this desire for union is justified by them on the most solemn grounds, as furnished by the words of our Lord's own intercessory prayer, and yet that no mention whatever is made of any desire for union on the basis of mutual allowance of differences with our Christian brethren in the British islands.—*Good Words*.

Correspondence.

THE DEBT ON THE MISSIONARY SOCIETY.

MY DEAR BROTHER,—I have read with anxious interest the numerous communications that have been published, relative to the *desirability* and *possibility* of paying off the Missionary Debt. I think you are perfectly right in telling us that as there is such unanimity of feeling on the subject, and as the matter has been so fully discussed, "*the time for action is come*!" It is truly encouraging to see the action already taken, and the decisions arrived at in various parts of the Denomination. But I trust that "*action*," on a much grander scale, you will have the double joy of first receiving, and then communicating to us, and the many thousands interested in the Special Effort; that *all* our stations, at home and abroad, have heartily

responded to the appeal laid before their respective Quarterly Meetings, and have resolved that, in one way or another, on or before the 24th of June, 1868, the debt now on the Missionary Society shall not only be entirely paid, but a considerable surplus shall be placed at the disposal of the Committee for the extension of the work of God.

To do this will, unquestionably, be attended with some difficulty and self-sacrifice, especially on some stations. One of your correspondents intimates that some may say, "There are so many other things to do, and we must help to do them." Sir, the intimation is a stern reality. I doubt not *many* have said it; and not a *few* FEEL it. However, I believe both in the *desirability* and *possibility* of accomplishing the pro-

posed task; and, if accomplished, in connection with the closing effort of the present year, in relation to the Jubilee Fund, we need not despair of accomplishing great things hereafter.

I do not know to what extent Br. Higman's intimation is applicable to other stations, but we have indeed "*many things*" to do this year! I will mention a few that we have had to do, and *intend* to do, that others in somewhat similar circumstances may be encouraged. Since Conference we have made a *special* effort (raised some £13) to reduce the debt on Kingsley chapel. That passed, we made *another* special effort to raise £10 towards a new harmonium for Stanford Hill, otherwise Bramshott chapel. This passed, we then made another special effort to get up a Circuit Bazaar, which was held on New Year's Day, to meet the *circuit* deficiency, instead of having to make the effort at Midsummer. This, I am happy to say, succeeded far beyond our expectations. I promised the Conference we would not ask for a supplementary grant, even though by the division of the station, we might reasonably anticipate some pounds less in the regular receipts during the year, to be added to a previously contemplated deficiency. I am happy to believe we need not fear any difficulty at the end of the year. Giving up a portion of the Grants to Missions which you, sir, have ventured (I had almost said from a little *inconsideration*) to call "*the most pregnant suggestion*," of all the suggestions, for paying off the debt, is altogether out of the question! Are the Annual Grants to Mission Stations too *liberal*? I think, Mr. Editor, you would have a difficulty to make them believe it! Of whatever the Committee may be accused they cannot, I think, be accused—and they certainly will not be by any Mission Station—of being too liberal in their grants. Do they not almost invariably calculate that each station must necessarily make a special effort to raise some pounds to meet the year's current expenses?

Suppose, then, that this or any other Mission Station, consent to give up £10 or £20 of their Grant for the present year, the friends on such stations would have to raise the said amount by some special effort in addition to the present deficiency. Might not the effort be as well made *directly* in reference to the debt; except the giving up the grants, or a portion thereof, means that the ministers on Mission Stations should give up half their salary for the present year?—and in *that* case, perhaps they would like for the same privilege to be granted to their brethren labouring in self-supporting circuits. But to return, no sooner is one special effort passed than another is at once necessary. Hence we have now to make another to raise some £40 of the £96 promised by this station towards the Jubilee Fund; a moiety of which, by the way, we hope the Committee will grant us towards the reduction of our Chapel debts; that Bramshott, Kingsley, and Farnhurst may be able to contribute considerably to the Quarter Board, as *Liphook does now*. Liphook would then soon pass from a Mission to a self-supporting Circuit. This done, the *special effort* must be made to raise our proportionate part of the debt on the Missionary Society. But under these circumstances, we need no *dictation* as to the best *time* and *means* of raising the required sum. We must do our own work in our own way. Other stations must do the same. Our Quarterly Meeting was held on Thursday, Dec. 26th, 1867, and was well attended. The Circular to the Quarterly Meetings was duly considered, and with the understanding that the effort be general throughout the Connexion, "we pledged ourselves to raise our proportionate part of the debt." This, certainly, if not,—as one of your correspondents has recently said—"our very best," is,—all things considered,—doing well; especially as the responsibility rests considerably upon comparatively few families. I hope the special effort will, in no station, interfere with the *ordinary* receipts. We have held

our first series of Missionary Meetings. We had an excellent deputation in the person of our worthy District Superintendent, Mr. W. J. Hocking. The weather, at the commencement of the week, was very severe;—snow fell on the Sunday and lay on the ground until Tuesday night. The receipts, however, upon the whole were equal to those of last year.

Excuse this rather lengthy letter, as I do not write often.

I am, truly yours,

W. LEE.

DEAR BR. BOURNE. — Feeling increasingly interested in the Missionary cause, and deeply sympathising with the Committee in their present difficulties, I should be sorry to allow the present effort to liquidate the debt to close, without taking a part. Several pertinent suggestions have been made; but would it not be better if the preachers were to invite the attention, sympathy, and co-operation of our congregations, (as well as the members of our societies), thereby giving them the privilege of taking part in this effort also? Many of them, we doubt not, would heartily respond.

Though our circumstances, as a Circuit, are somewhat adverse, owing to our heavy chapel responsibilities, yet, by laying the matter before one of our week evening congregations, and one not the least burdened, I have received promises amounting to a "snug little sum." Being thus encouraged, I'll pledge myself to be responsible for two guineas, and will try to augment the sum as much as possible. I have also received the names of three others, viz., Messrs. J. Clapp and J. Higman, and Miss Toy, who will also be responsible for a guinea each.

J. FINCH.

[We have received several letters against Smoking, Snuff-taking, and drinking Intoxicating Beverages. It will be sufficient to state that our Correspondents agree in thinking it will be disgraceful if the Debt be not paid off, while hundreds of our members indulge

themselves in these idle, expensive, and injurious luxuries. Every hundred members who spend 6d. a week each in snuff or tobacco spend in this way *One Hundred and Thirty Pounds a year!*]

MISSION GRANTS.

DEAR MR. EDITOR.—I have been much interested in the very pleasant discussion on the "Missionary Debt," and the best means for removing it. There is much truth in the sentiment, that Missions must learn to help themselves. It is a fact patent to all, that some of them have long been a financial burden to the Connexion, and when they will cease to be so no one can tell. By your permission, I would make one suggestion relative to their working. I believe it is usual to grant a Mission a certain sum annually, and after a few years to reduce it perhaps *five* or *ten* pounds, a reduction which is often *severely* felt at first. Would it not be better after some years, according to circumstances, to begin by reducing the grant *a pound* per year?—a sum that would scarcely be felt. Let us suppose a case. Here is a Mission that has been drawing from the Missionary Fund forty pounds per year, for the last thirty years. Suppose after the first ten years, the Committee had lessened the grant a pound every year, it would now be drawing twenty pounds per year *less* than at the first. But that is not all. By adopting this plan, there would have been saved to the Missionary Fund from that *one* station, in twenty years, no less a sum than £210. If this plan were adopted in relation to all our "Home Missions" (to the number of 43) for the next ten years, they will at the end of that time, be drawing from the funds £430 per year *less* than at present, and in the aggregate will have saved the Missionary Society the noble sum of £2365. Surely if this plan could be carried out great good, *connexionally*, would grow out of it,

I remain, yours truly,

EMBLE.

STATE EDUCATION.

DEAR SIR,—At a very large and influential meeting held last week at Southampton, on this subject, the following Resolutions were passed.

"1st. That this Conference, while gratefully acknowledging the important services rendered to the cause of popular education by Voluntaryism, is of opinion that government aid in providing day schools for the children of the poor is a necessity, and that its reception by Nonconformists is in no way inconsistent with their principles.

"2nd. That in the judgment of this Conference, no settlement of the state education question can be satisfactory, or should be accepted by Nonconformists, which shall not secure for scholars in state-aided day schools exemption from instruction in any religious doctrine or creed, or catechism, objected to by their parents, and which shall fail to protect scholars against exclusion on the ground of non-attendance at the Sunday schools, or places of worship, with which such day-schools may be connected.

"3rd. That this Conference believes the time has come for the inauguration of day-schools, supported wholly or mainly out of public rates or taxes; that the schools thus created should be undenominational in their character, subject to government regulations, and inspection, and under the management of an Educational Board appointed by the rate-payers or their representatives; and that in order to meet and supply the educational need of the million uneducated English children, it is necessary to render the instruction of every child in the rudiments of learning compulsory on the parents."

I thought I would forward these Resolutions to you, Mr. Editor, hoping you will insert them in our Magazine. This question of State Education is one of the great questions of the day. It is desirable that our friends should be enlightened thereon, that we may be prepared to take such action as may be expedient when the question is submitted to Parliament.

The sentiments of the Denomination have been against receiving State aid of any kind. Those sentiments remain unaltered, no doubt, concerning religious purposes; but, I think, we may consistently receive

it, for purely educational purposes. It is probable that "compulsory education" will become law; and that State aid will be generally received. And if it be right for us to receive it let us do so, and then work day-schools as extensively and vigorously as possible. The necessity for doing something more in regard to education is very evident. Mr. Webster said, only last week, "The criminal statistics of the year 1866 reveal the startling fact, that the cost of crime in this country is at least seven or eight millions a year. Of the criminal classes at large there are known to be no less than 115,566. Our police force costs £1,827,000; our treasury prosecutions £16,000; our county and borough gaols £614,000; and our convict prisons at home and abroad some £400,000 more. Supposing our criminal classes at large to abstract from the earnings of the honest and industrious classes an average of £40 per annum, which is not at all an excessive estimate, we have £4,500,000 more with which to debit crime, besides a large proportion of the expenses of our Home office and judicial establishment. To which may be added, that there are hundreds of parishes in England without a day-school, except it be a dame's school. The fact seems to be, that Voluntaryism in regard to education has not been equal to the task imposed upon it. Something more must be done. And what shall we do as a section of the Christian church? For one, I am prepared to do what I can, and shall be glad to see an unsectarian school wherever a school is required. I further believe that in scores of places, we shall get, as a Connexion, more "English fair-play" than we have at present.

Yours faithfully,

S. H.

AN INQUIRY.

SIR,—Will any of your correspondents kindly say what is meant by "The Spirit" in Rom. viii. 16? I believe the verse is translated as correctly as the English language

will allow. But we have a neuter pronoun; in the Greek the article is also neuter; and these determine that the noun must likewise be neuter. Does the apostle mean by this that the Holy Spirit, the third person in the Trinity, "beareth witness?" or does he mean "the Spirit of Adoption" mentioned in the preceding verse?

I am, yours truly,
A STUDENT.

OUR CONNEXIONAL NAME.

For various reasons, some of which must be obvious to all readers, and others it is needless to specify, we deem it advisable to bring the discussion on the "Connexional Name" to a close.

One correspondent refers to the "*Christian World*" for January 3rd of the present year, in which reference is made to a church in Newcastle called "*The Gospel Diffusion Church*." The writer in the paper adds, "The name, of course, was not intended to institute invidious comparison with other churches, but, as a matter of fact, such names do; for example, *The Brethren*, *Bible Christians*, as though all Christians are not Bible Christians, brethren in Christ Jesus, and pledged to the diffusion of the gospel." Further, our correspondent "is fully convinced that our name has greatly militated against us."

Another correspondent glories in the name, and questions whether we have had to suffer "the amount of obloquy the Wesleyan Methodists have;" and thinks that with our "increasing wealth, influence, and numbers," there is a prospect, at no "very distant time," of the "name becoming respectable."

Other correspondents write in a similar strain on either side, who

will, we know, excuse our making more particular reference to their communications.

"Conservator" disdains "to notice what the 'veritable Mrs. B.' intends as personal allusions." But he contends that there cannot be a *bona fide* change of name, if we wished to adopt the name of another body of Christians, "without the written 'consent' of the executive of that" body. And further, so far from presuming to "decide for the whole denomination" that there should be no change in the name, his words are, "I think, as a denomination," &c.

Br. Luke says that the arguments of Messrs. J. P. Bourne and J. Thorne "appear to him as 'weak' as the 'reasons' which Mr. B. was pleased to characterize by that adjective." Further, Br. L. supposes "that the balance of 'reason' and of 'argument' is in favour of a change in our connexional designation;" but that he is "willing to wait" for this until it can be "brought about" in some way that shall be generally satisfactory.

And now the discussion is ended, we hope that no painful impression will be left on the mind of any one who has taken part in it: and that in future our correspondents will carefully avoid all personalities, or even what may be construed into such, that the harmony, happily, so generally prevailing in the Denomination may not be disturbed, or its prosperity in any way retarded.

We have also been requested to state that Messrs. Blackmore and Johns, having had a personal interview, fully understand each other, and do not wish to have the question of "Circuits and Missions" further discussed in the Magazine.

Brief Notices of Books.

Remarkable Facts: Illustrative and Confirmatory of Different portions of Holy Scripture. By the

REV. J. LEIFCHILD, D.D. London: Jackson, Walford, and Hodder.
Only a minister of large experi-

ence, loving sympathies, deep piety, great good sense, and acute powers of observation could have written this book. Its sagacious counsels, its faithful appeals, its solemn warnings, its remarkable incidents, and its soul-stirring reflections, render it specially valuable and instructive. The book cannot fail to suggest to ministers, as well as others, motives to fidelity and methods of usefulness, and we, therefore, hope it will have a large circulation. We make a brief extract, illustrative of the "Power of Prayer."

"When travelling on the borders of Italy," writes a Christian friend, "we arrived one evening at the town of C—, from whence we were to proceed on our journey at nine o'clock the next morning. On rising, the first thing we heard was that a young man, in the military service, having been guilty of a misdemeanour, was to suffer the penalty of death for his offence, at nine o'clock that morning. The thought rushed into my mind—How dreadful that this young man should be thus precipitated into eternity, perhaps wholly unprepared! I became greatly agitated, and I could ill control my feelings. The instant I could leave the breakfast-table, I retired to a secluded chamber, and locked myself in, and there in earnest prayer I felt compelled to plead and wrestle for the salvation of the doomed soldier. The burthen of my petition was, that if he were not prepared to enter the presence of his Judge, his death might be averted, and time be given him for repentance.

"I continued upon my knees thus agonizing in prayer, till in a moment I heard the sound of a discharged volley of guns. It vibrated through my heart, my lips were closed, my prayer was stopped, and in a few minutes I was obliged, agitated as I was, to hurry down to join my friends, who were just starting to leave the town. We were quickly beyond its precincts, and heard no more of the awful catastrophe of that morning. Having been for some time past severely exercised on spiritual things, I had been led to form the resolution not to read any of the public papers that came in my way, their topics ill according with the state of my mind at that time.

"I adhered to this resolution until about two months after, when in a distant town, I one morning almost unconsciously took up a paper, and the

first thing that caught my eye was the account of an extraordinary event, which occurred at the town of C—, viz., that a young soldier having been sentenced to death, was accordingly brought out for execution in the usual manner by the hands of his comrades, twenty-four of whom were at a given signal to fire at his heart. The signal was given, the guns were discharged, but to the amazement of all, every bullet missed its aim! The volley had been fired, but he stood unhurt, and so extraordinary and even miraculous was his escape considered, that his pardon was instantly granted, and he was permitted to live! His subsequent history remains unknown."

Words of Comfort for Parents Bereaved of Little Children. Edited by WILLIAM LOGAN. London: James Nisbet & Co.

THE painstaking Editor has culled almost innumerable extracts concerning the death of children, from many authors, all appropriate, and most of them singularly touching and beautiful. The "Introductory Historical Sketch" by Dr. Anderson is not the least valuable part of the book, and to use one of his apt illustrations, the selections made, with such care and good taste, form "a beautiful milky way in the theological firmament."

The following episode, from a "Sketch of Sandy Robertson, a Ragged School Boy," edited by Dr. Guthrie, is very impressive and consolatory:—

"Sandy often implored his mother to seek the kingdom of heaven; and one day, telling us of a visit to him by the Rev. James Robertson, of Newington, whose conversation and prayers he enjoyed much, said, 'And O! how nice he spoke to my mother. On going away, he said to her, Now mistress, before I go I will tell you a story. There was a man had a flock of sheep, which he wished to remove from one field to another, and better pasu e. There was one sheep refused to go, and ran hither and thither. The man did not stop to follow that sheep, to drive and force it through the gate. No, but he took her lamb, and laid it in his bosom, and carried it in his arms, and the sheep followed her bleating lamb, and was soon safe and happy in the sweet rich pasture.' And then Sandy

added, 'Wasn't that grand? There was no mistaking that.'"

Standard Essays on State-Churches.

London: Society for the Liberation of Religion from State Patronage and Control.

The arguments employed by the able writers of this volume are, in our view, so striking and forceful, that every reader *willing* to be convinced "that the patronage and support of the Church by the State is equally unscriptural and unjust, and productive of the worst consequences both to the religious and the social well-being of the people," will derive the greatest satisfaction from its perusal, and the *unwilling*, perhaps a much larger number, will possibly feel more troubled and uneasy than they ever did before.

Two of the essays, viz., that by Dr. Wardlaw, on "Civil Establishments of Christianity tried by their only Authoritative Test, the Word of God," and Mr. Binney's "Dissent not Schism," excited our youthful enthusiasm in a wonderful degree, being the first publications of the class that we read with intelligent appreciation. We have read them many times since, and now again with equal pleasure. Many of the other essays are quite equal to these in logical force, argumentative skill, and aptness of illustration; and we therefore sincerely thank the Liberation Society for collecting these Essays in one volume, in which the Question of Church Establishments as far as their principles are concerned, is "presented in a manner calculated to command respect and to produce conviction."

The Work of God in Every Age. By the Rev. W. FROGGATT. London: Jackson, Walford, and Hodder.

A book on one of the most important subjects, that may be justly characterized as sober, and thoughtful, and devout, and comprehensive, must possess a special value and importance. If we have any complaint to make, it is that the author does not seem intensely fired with his subject; (his steps are rather

too slow, too measured—we do not mean too logical and accurate—for our taste;) but we do not bring such a charge, for we do not feel at all sure but we should be doing a good man a great injustice. There is much that is at once beautiful and impressive; but on such a subject we like to be made to feel all the freshness of a spring morning, and conscious that we are gazing on something brighter than a summer's day. The language of the Bible on this subject, so hopeful, so confident, so exulting, never fails to set our hearts on fire. Let us quote one specimen. "For, lo, the winter is past, the rain is over and gone: the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land."

We extract one of the most striking incidents, referring to one of Whitfield's visits to Scotland, in 1742, which, whenever we have read it, has never failed to produce an irrepressible desire that such scenes might be multiplied in the experience of every godly minister.

"Yesterday morning I preached at Glasgow to a very large congregation. At noon, I came to Cambuslang, the place which God hath so much honoured. I preached at two to a vast body of people, again at six in the evening; and afterwards at nine. Such a commotion was surely never heard of, especially about eleven o'clock at night. It far outdid all that I ever saw in America. For about an hour and a half there was such weeping, so many falling into deep distress, and manifesting it in various ways, that description is impossible. They were carried off and brought into the house like wounded soldiers taken from a field of battle. Their agonies and cries were deeply affecting. Mr. Mc. Culloch preached after I had done, till past one o'clock in the morning, and even then the people could scarcely be got to retire. Throughout the whole of the night might the voice of prayer and praise be still heard in the field."

An Appeal to British Protestants: Shall Popery again Predominate in England. By WILLIAM COOKE, D.D. Sold by H. Webber, 4, London House Yard, St. Paul's, London.

WE believe our friend Dr. Cooke has as large a number of readers and admirers among our people, in proportion to their numbers, as among any section of the church, his own not excepted. In this we greatly rejoice, for all his writings are worthy of his reputation as a learned and eminently devout and reverent Divine. We hope that all Protestants will see that this "Appeal," sold at a Penny, is, in these days of indifference, and treachery to our Protestant faith and liberties, circulated everywhere; for it is as clear and shrill as the blast of a trumpet.

We content ourselves with making one extract, on the progress of Romanism.

"In the year 1829 there was not 1 monastery in England, in 1868 there are 63. In 1829 there were only 2 Popish colleges, in 1868 there are 21. In 1829 there were 16 convents, in 1868 there are 227. In 1829 there were 449 chapels, in 1868 there are 1,233. In 1829 there were 447 priests, in 1868 there are 1,631. When Dr. Manning, not three years ago, was consecrated the Popish Archbishop of Westminster, there were gathered around him not less than one hundred priests, all of whom, like himself, were apostate clergymen from the Church of England, and some of them had once held positions of importance and influence in that Church. Humbled and ashamed we are at this outrage by Dr. Manning on our national faith, and grieved intensely at the general growth of Popery in this land, where so many millions of the revenue of the Church are annually spent, and so many thousands of the clergy are maintained to defend and propagate Protestant truth, which is the truth of God. Yet, though ashamed, we are not at all surprised. It is the natural result of Protestant unfaithfulness and inactivity, on the one hand, and of Popish zeal and devotedness on the other. As we have sowed, so have we reaped. We are beaten on our own ground, we are betrayed by our own men. Our laws encourage the stratagems of our foes, our national treasury supports their aggressions, and the wealthy revenues of the Church enrich the men who are traitors in her very citadel. Without a change, and a speedy change, in our spirit and our tactics, too, we shall find that our present discomfiture and humiliation are but the beginning of our sorrows."

The Prince of Preachers, Charles H. Spurgeon. A Sketch of his marvellous Life-work, past and present. By G. J. STEVENSON. London: Stevenson.

A GRAPHIC sketch of the most popular and powerful preacher of his age. Mr. Spurgeon's extraordinary achievements have reminded us many times of the word of the Saviour to his disciples, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove: and nothing shall be impossible unto you." The source of his wonderful power, and the secret of his immense popularity, all preachers might try to discover for their own and others' sake; and this pamphlet will assist them in their researches. One characteristic anecdote we quote.

"From the first his hearers have been uniformly numerous, and his preaching as uniformly acceptable. This had been the earnest prayer of his parents for years. On one of his visits home, he was told by his mother that she had thus prayed for him; but, she added, she had never prayed for him to be a Baptist. The ready mind of her son at once replied, Then, mother, God has answered your prayer, and like His bounty, has given you more than you asked."

The Existence of God. By JACOB ODGERS. London: G. J. Stevenson.

OUR author is not a Barrow or a Clarke, a Hall or a Foster, a Paley or a Chalmers. "Modern philosophy is ready to concede that a First cause, essentially different from all dependent causes, is an intellectual necessity..... But the wisest of the ancients needed such a revelation of God as we have in the sacred oracles, to enable them to rise to the height of this great truth, that He created the world." Reason can see a beauty and fitness in many truths after they are revealed which it is wholly unable to discover. The first and last parts of this volume are not likely to carry conviction to the mind of the "erring sceptic;" (we felt a wonderful relief, after carefully reading these pages, in turning to the

argument in proof of a Deity in Robert Hall's "Modern Infidelity;") there is a want of clearness and accuracy which we felt painfully at times, as when we are told that "the butterfly lays its eggs on vegetable leaves, conscious that its offspring will find an exuberance of food on the tender vegetable issues;" but there are notwithstanding so many beautiful and striking illustrations of the Power, and Wisdom, and Goodness of God in creation, that we believe this little volume will serve a useful purpose, and be greatly prized by not a few who cannot find time to master more elaborate treatises.

The Four Cardinal Laws, or Compass, of Eternal and Infinite Being.
By JOSEPH WOOD. London: Frederick Farrah.

The stream of the Author's thoughts and words is either deep or muddy; which, we do not pretend to decide, because we have a distinct recollection of an aged friend once telling us that he could give us the rule, on a certain subject, but not the sense to understand it. But we do not recommend any to purchase this book unless they are pleased with the style, and can appreciate the force

of a single sentence which we will quote for their benefit.

"We have just shewn that it is the immutable cycle of vitality of the *higher* form or manifestation of being which *descends* upon and takes as its culminating base the climax of the cycle of the *lower* manifestation, which it thus transiently assumes for the purpose of eliminating its essence as the absolute condition precedent to the constitution of its own specific form and existence proper; and that it is not the *lower* form or manifestation which *ascends* into and usurps the form, powers, and attributes which immutably pertain to the *higher*."

There are so many books now on every subject at once instructive and interesting, that we cannot believe it is any person's duty to spend his time in poring over the pages of any work that fails to be either.

The Juvenile Missionary Reciter, No. 5. By the REV. JOHN HIRST.

This little work is calculated not only to be interesting to children, but to beget and foster regard and love for Christian Missions. It contains six dialogues, and lines on a little girl who collected sixteen pounds for the Missionary cause before she died.

Religious Intelligence.

REVIVALS.

TAVISTOCK. — I have been much cheered by reading the revival intelligence in our January Magazine. This Circuit, with many others, has sustained a loss of members in the last three years, — emigrations and migrations having removed from our ranks scores of devoted members, and many worthy officials, whose loss we deplore; but the revival influence, with which God has favoured us, has increased our number of members, and prevented financial embarrassment. No nation can be more dependent on harvest for sustenance, than the church is on revivals for real prosperity. This is our only hope for making the stations, at present barren and burdensome, prosperous and wealthy.

During the past quarter many souls in this circuit have professed conversion. At *Tavistock* Miss Potter conducted meetings for several weeks, with good effect. At *Lea*, where she also laboured, souls were saved. Miss Potter is admirably adapted for preaching, and is deservedly esteemed for her works' sake. At *Rock*, where we commenced preaching two years ago, and have since built a chapel, several have been converted. At *Netley*, where for many years preaching was conducted in a cottage with limited success, we have now a larger room, and a steady congregation. Several have also been converted; the sterile desert has indeed become fruitful. Many, who formerly seldom attended Divine worship, are now most

anxious for the erection of a chapel. At *Zoar*, which for many years has been very low, we have had a good work. Many of the young men recently converted are zealously labouring in the Lord's vineyard, collecting for Missions, &c., with great success.

It is often said, that, in comparison with the facilities and successes of our predecessors, revivals are not commensurate with our increased advantages. Many think our ministers are less efficient; but, if knowledge is power, our ministry was never more powerful than now. Doubtless many reasons might be assigned why revivals are not more general.

To promote revivals, I think it is necessary, when good impressions are first made in a place, to have a series of protracted services. Our people frequently insist on the preacher visiting four or six congregations in the week, often preaching to a small, cold-hearted assembly, and are satisfied in proportion as the gap is filled; but filling a gap with roses will not break up the fallow ground, or make the desert fruitful. Better labour two or three weeks in one place, and save some, than to gratify six congregations, and save none. Many will oppose the preacher in the former course, but the censure of ten tongues is a cheap purchase for as many souls.

Secondly, we need more prayer, and less criticism. If to please our churches and people, preachers are necessitated to study from morning till night, only allowing time to reach the pulpit, and to hastily return when the sermon is delivered, the people will think us indifferent, and themselves be cool and distant. Christ did much by the way-side, in the desert, on the mount, and in the social circle. Time spent in visiting a few families has often resulted in much visible good; and a warm-hearted exhortation to a congregation has often produced greater effect than a systematic sermon to nearly empty pews. Before the people will come to us, and to our Master, we must find time to go to them. Study there must be, and as much as other duties will allow. The studious minister will best understand the contagion of sin, and how to exterminate it. That knowledge is of supreme importance which saves souls from death, and hides a multitude of sins. As fishers of men, we need time for more than making and mending nets, we must have time also to cast the net into the sea and bring our

draught to land. If the time spent in criticism, was spent in prayer for the minister, it would help to make him a flame of fire.

Thirdly, an increase of piety. Holiness is our strength. As he who has least of sin has most of God, churches clothed with holiness have an attraction which will draw the world to Christ; but the absence of holiness will paralyze our efforts. Extensive revivals will lessen connexional difficulties, and make the weakest circuits prosperous, and strong. Unprecedented revivals will soon be realized, if the thousands of our Israel would unitedly and believably pray, "O Lord, revive thy work."

"O let preachers, people—all
Listen to the glorious call;
Join the simple, lively throng;
Catch the fire, and swell the song;
Heart in heart, and hand in hand,
Spread the life through all the land."

G. T.

NEWTON ABBOT.—During the first month of the present year we have held special services to promote a revival of God's work. In those services the people have evinced a growing interest, and increasing measures of Divine influence have been vouchsafed to us. The result has been a great quickening of the church, the recovery of several backsliders, and the conversion of others who had never previously known the Lord. It has been highly gratifying to observe also a more earnest desire for holiness manifested by several of our well-established members. The effect of those services in a few families is most salutary; disagreement has yielded to concord and peace, and family worship is now welcomed and undisturbed. The use of Br. Tabb's selection of Revival Hymns in our prayer-meetings has proved an attraction to many persons, and has evidently tended to enliven our proceedings. For the "showers of blessing" realized here, and in so many other parts of the Connexion, to God be all the glory! W. LUKE.

CAMELFORD CIRCUIT.—At the Michaelmas Quarterly Meeting the necessity of a revival was deeply felt, and the best means to be adopted to promote one earnestly discussed.

A resolution to employ a third preacher at once, until Lady-day, was passed, with a view to special services being held. Mr. Jno. Hicks, from Liskeard Circuit, accepted an invitation to labour among us, and has done so with great acceptance and tolerable success.

Arrangements were made for holding a fortnight's services at some dozen places. At *Limehead*, some 5 or 6 conversions took place. At *Camelford*, 4 or 5 professed to find peace. At *Boscas- tile*, from 30 to 40 have been added to the church. At *Meadrose*, the church has laboured hard and long. The fruit visible has not been great, but a few victories have been achieved over sin and the devil. At *St. Teath*, from 15 to 20 persons have professed to find peace. At *Helstone*, 35 persons have abandoned the service of sin, and professed allegiance to Christ. At *Mich- elstow*, the Spirit of the Lord has been poured out, and the thirsty land is be- coming a pool. At *St. Teath*, *Helstone*, *Michelstow*, *Blissland*, and *Boscas- tile* the work is still in progress. Our prayer is,

"O Jesus ride on, till all be subdued."

Over one hundred have been added to the church, and we are hoping for a more abundant blessing. The brethren Hicks and Ashford have laboured very hard. Brethren, pray for them, that they may continue "strong to labour," and that their labour may be succeeded by God's richest benediction.

J. KENNER.

PORTLAND.—From the intelligence already published in the Magazine, I hope we shall have a very prosperous year, spiritually and financially. May the Lord largely pour out his Holy Spirit on the entire Connexion. Port- land Mission is getting into a better state. Our first conversion at Maiden- well, since Conference, was on Nov. 4th; we have since more than doubled our numbers. Our first conversion at Zion chapel, Wakeham, was on Dec. 16th, and though a rather large society, we are in a fair way of doubling our numbers there also. Many of the con- verts are very young persons. The improvement every way is most cheer- ing. Our chapel has been nearly or quite full every night of late. Special services, practical and pointed sermons, short and earnest prayers, and visiting the people, have been the chief instru- ments, under God, in producing this blessed state of things. Without men- tioning names, (and without consulting any one as far as sending this short letter is concerned,) I would just state, that the leading friends in both Societies have laboured very hard, and (I think) very efficiently, in prayer, exhortation, and in going through the congregations seeking for distressed souls. May the

Lord more abundantly carry on the work for Christ's sake. Amen.

A few conversions also at Weymouth.

J. B.

RINGSASH.—You will be glad to hear we have some good doing. We have had some converted at Copplestone, Stable Green, Morchard, and Hele Lane.

We are hoping to do something for the Missionary debt. J. WOOLCOCK.

To these gratifying accounts the following interesting particulars may be added.

Br. CLARKE says: "We are getting on well at Kingsbridge. About 25, so far, have been brought to the Lord; and the chapel is sometimes full of a week-night."

Br. BRIDGMAN: "I am happy to say that the Lord is moving among us. Nearly 50 have been converted since Christmas at different places, and the work is still going on.

Br. T. BRAUND: "We have a graci- ous revival at Flushing."

Br. CHARLES DENING, writing Feb. 5th: "We had a glorious time at Chatham on Sunday night; four pro- fessed to find peace. Thank the Lord! Pray for us."

As far back as January 8th, Br. MOUNTJOY wrote: "I am happy to say that we have had some blessed meetings of late, and I should think over thirty at Exeter and Crediton converted."

CHAPELS.

NEWTON ABBOT. On the 22nd, 26th, and 27th of December last, an effort was made in aid of the funds of our chapel here. Sermons were preached on Sun- day, the 22nd, by Miss Hutchings, of Exeter, and on the 26th and 27th, a ba- zaar and tea meeting were held. On the evening of the last named day a public meeting took place, presided over by Mr. Budd, of Ashburton, and Messrs. J. Tremelling and J. Dymond delivered addresses. Those services were all highly appreciated, and afforded much spiritual edification. The proceeds of the Bazaar, Public Tea, and Collections amounted to £40; which, considering the infant state of our cause here, may be termed a surprising success. For this pleasing result we are not indebted to a few wealthy persons; but to the goodly number of friends in humble life whose hearts and hands were united and earnest in doing that which the ex- igencies of the case required. "The people

had a mind to work," and God helped them.

W. LUKE.

CLAPHAM. — Anniversary sermons were preached by Mr. P. Labdon, and Dr. Cooke, on Sunday, January 19th, and on the following day the usual tea and public meeting were held. One hundred and thirty-five persons partook of the former, and the latter was presided over by Mr. S. Wright. After opening the meeting by singing and prayer, and the reading of the Report by Mr. S. Heywood, addresses were delivered by Messrs. W. B. Reed, on "Religious Worship;" P. Labdon, "Romanism, Open and Disguised;" I. B. Vanstone, "Christian Experience;" and Taliesin Davies, (Independent Minister) on "Individual Responsibility." Short addresses were also delivered by Mr. O. Lake, and J. C. Honey. The meeting was encouraging and spirited. Preachers and speakers spoke with liberty and power, and the attendance at all the services was exceedingly good. Progress was reported in every department: all seemed resolved to have a good anniversary, and it was accordingly the best we have had. The trustees gave the provision for the tea, the friends contributed the incidental expenses, the singers did their best in filling up the interval between the tea and meeting with some capital pieces, and "the best of all, God was with us." The net profits are £12. To some it may appear small, but to those acquainted with the history of our cause in Clapham it will be otherwise.

J. C. H.

MISSIONARY MEETINGS.

MEVAGISSEY CIRCUIT. — Sermons were preached on Sunday, Feb. 9th, at Paramore: in the morning by Mr. S. Jory, from Truro; in the afternoon and evening by Mrs. Kenner. At Polmassick, in the afternoon and evening, by Mr. S. Jory; and at Portholland, afternoon and evening, by Mr. J. B. Williams. On Tuesday, meeting at Portholland, Mr. Sawle, an old friend, in the chair. The meeting was addressed by Messrs. S. Jory, W. Kenner, and J. B. Williams. The chapel was full, the presence of the Lord realized, and the total receipts were above last year's. At Paramore, on Wednesday, Mr. R. Pascoe took the chair. After a few timely remarks from the chairman, the meeting was addressed by Messrs. J. Brown and S. Jory. The congregation was good, the friends

highly gratified, and the collection £8 9s. 9d., being 13s. 8d. more than last year's. (I was informed after the meeting that there is more to come). At Polmassick, on Thursday, Mr. M. Parnall took the chair, who, after speaking of what had been done, and of what remains to be done, called upon Messrs. J. Brown and S. Jory to address the meeting. The congregation was good, the influence soul-refreshing, and the collection, I will venture to say, the largest in the Connexion according to the number of members. The first collection, amounting to 11s. 6d., was made in the Sabbath school. A donation of £1 0s. 0d., from a friend to Missions. From another, of 11s. Children's cards, £4 18s. 6d. Public collection, £25 2s. 10d. Total, £32 3s. 10d., being £4 10s. 6d. more than last year. We hope to raise this year between £80 and £90 Missionary money in the nine little places comprising this circuit. What may we not expect from the more important circuits and missions? Our friends are pleased to see in the Magazine that circuits and missions are more or less resolved to battle with the debt on the Society, and looking at the Missionary debt, the state of the world, and its claim upon us, we are disposed to help by increased liberality. We hope the circuits will not find fault with the missions, nor the missions with the circuits; but blend their influence and energies for the extension of the kingdom of Christ.

W. KENNER.

LIFHOOK MISSION. — On Sunday, Feb. 9th, sermons were preached in this station in aid of the Missionary Funds; at Kingsley and Lindford by Messrs. Martin and Lee; at Holderhill by Mr. A. Gumbrill; and at Heyshott by Mr. C. Heighes. The Missionary Meetings were held in the following order: at Kingsley, on Monday, the 10th, Mr. H. Gardener occupied the chair, and made a good speech. The meeting was subsequently addressed by Messrs. Louch, Gumbrill, Lee, and Martin. The influence was good, and the collection in creditable advance of last year's. At Lindford, on Tuesday, the 11th, Mr. C. Boxall presided very satisfactorily. The meeting was addressed by the above-mentioned brethren, and Mr. Wedlake. It is gratifying to record that, amidst surrounding poverty and other unsympathetic circumstances, the gracious influence prevailed, and the collection was about a guinea in advance of last year's. At Holderhill, on

Wednesday, the 12th, Mr. Nott presided, and gave a neat speech; after which addresses were delivered by Messrs. Wedlake and Martin. It being the first meeting of the kind ever held here the collection (10s. 6d.) was good for the few present in the cottage. At Heyshott, on Friday, the 14th, the meeting, preceded by a public tea, was held in the Church school-room, kindly lent by the vicar. This meeting, the first ever held here, was highly interesting. A good influence prevailed—many were in tears—and the collection about £1 10s. 0d. It is quite refreshing to one's spirit to find that our excellent Br. Nott has, by God's grace, made so good an impression on the mind of the inhabitants of this place in so short a time, (the place has not been opened long), some idea of which may be formed from the kindness of this truly evangelical clergyman, who says he is glad the Bible Christians are come; for "they are doing what he for years had been striving to do, but failed to do it."

J. MARTIN.

SOMERTON CIRCUIT.

It was my pleasure to be among the first readers of our Connexional Magazine, now about forty-seven years ago. In those days of fewer and dearer books than now, we used to look forward to the visit of the itinerant preacher with his package of books with considerable interest. We still feel pleased and profited by the monthly supply of good matter, especially with the religious intelligence. And I am pleased to be able to supply you with a few particulars for publication, if considered of sufficient interest.

CHAPEL ANNIVERSARIES.

Soon after the Conference we held three anniversaries. — at Lovington, South Barrow, and Keinton. Sermons were preached by Mr. Botheras and myself. The attendance was good, and the presence of the Lord with us. The tea meetings that followed were very fully attended, and the public meetings of a spirited and highly profitable character. And the collections and proceeds of the teas gave evidence that the people had a mind to help onward the Lord's cause. It is very gratifying to find that so much interest is felt in our chapels. The removal of chapel debts will not only relieve Trustees, but leave the receipts to be appropriated towards the support of the ministry, and in this way the grants to our Mission

Stations can be gradually lessened, and ultimately extinguished. How cheering this would be to all parties concerned, and how promotive of comfort and prosperity.

MISSIONARY MEETINGS.

The first series of meetings was held in the fall of the year 1867. We were then assisted by Mr. Jeffrey, from Bridgewater, whose sermons on the Sabbath, and stirring addresses during the week, did us good service. The whole of the meetings were very good; a lively interest was manifested by our friends, and the presence of the Master greatly gladdened our hearts. The collections, especially at some of the places, were considerably in advance of the year preceding. During this week we have been favoured with the presence and assistance of Mr. T. PIPER, from Bristol. Mr. Piper having travelled on the station, to his own and the people's satisfaction, his visit was more acceptable, and, we believe, more profitable. How good and how pleasant when brethren agree, and when preachers and people study to promote each other's peace. It has been truly profitable and pleasurable to find so much heartiness in the Missionary cause, as we have witnessed this week. The attendance has been good, and the collections on the whole considerably more than last year's. In all the meetings a good influence was felt, and our souls were refreshed. At *Plot Street*, our friend, Mr. R. Jacob, presided, and feelingly referred to the happy change wrought by the gospel in his own neighbourhood, on his own mind, and on the minds of others. At *South Barrow*, also, Messrs. Bush and Pain rendered us cheerful and efficient help. Mr. Smyth, Temperance lecturer, through the influence of our friend, Mr. J. Grant, kindly consented to preach at Keinton on the Sabbath. In regard to paying off the debt, some hard working friends have given their one and sixpence each, one, three shillings, and others will, no doubt, help; but we are not in circumstances to pledge ourselves to pay our part this year. We will, however, do our best, and should be heartily glad to declare our independence. But a deficiency of about £20 per year, after receiving £25 grant, is pretty much for 160 members—and most of them poor—to make up. By the help of the Lord however, we hope to get on.

REVIVALS.

Before I came to this station I received

a letter containing the following statement—"This circuit is passing through a spiritual winter;" but I hope we shall be able to say by-and-bye—"Lo, the winter is passed, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land." I am happy to say that we are beginning to feel the influence of the Sun of Righteousness. The heartiness of our friends at the Quarterly Meetings encouraged us to work, pray, and hope. From our Christmas Quarterly Meeting two young men, sons of two members at Keinton, returned home under deep conviction of sin. At special services at Keinton, which were begun soon after, they were found with others at the Saviour's feet, being fully decided to be the Lord's. During the past three or four weeks the good work has been progressing at the above place, and about twenty have been brought into the way of peace. We

hope the work will still go on. There is a great need of a general revival. Our local help is small; we trust the Lord will raise up from among the young converts some efficient helpers.

R. P. TABB.

CHRISTMAS TREE, SWANSEA.

On Monday, January 20th, 1868, a Christmas Tree was on view in the School-room of Gam Street Chapel, Swansea, when a variety of useful and fancy articles were exposed for sale.

In connection with the above, Mr. R. W. Cousens, gratuitously exhibited his choice sets of dissolving views, by an excellent pair of magic-lanterns, embracing natural history, landscapes, ruins of ancient Egypt, etc. The whole was conducted with admirable tact and talent, and gave great satisfaction. Much praise is due to all concerned. Above £10 were realized, which will mainly be applied to Circuit purposes.

W. ROWE.

Obituary.

1. DIED at Quenchwell, in the Hicks Mill Circuit, January 9th, 1868, WILLIAM WEST, aged seventy-three years. Brother West joined the Society forty-two years ago, and continued a member until his decease. He was remarkably diligent in attending the means of grace, both public and private. When in the sanctuary he often appeared to be absorbed in devotion. He did not, as many do, carry an empty vessel with him and return home with it still empty, but with joy did he draw water from the wells of salvation. In his daily life he was a bright example of Christian simplicity and honesty. By his neighbours and acquaintances, generally, he was regarded as an Israelite indeed. The unwavering consistency of his character was doubtless the result of his prayerful habits. Near his house was a spot where he was wont to hold private intercourse with God. The writer has been told that he retired to that spot, not only thrice, but seven times, and even twice seven times a day. The Answerer of prayer only knows the value of such a devoted life to the church and to the world. Family worship was not neglected. From the altar in the household a daily sacrifice was offered to the God of

heaven. Blessings which have descended on the family prove that these sacrifices were not offered in vain.

In his old age Brother West retained the fervour of his piety. When the subject of growing infirmities, he manifested deep interest in the cause of God, and was very energetic and useful in revival services. At the last public service he attended, he appeared unusually happy, and as he was leaving the chapel, sang,

"We are travelling home to heaven above,
Will you go?" &c.

His end was as triumphant as his life had been devoted. After having spoken with much clearness of his blissful prospects, he entered the river saying, "Glory! Glory! Hallelujah!"

T. B.

2. DIED of inflammation of the lungs, at Penryn, Cornwall, Jan. 17th, 1868, Mr. JAMES DAVIS, aged sixty-six years.

Br. Davis was a native of the Scilly Islands. He was led to Christ about forty-four years ago, on the Island of St. Mary's. He at once united with our people, and continued a member until removed from the church below to the church in heaven. He came

to Penryn a little more than thirty-five years ago. He has filled the offices of class-leader, and Society steward, the greater part of that time. For many years also he was Circuit Steward, and he attended many District Meetings, and Conferences, in his official capacity, and always appeared to take great interest in the general welfare of the Connexion. Next to his own household, the cause of Christ engaged his thoughts and affections. He stood nobly by our cause at Penryn, when the friends were few and feeble; but the Lord spared him to see a commodious chapel erected in the town of his adoption, a large congregation gathered, many new friends raised up, and the cause in a general state of prosperity. Br. Davis was only ill a

few days, but his sufferings were very severe a part of that time. They were, however, borne with great resignation, and he died in much peace. His last words were,

"I, the chief of sinners am,
But Jesus died for me."

There were many pleasing features in his character. He was *clear* on the subject of his conversion; a *worker* according to his ability; a *peacemaker*; *hospitable* and *deeply attached* to the people of his choice. His widow has lost an affectionate husband, and his two sons and daughter, a kind father. A sermon on his death was preached at Penryn Chapel, on Sunday evening, Jan. 26th, to a very crowded congregation. J. D. B.



Missionary Chronicle.

MARCH, 1868.

DONATIONS TO DISCHARGE THE DEBT.

	£	s.	d.
A Friend in the Weare Circuit, through J. B.	5	0	0
Mr. L. Rice, Yarmouth, Yarmouth Circuit	1	0	0
Mr. G. Hendy, Brook, do	0	10	0
Three Young Men, Dartmouth (if the 2000 be obtained,) each	1	0	0
Mr. J. Finch, Southampton	2	2	0
Mr. J. Clapp, do	1	1	0
Master J. Higman, do	1	1	0
Miss Toy, do	1	1	0
Mr. Hawkins, Hatherleigh Circuit	0	10	0
Mrs. Paddon, do	1	0	0
A Thank-offering for Mercies received, do.....	3	0	0

DEPARTURE AND ARRIVAL OF A MISSIONARY.

BR. WILLIAM HODNETT left Liverpool for Canada, on Thursday, January 2nd, in company with Br. JOHN HARRIS, (who has been home on a short visit to his friends,) and reached Portland on Wednesday, the 15th, after a rather rough passage.

We received a short note from Br. Hodnett, dated Montreal, January 16th, and from a letter in "*The Observer*" we learn that he is in excellent health and spirits, and hopeful regarding the sphere of labour on which he has just entered.



BIBLE CHRISTIAN MAGAZINE.

A WORD TO THE BACKSLIDER.

"Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Rev. ii. 4, 5.

EPHESUS, in which at this time existed the Christian church to whom the Epistle containing these words was addressed, was a city of great mark and importance. Many circumstances combined to render it the renowned and powerful municipality it was: for one thing, it lay on the direct route into Asia from the west, and was therefore largely resorted to by strangers from all parts. It was a centre of extensive commerce; its surroundings and resources were every way calculated to produce and sustain large mercantile transactions. It was especially celebrated for its vast and magnificent temple of Diana, which was justly looked upon as one of the seven wonders of the world. For the most part the inhabitants of this city were given to luxury and voluptuousness.

The first visit of the apostle Paul to this city was very brief, including only a single Sabbath, on his return from his second missionary journey. But the work of Christian evangelization he was enabled to start effectively in that short stay was carried on amongst the Jews by Aquila, Priscilla, and Apollos; so that on his second visit, in the autumn of the year 54, he found considerable preparations made for further labours. These he pursued for more than two years in the face of severe persecution, but with honourable and remarkable success both among the Jews and the Gentiles, not only in the city itself, but throughout the whole province. By incessant toil and assiduity he established a flourishing church, to which in the following year on his last journey to Jerusalem he addressed, through its elders, a solemn parting charge. This church he subsequently committed to the oversight and care of

APRIL, 1868. L

Timothy, who in strongest probability was the "angel" of this church at the time when this epistle was addressed to it. The word "angel" is simply an Anglicanized form of a Greek word denoting "messenger." Timothy was the "angel" or "messenger" of the church at Ephesus, being divinely commissioned to expound in it Christ's gospel, to administer to its wants, and maintain its discipline. It is very suggestive that a church may degenerate even under the ministry of a *Timothy*.

This church at this time was distinguished for many commendable traits, as, to instance, *zeal for truth and purity*, vs. 2, 6, *activity and patience*, vs. 2, 3. But it had one serious fault, which greatly eclipsed its excellences, distorted its beauty, and nullified its power. Its fault consisted in this, *that what it did had not the heart of "the first works."* Its plans, and deeds, and spirit would not compare favourably with those of an earlier period in its religious history.

Let us look at the accusation Christ presses against the Ephesian church, the remedy he prescribes for its evil, and the severe threatening by which the speedy adoption of this remedy is enforced. Look at—

I. THE ACCUSATION CHRIST PRESSES AGAINST THE EPHESIAN CHURCH.

"Nevertheless I have somewhat against thee, because thou hast left thy first love." Before we proceed to consider the evidences of a decline of love to the Saviour, or analyze the state of mind which accompanies the loss of the first love, we would premise two thoughts:—

1. *The passing away of the excitement of the young convert is not necessarily a decline of love.* Much of the exuberance of feeling of the young convert is merely animal excitement, which passes off when the novelty of his new experience has worn away. It is a law of human life that what is new shall greatly excite and animate, and that with a decline of newness shall be a decline of ardour. It is so not only in the religious life, but in respect to every other matter. We must not therefore infer a decay of interest because of the lack of overflow of feeling which once characterized us. A son on his return to his parents is intense in his greetings and caresses at first, and the parents caress and greet him with equal warmth; but because all this passes off, and the son settles down to the quiet life and routine of habit of his father's house, we do not infer a decline of filialness and parental fondness. The excitement the novelty of the meeting created perishes; the reciprocity of affection is unabated. So if there be in us a lack of the exuberance of feeling and intensity of excitement which distinguished our earliest religious experience, we may not conclude that *therefore* we have

declined in pure affection to the Saviour, and true sympathy with him. This state of feeling may be no more; our love may be as pure and true as ever. Also,

2. *A measure of zeal and activity may co-exist with a decline of love.* We have seen that the church at Ephesus was commended for several excellences, excellences of no mean quality; but notwithstanding this she lacked the purity and ardour of her first love to the Saviour. Her patience, her activity, her zeal in behalf of purity of doctrine and truth were such that they cannot otherwise than excite admiration; that *such* features may co-exist with a decline of love is very monitory. Let us not abruptly infer that because we express a certain measure of interest in the kingdom of Christ, a degree of zeal in the maintenance and promotion of Christian truth, and do not wholly lack a relish for the church and its work, that *therefore* we have not declined in love to the Saviour. There may be all this; and yet he may with perfect truth say, "*Nevertheless I have somewhat against thee, because thou hast left thy first love.*"

A decline of love to the Saviour is evidenced by—

1. *Wandering of the thoughts and motives from Christ.* The person who has the highest place in our affections has the largest place in our *thoughts*, and from him we derive a *motive* which impresses its own character upon all we plan and purpose. With supreme affection to the Saviour we revert to him spontaneously, he is in all our thoughts, and supplies us with the great motive-power of our Christian action and life. With a decline of love to him is a corresponding decline of interest in him. Our thoughts are more occupied with other objects, self, the world, pleasure, ease; there is not that hearty recurring of the mind to Christ there was formerly; and our hurried occasional thought of him does not produce that *momentum* it once did. Depend upon it if we discover a straying of the mind from Christ, and a lack of that simple power of Christian motive which once actuated us, we have reason to fear a decay of love.

2. *Disregard to his will, and carelessness in respect to pleasing him.* A supreme regard for the will of Christ, and desire in all things to please him characterize the first love; just as, for the pleasure and will of the friend we love most we mostly care. A decline of affection begets a decline of attention to the biddings of Christ; our will does not so cheerfully bow to his will as it once did; and our own pleasure is not made to yield to the pleasure of Christ as formerly; the consciousness of obligation to him is not so deep as of old; and does not produce that steadfast obedience which once characterized us.

3. *Lack of pleasure in communing with him.* For the society of

those we love most we mostly care; and our regard for social intercourse is regulated by the amount of affection we cultivate towards our friends. If our affection for them decline, with it is a decline of interest in their society. It is thus with our relation to Christ. First love creates a spontaneity of fellowship with Christ of the purest and closest nature. Communing with him is looked upon as the highest privilege, and the greatest of blessings. The soul knows no higher delight than that of being with Jesus, holding intercourse with him, speaking to him face to face. It is drawn to this as to its own employ by the gravitating power of love. A decline of love is discovered by a decay of this experience. Communings with Christ become less frequent, and are not so productive of joy, and so characterized by simplicity and faith as formerly. Losing our first love to him, we lose the delight of fellowship with him.

4. *Reluctance in sacrificing self in his service.* Supreme affection reveals itself in the largest measures of self-abnegation. For the person we intensely love we are prepared to make sacrifices, and adopt measures of self-denial, and attempt deeds of daring that would be wholly beyond our power were it not for the affection that animates us. First love to the Saviour begets a martyr-spirit, and inspires a power of self-sacrifice and devotedness, the very thought of which would have surprised ourselves ere the love of Christ was shed abroad in our hearts by the Holy Ghost. A smouldering love destroys this self-sacrifice. What little is attempted and done is accomplished for self more than for Christ, from habit more than from love, in formality more than in affection. Early love leads us to consult Christ *first, ourselves last*. When our love has decayed we think of ourselves first, of Christ second. If a scheme of Christian work present itself to us, the warmth of first love leads us to reflect as to whether Christ would have us engage in it, as to whether it would be pleasing to him; if so the toil and self-sacrifice involved therein are taken little account of. Lacking the purity and ardour of affection, we look upon the same scheme of Christian work in a very different spirit. We consult ourselves first: Can I for awhile attend to it? Is it convenient? What are its responsibilities? Will it involve disgrace, or toil, or self-denial? Whilst the policy of self is being consulted, Christ and his claims are left in the back-ground. This is a sure sign of decayed love.

Consider, my brethren, what a decline of love to the Saviour means. It comprehends a great deal more than the mere loss of affection. It entails immense ills that paralyze the soul. This remembered, reflect on what must be the condition of a church that has lost its first love. With its thoughts and motives straying,

criminally straying from Christ its Head; with a disregard to his supreme will and administration and doctrine; a carelessness in respect to consulting his good pleasure in all things and seeking to glory in him; maintaining forms of service and worship, and yet relishing not his word and communion with him in prayer and faith and love; a reluctance in doing aught that would involve responsibility and self-denial and toil,—reflect, I say, upon the state of a church that by reason of decay of the purity and simplicity of its first love has brought upon itself all these ills. And what is that state? There is no steadfast witnessing for the truth; its ministers are time-servers; its ministrations so feeble that the impression on the mind of the world is that the church itself does not believe its own teaching. What is done is accomplished with other than Christian motives; jealousy, suspicion, censure abound; office-bearers cannot confide in each other; the service of praise is a burlesque;

“Prayer is now a chattering noise,”

and disorganization prevails. As a nation lacking patriotism and loyalty is weak and insecure, as in a domestic establishment in which affection and forbearance are not cherished anarchy and broils prevail, so decay of love to the Saviour in a church begets dire ills, paralyzes its energies, and distorts its beauty. “The gold becomes dim, the most fine gold changed; the stones of the sanctuary are poured out on the top of every street. The precious sons of Zion comparable unto fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!”

Bear in mind, the decay of the first love on the part of the *individual* Christian is a not less distressing evil. *The loss of the first love of the church is the decay of the love of its individual members; and in so far as we personally decline in affection to the Saviour we contribute to the decay of the church.* A not more serious charge could Christ press against us than this, “Nevertheless I have somewhat against thee, because thou hast left thy first love.” Notice,

II. THE REMEDY CHRIST PRESCRIBES FOR THIS PAINFUL STATE OF THINGS.

“Remember therefore from whence thou art fallen, and repent, and do the first works.” The remedy is of a three-fold nature.

1. *Recollection.* Remember from whence thou hast fallen. The church that would be restored to its former glory and prosperity, the individual backslider that would attain to his early blessings and joys and usefulness, must give calm and earnest thought to the whole question. Three things are to be remembered; What we are fallen *into*, what we once were, and the great extent of our decline.

(1.) Remember, O backsliding church, O backsliding saint, *what*

you are fallen into. You are fallen into a state of *doubt*, for one thing. You are uncertain as to what is truth, troubled about a *correct creed*; as to the promises, you are not certain that they are *yea and Amen* in Christ Jesus *to you*; you have lost the evidence of your acceptance in Christ, and the spirit of adoption; you are not satisfied that your religious state is safe; there is not that child-like confidence you once possessed in Christ; nor that recognition of his smile that of old delighted you. You are in doubt about the most momentous subjects that can concern your everlasting peace. You are in *darkness*. You have become a stranger to those spiritual illuminations that once flooded your soul by reason of your close walk with and faith in the Saviour. The Sun of Righteousness has set, and a long, long, dark night has succeeded. It is dark,

"Dark! I still must say,
Amidst the blaze of gospel day."

Our earth without the gladdening, vivifying, illumining influence of the sun, would be a desolate cloud-land, a contrast to its former self; but not more so than the heart of the backslider left in darkness by reason of its own backsliding. There is *death*. The eye that beamed with animation and love has become dim and inexpressive, the hand that stretched itself forth to deeds of charity and Christian work is still and cold, the heart that throbbed in sympathy with all that is pure and godly is motionless, the feet that were swift to run in the way of God's commandments are marble, the voice that made melody has lost its tone; the stillness, the powerlessness, the unsightliness of death prevail. Do you wonder you lack your former power in prayer, your former delight in God's ways, your former activity in the church? O, here is the secret, whatever else may characterize you, you have fallen into doubt, darkness, death. You have lost the *vitality* of religion, the first love. Remember that.

(2.) *Remember what you once were.* Your experience was once the opposite of that of to-day. Heaven's own atmosphere seemed to be your "vital breath;" your affections were centred on things above; you walked with God; and your secular duties had a sanctity about them that gave you a new interest in them, and you felt you were serving God by attending to them. In the sanctuary you were at home; prayer was not a lifeless form, but the spontaneous outflow of your heart's desire right into the ear of God; you praised the Lord at all times with "joyful lips;" it seemed as though all you did prospered; others took knowledge of you that you had been with Jesus; you were a useful member in the church, an ornament of it, and when abroad in the world a bright representative of its character. Remember that. And then

(3.) *Remember the great extent of your decline.* "Remember from whence thou hast fallen." It is no short step downward you have taken, but a long leap. It is a *leap* you have taken, because it was *wilful*. It is a *fall* you have had, for it is *destructive*. You have fallen from a high eminence; from the delectable mountains into the valley of the shadow of death, from the rock to the pit of mire and clay, from light to darkness, from life to death, from faith to doubt. And the memory of past blessedness intensifies your present gloom.

"What peaceful hours I once enjoyed!
How sweet their memory still!
But now I find an aching void
The world can never fill."

Perhaps you have been trying to fill your heart with the *world*; have succeeded in crowding out the Saviour, and have not been able to get the world in satisfactorily after all; and your present experience is that of one forsaken both by the world and Christ. You once had Christ and were happy; you have backslidden from him, and sought to grasp the world; you have lost your enjoyment; but if you succeeded in getting the world you would not be satisfied. Having once had Christ you cannot be satisfied till you come back to him again.

Earth has never seen a greater apostasy than yours. Heaven has. Earth has not. Heaven saw with amazement and awe the rebellion of angels, the fall of Satan and his compeers from heaven to hell, *from life to endless death by one terrible leap*, from near residence to the throne of Jehovah to eternal banishment from his light, and life, and purity,—a fall the terribleness of which a Miltonic mind may faintly conceive and partially portray, but which those only who saw it can know. The fall of the backslider is only eclipsed by *that*. The primal fall of Paradise was a fall from God as God, *your* fall is from *Christ*, the Saviour-God, a wilful estrangement from him in face of his revealed love, and mercy, and grace, a fall under the gospel, a scheme of highest teaching and perfected revelation; all the barriers placed to prevent your fall you have broken through, have fallen, fallen in spite of the proffered Spirit, the inducements of the gospel to watch and pray, the threats of the word, the means of grace. *An apostasy amid these surroundings, say, is it not the greatest apostasy earth can be witness to?* "Remember from whence thou art fallen." *What a contrast you are to your former self!* I have read that a certain renowned artist wished to produce a painting of his ideal of an angel; and to feed his imagination he sought the face of some lovely child. In a little time he discovered a beautiful boy. Verily, he said, this is like the face of an angel; I will paint it. And he painted it; and called it an angel's face.

Some years after he resolved to produce a contrast picture to this one, and to attempt on canvas an ideal of the face of the Evil One; and he bethought him that he could not better inflame his imagination to a conception of the horrible and fiendish than by searching amid the most abandoned wrecks of humanity in the lazar-houses and prisons of his own city for the man of deepest degradation and most grimsome ugliness. At last he came upon one of countenance begrimed with vice and degradation greater than the stricken ones hustled around him. This, he thought, is the ghastliest countenance I ever saw; I will copy it; but how stricken with amazement was he, and humiliated at the thought of what poor humanity may become, when he learnt that the face he was painting as an ideal of the Evil One was the same face that he had once sketched as an ideal of an angel's countenance! Ah! is there not a moral to this? Coleridge's word has something of truth in it, "That man is either going upward to be an angel, or downward to be a devil." Do you say we cannot backslide, once in grace always in grace? The answer I give to that is, *we do* backslide: and have you not need of watchfulness and prayerfulness lest, whilst maintaining that it is impossible to fall away from grace, your own backsliding give the lie to your own doctrine? What a fall is that of the backslider! How is the gold become dim, the most fine gold changed! *You* have fallen away from Christ, and become carnal, have fallen to earth from the heavenly hope and life; and unless you are snatched from your present condition your next leap must be into deeper depths of darkness and endless death. Be checked in your career of carelessness and degeneracy by "*remembering from whence thou hast fallen.*"

2. *Contrition.* "Repent," change your mind as to the course you are pursuing. Adopt a firm resolution, by Divine grace, to begin to live to God anew. *Repent toward God.* Tell him *out all your heart*, confess with tears all your backslidings, *tell out your tale of unfaithfulness under the shadow of the cross*, tell Christ how you have wronged him, and grieved him, crucified him afresh and put him to an open shame. Saints, be they as hearty as they may, will not welcome you back half so heartily as Christ will. He will "heal all your backslidings, he will love you freely." Do not be *ashamed* to confess your wrong, to repent with all your heart. *The breaking down which repentance involves, the conquering of your vanity and pride, will do you good.* There is no disgrace in coming back to Christ. The disgrace was in going away from him in the first place. Let your repentance reach to the *whole* of your backsliding, let it be hearty, sincere. Adopt Cowper's prayer,

"Return, O Holy Dove, return,
Sweet messenger of rest!"

I *hate* the sins that made thee mourn,
That drove thee from my breast.

"The *dearest idol I have known,*
Whate'er that idol be,
Help me to *tear* it from thy throne,
And worship only thee."

3. *Reformation.* "Do thy first works." Reflection and repentance must issue in a return to the former habit of life. This is the method Christ prescribes, the *only* method that can meet the emergency. (1.) *Let me put you on your guard against a spirit of despair and prolonged bewailings.* This would injure you, and delay, even prevent the work of restoration. I have met with some who have lost their first love, and have been free to confess it; but have abandoned themselves to despair, or undue bewailings, and have not got beyond this. They have spent the time in repining that should have been given to coming back to "the first works." They have expressed themselves thus: "I admit I am not what I once was, and I never expect to be like it again; I feel as though I had cut myself off from my birthright, and as though I should not find a place for repentance were I to seek it carefully with tears; I have injured my usefulness, dishonoured my Lord, and it is as much as I dare hope for just to be saved at last." Thus they prevent a *full* restoration to former blessedness by a spirit of doubt created by neglect of the Saviour's words. His remedy is this, *instead of giving way to undue distress,* (2.) *Begin to live as you used to live.* "Do thy first works," the works that were the outgrowth of your early love. *Come back to the old prayerfulness.* In the ardour of your first love you paid great respect to this exercise. Rather than neglect your prayer you snatched the early hour of the morning from the pillow, wrestled in earnest supplication, and the dawning of the day was witness to the fervency of your prevailing prayer. You went forth to your daily toil braced up in your moral nature, strong for duty, watchful against sin, and secure against Satan's power. But you have given up that habit. Your devotions at the best are fitful and hurried, your prayers lack *point* and *heart*. Return to your former habit of prayerfulness. *Come back to the old Bible-reading.* You once were a diligent student of the Bible, the sacred page glowed with a beauty and simplicity of meaning rich and gratifying. There is not that patient searching of the Scriptures *now*. The old thumbled Bible perhaps is stowed away into some corner, is often covered with dust, and a witness of your decline of love to the Scriptures. Well, take to the old Bible again, thumb it as you used to do, make it your study, its truths the subject of your diligent inquiry. *Come back to your former Christian activity.* Begin anew to live to Christ, and work for him. Cherish your old fondness for him, and return to

that diligence which a restoration of love is calculated to produce. *Do this, and with it shall come back your old joys and your former usefulness and power.* Notice,

III. THE SOLEMN WARNING BY WHICH A SPEEDY ADOPTION OF THIS REMEDY IS ENFORCED.

“Or else I will come unto thee quickly, and remove thy candlestick out of his place, except thou repent.” The church that perseveres in its apostasy, or the individual who rejects Christ’s call to restoration, has nothing to anticipate but a Divine visitation of justice. Christ himself will come (O think of it!) and take away the privileges and light and blessings from the church whose former glory and boast were that He dwelt in the midst of her. “Coldness and formality shall retributively introduce darkness and decay.” God unclothing his own creation, Solomon pulling down his own temple, are not so terrible and solemn as Christ unchurching his own church. It is damming up the stream of blessing, withdrawing the spiritual manna from those who despised it, taking away blessings unappreciated, privileges misimproved. “There is an allusion here to the candlestick of the tabernacle and temple, which could not be removed without suspending the whole Levitical service.” So the blessings Christ takes from the backslider that will not hearken unto him are of such a nature as to render every other thing useless. He may deprive us of his sanctuary, of his word, of the Christian ministry; or, if not this, *he may withdraw his presence finally*; and if he does that it is all one; sanctuary, preaching, are not a blessing to us *then*. O, ye that have fallen into backsliding, return, return, or he will take the “candlestick out of his place.” He may do this *quickly*. *By death*. The backslider has his day, and if during that period he be not brought to repentance Christ may cut him off by speedy death. *By withdrawing his Spirit*. This done, we are given up to hardness and final impenitence. This judgment on an apostate church falls on the sorest place. It is an exact reversing of all its blessings and privileges. O, beware, beware, lest thy light be finally withdrawn, and thou be left in midnight, as clouds without water, carried about of winds; as trees without fruit, twice dead, plucked up by the roots; as raging waves of the sea, foaming out their own shame; as *wandering stars*, to whom is reserved the blackness of darkness for ever.

This subject supplies all Christians and churches with

1. *A solemn lesson of warning*. Shun, let me beseech you, as you would death, all self-sufficiency, pride, and laxity in spiritual exercises. Live day by day in faith on the Son of God, pay the strictest regard to his will, and be found watching unto prayer; “if ye do these things, ye shall never fall.” What signal instances are

there of the fulfilment of the threatenings of Christ. Look at the *Jews*. They were God's peculiar people, his treasure, his first-born, his spouse, his portion, his delight. What providences they shared, what miracles were wrought in their behalf, to them was given the law, of them Christ was born. Exalted to heaven, they are brought down to hell by their unbelief and hardness of heart. What are they now? Scattered throughout the world, a bye-word and a reproach, a standing warning that backsliding persevered in bringeth the taking away of the "candlestick out of his place." *Look at the Ephesian church*. There is no evidence of repentance and return to "the first works," and Christ *has* taken the "candlestick out of his place." "Long since the church has become utterly extinct, and for ages there has not been a single professing Christian there." Nothing remains but unsightly ruins. Its streets are obscured and overgrown, and desolation reigns alone. Ruined walls, broken pillars, scattered architectural decorations half buried in rank grass, proclaim of thee, O Ephesus! Ichabod, the glory is departed. *Churches in our own land are a warning to us*; churches that long since have lost their first love, and are abandoned to false doctrine and corrupt teaching, ineffective ministrations to sparse congregations, realizing no life, no power, no accessions by conversions, no growth in holiness. My brethren, let us take warning. Ye that stand, take heed lest ye fall.

2. *A loud call to immediate revival*. "Thus saith the Lord; I remember *thee*, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown—Israel was holiness unto the Lord, and the first-fruits of his increase." "Thus saith the Lord, what iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and have become vain?" "Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me the fountain of living waters, and have hewn out cisterns, broken cisterns, that can hold no water." "Return thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you." "Return ye backsliding children, and I will heal your backsliding." Let your answer be, "*Behold, we come unto thee; for thou art the Lord our God.*"

LAMPS, PITCHERS, AND TRUMPETS.*

NOTHING were more just, if the dicta of sundry acquaintances, certain amateur critics and self-constituted authorities, have any weight, than to find fault with the style and matter of Mr. Hood's book on Preachers and Preaching, bearing the somewhat quaint title of "Lamps, Pitchers, and Trumpets." But it is no merit to be able to pick holes in a garment, because anybody, with the aid of a pin, could do that in a coat made of the best materials; or pull down a building, because any labourer, with pick and shovel, could, in a short time, level the finest structure to the dust. The Title even is an offence to some dull, unpoetic souls. They stigmatize it as absurd and meaningless. To us it is very pleasant and beautiful. It is one of those fancies that have a divine use and meaning. We heard a Welsh orator once declare that Nature was very *Welshy*, and sure are we that she is very fanciful. Even the smoke that rises out of our chimneys, wreaths itself into strange shapes, and its twists and curls innumerable are full of instruction and significance. There is a reality in romance. It has a large world all its own. The clouds and trees and flowers, in fact, all good and beautiful things, sport and toy at will, as if they had a divine right to do so. Do we not expect a good gardener to have his flower-beds of all shapes and sizes? The solid square, the sharp triangle, the graceful oval, seem to be more solid, sharp, and graceful by being somewhat closely associated. We find an almost infinite variety in the Bible. Our youthful imagination has often revelled in the rich luxuriance of the parables, and (may we say?) the conceits of the sacred writers. God, in giving a Revelation to man, did not disdain to use every faculty and power of the human mind in its production, ornamenting it with flowers of every hue, for the express purpose that men might be charmed as well as instructed, delighted as well as saved. The Bible, as we look at it, is Mr. Hood's complete justification in this particular. Would that we had a thousand fancies in the sermons and addresses of our preachers where we have now one. Those of us who remember "the wonderful story of that great ancient judge and warrior, Gideon," will be able fully to appreciate the following remarks of our Author: "I have given to this lecture this title, because words are lamps, are pitchers, and are trumpets. Preaching to the intellect—to the intelligence—is as a lamp,—it sheds light over truths, over processes of argument, over means of

* Lamps, Pitchers, and Trumpets; Lectures delivered to Students for the Ministry on the Vocation of the Preacher. Illustrated by Anecdotes, Biographical, Historical, and Elucidatory, of every order of Pulpit Eloquence, from the Great Preachers of all Ages. By Edwin Paxton Hood. London: Jackson, Walford, and Hodder.

conviction ; preaching to the conscience is as a trumpet,—it calls up the soul from slumber, it makes it restless and unquiet ; preaching to the experience is as a pitcher,—it bears refreshment, it cools and it calms the fever of the spirit, and it consoles and comforts the heart. Ordinarily, the preacher should combine all these qualities ; but there are those whose faculties express themselves in one or the other of them ; and therefore the image justifies a generalisation of the life of the preacher beneath its distinctive sign."

But then we are told there are marks of haste and carelessness everywhere apparent. If this were true, which we venture to dispute, we ask, Has not an intensely earnest man got his hands quite full ? It is impossible that he can find time to minutely consider every expression, and carefully polish every period. Some books are evolved from the lowest depths of the human soul, the produce of calm, silent, protracted contemplation, and others are thrown off from the human spirit, as the blacksmith's shower of sparks with every stroke of his hammer. This book belongs to the latter class. It would be impossible to determine beforehand the movements and results of every spark. A degree of carelessness is necessary to the success of such attempts. There is negligence if you please, my critical friend, but it is *graceful* negligence ; and we deem it a great misfortune that this charge cannot be oftener justly preferred against preachers and authors. It is a very infelicitous circumstance, to use no stronger term, that some persons would have all sermons and books formed on one model. Rather than have one pattern for all trees, one colour for all flowers, one shape for all clouds, we think we should be content to do without them altogether. We know that the patterns of some trees are too light and airy, the colours of some flowers are too deep and rich, and the shapes of some clouds are too harsh and jagged, for some persons, but that cannot be helped, and it does not make much difference.

But the writer displays such bad taste. He actually in one chapter draws a favourable and even flattering sketch of the greatest preacher of his age, and then dedicates his book to him. He first bedaubs his hero with dirty praise, and then asks him to admire his handiwork. If our objector had done this thing, we should have endorsed all that he said, because he has let us see the workings of his heart, unconsciously revealed his motives. Some scientific men take great pains to prove that they are developed from the oyster, or that they have descended from the ape and monkey tribe in a direct line, and, as we have heard a witty friend of ours often remark, we should indeed be foolish to deny that *they* were developed and have descended in that way, but we know that *we* had a different

and higher origin. Sorry indeed should we be to believe that simplicity of purpose, sincerity of motive, transparent honesty of character, were denied to us, or so wholly out of our reach, for such an act as that on which we are now commenting to be impossible or inexplicable except on the supposition of meanness and sycophancy. Well, it *is* out of the reach of some persons, and that is all we need say.

But there are persons, so intent on finding fault, that they actually complain because the book is not something else, something different to what it is (it would not matter much whether it were better or worse). There is no trace of John Foster's closeness of reasoning, or Robert Hall's splendour of diction, or Thomas Chalmers's fiery energy of style and thought, and therefore it must be condemned. We might as reasonably condemn all the poplars and elms because they are not cedars or oaks; all the ducks because they are not swans, or all the nightingales because they are not eagles; all the violets because they are not roses; all the small silvery streams and rivulets because they are not Amazons and Mississippis.

If our readers demand a reason for this line of remark, we can only answer, We cannot give one; it is simply a fancy of ours, which you may denominate a foolish fancy, if it will gratify you. And if we knew ourselves, you have not made good your right to know. Our conduct you may judge, but with our motives you, at any rate, have nothing to do. God lets us see the manifestations of his glorious power, and the successive steps of his wonderful working, but his reasons are eternally hidden in the infinite depths of his own nature. And we will venture to give our readers just a little bit of philosophy, reveal one of the secrets known at present to only a favoured few. A disposition to be pleased lies at the foundation of a noble character, and is an unfailing spring of comfort and happiness. If we lack this disposition, our life will be one long November day, crosses will appear intolerably heavy, friends few, afflictions many, and we shall see only clouds and darkness in our sky. But with Mr. Hood's book we, whether we have this disposition or no, at least that is our feeling, ought to be pleased.

For one thing, it is written in a clear, vivacious, sparkling style. The flowers are not scentless and colourless; nor the trees leafless and fruitless. They have all got their summer dress on. Mr. Hood's deepest, holiest thoughts are clothed in holiday attire. And we are always grateful when the robe of righteousness is most exquisitely adorned, most elaborately ornamented. Is it not a real excellence when old thoughts are fresh and sparkling as if bathed in the morning dew; and when there is a grandeur and a reverence about new

ones as if older than the stars? This book is not like the Dead Sea, dull, motionless, stagnant, with death everywhere; but like a glorious sea, rolling, foaming, dashing, as if it were a thing of life and beauty. However lofty and solitary the mountain in its grandeur, our author has covered it with verdure and beauty.

Another thing, Mr. Hood is a man of extensive and multifarious information. It would really seem that he had read all books, if he has not studied all characters. It is many years since we heard such wonderful stories of his love for books, but we will not set them down, lest they should prove to be apocryphal. His appetite has not been satisfied by eating one little book; he has devoured a multitude, both great and small, and we will venture to assert that his appetite is now more voracious than ever. It grows by what it feeds upon. That is the curse of the wicked, and also the glory of the good, intellectually and spiritually. We have made the acquaintance (too slight, we confess) of some books, of whose existence, save for our author, we should not have had the slightest knowledge. He is an enthusiast about books. We are sure that we could write some chapters of his mental history. He must have his own method in tasting the quality of a book. We have often wondered what it is. We had much rather know this than know how this celebrity sips her tea, and that drinks his wine, information that is often condescendingly imparted to us. Is Sydney Smith's supposition wholly fictitious in Mr. Hood's case, that he can tell, by this time, the quality of a book by smelling his paper knife? We will venture to assert that he knows almost by instinct what a book contains, and that he turns first to the most characteristic anecdote, to the strangest story, to the most beautiful image.

Besides, almost every page of "Lamps, Pitchers, and Trumpets," contains evidence of Mr. Hood's warm sympathy with genius and goodness wherever found. In this day of sectarian bitterness and narrowness this is positively refreshing. It was only the other day we read in a respectable periodical that the Apostle Paul was the pioneer of *Baptist* Missionaries. The Apostle Paul of all men! when he himself declares that Christ sent him not to baptize, but to preach the gospel. He was the pioneer doubtless of Carey, and Marshman, and Ward; and also of Williams and Moffat, Asbury and Coke. Mr. Hood's soul refuses to "be cribb'd, cabin'd, and confin'd" within any narrow circle whatever. This is only what we might have expected from the biographer of Benjamin Parsons, the earnest minister, and William Wordsworth, the contemplative poet of nature. To the readers of his fervid tribute to the character and labours of Dr. Campbell, of sledge-hammer fame, in *The Eclectic* for January, it is only necessary to state that he is

almost as hearty in his admiration of Robertson of Brighton, whose theology, and stranger still, whose style, Dr. Campbell so vigorously assailed. His affections seem nearly equally divided between Charles H. Spurgeon and Thomas Binney. He has a keen relish for the writings of the Puritans, and has devoted a whole chapter, full of genuine appreciation, to "Pusey, Manning, and Newman." He would be among the foremost to assert the right of tinkers and cobblers, if they happened to be Bunyans and Careys, to a high position in the temple of fame. We know this universal charity is sometimes a great evil. The charitable are not always just, any more than the righteous and the true are always loving. Truth is sometimes sacrificed to charity, and charity sometimes also to truth. But we have not been able to discover that Mr. Hood's "generosity of praise" has "precluded him from the equal discernment of evil." His love is not deaf to the voice of reason, nor blind to the minutest defects in the character and theology of his heroes. His sketch of F. W. Robertson, for example, is written with great vigour and discrimination. We have been closely watching Mr. Hood's course for years, and the result has been an almost reverent affection for him. Perhaps no living author combines such slashing invectives against error, with such tolerance of the errorists. In his most vigorous denunciations of the ultramontaniam of Archbishop Manning, or the scepticism of Bishop Colenso, we cannot detect a shade of personal bitterness. The extravagances and follies of Plymouth Brethrenism have had in him one of their ablest opponents. We believe he has rendered the highest service to the cause of true Protestantism; at the least, we do not know where to look for such photographs of the present aspects and workings of Popery as he has given us, so faithful, so accurate, so sharp and clear, and yet without one grain of intolerance.

Besides being a "repertory of pulpit anecdote," there is also much practical wisdom in the volume. Hearers, almost as much as preachers, might read it with advantage. True, as Mr. Spurgeon says, "we do not claim any high degree of spirituality for these utterances, the deep things were not aimed at, the book deals with the human side of preaching, not the divine;" but it will serve a useful purpose notwithstanding, for a preacher's acceptability and usefulness are more largely dependent on little things that some despise and others never knew than most persons imagine.

But we are beginning to feel that we are chatting too lengthily, perhaps too familiarly, with our readers; and that it is quite time to furnish them with an idea of the general character of the work, a few illustrations of its wit and sarcasm, its odd stories, its picturesque descriptions, and its wise sayings.

We will transcribe the Titles of the Lectures : "Lamps, Pitchers, and Trumpets," "The Vocation of the Preacher," "Lamps, Pitchers, and Trumpets in the Jewish Church" and in the "Early Church," "Mediæval and Post Mediæval Preachers," "The Great Preachers of the Seventeenth and Eighteenth Centuries," "Wit, Humour, and Coarseness in the Pulpit," "The Use and Abuse of Imagination and Illustration," "On the Formation of Style for Pulpit Composition, etc.," "The Pulpit of our Age and Times," "On Arrangement of Texts by Division," "Concerning Written and Extemporaneous Sermons," "On Effective Preaching and the Foundation of Legitimate Success," "On the Mental Tools and Apparatus needful for the Pulpit," with "Pulpit Monographs," or Sketches of Preachers and Preaching from the Apostolic age to the present.

We feel no scruples of conscience in making the following extracts, because the pudding is so full of plums, that we may pick out as many as we please ; the tree is so laden with fruit, that we have only to give it a lusty shake, to be able to fill our basket before hastening away.

DOCTORS OF DIVINITY.

"How is it you have no Doctors of Divinity?" said one to fine old JACOB KRUBER, one of the early Methodist Preachers of America, of whom it has been said, that they were the graduates of Brush College, Fellows of Swamp University, "Our divinity is not sick, and does not need doctoring," said the old man.

A FOOL ANSWERED ACCORDING TO HIS FOLLY.

One day, while Dr. Bostwick was riding along on the well-known Methodist horse, a man rode up, insolently laid his hand on the Doctor's bridle, and said ; "I would as soon ride the devil as ride this horse." "Oh!" said Bostwick, "how it would look to see a child riding his own father!" The man put spurs to his own steed, and, without a word, galloped away.

A CAUTION AGAINST HASTE IN TAKING OFFENCE.

"Brother Hibbard," said a Calvinistic minister to him, one day, "you hurt my feelings in preaching yesterday." "Why, brother, how did I do that?" He referred him to some doctrinal remark in his discourse. "Oh!" said Hibbard, "I'm sorry you took that, I meant that for the devil, and you stepped in and took it yourself; don't get between me and the devil, brother, and you won't get your feelings hurt."

PREACHERS SHOULD USE PLAIN LANGUAGE.

"A Clergyman was sent for the other day. The man was rather deaf to whom he was called. 'What induced you to send for me,' very pompously said the clergyman. 'Eh!' 'What induced you,' he repeated, 'to send for me?' 'What does he say?' said the man to his wife. He says, 'What the deuce did ye send for him for?'"

APRIL, 1868. M

THE WORK OF THE PREACHER.

There is a well-known story in the history of our country, of one of our earliest kings. Richard I., on his way from the Holy Land, was taken captive and imprisoned in a dreary castle away from his nation. At last, in the hands of his enemies, while wonder was dying fast, and he was perishing from the memory of mankind, he was discovered in a very strange manner. He had a favourite minstrel—Blondel: he knew that his master and king was confined in some cell in a castle among dreary mountain forests, and he travelled from one to the other, waking at the dungeon bars some well-loved memories from his harp. At last the strain from the harp without was answered by the king from within, down in the dungeon. The song and the harp of the minstrel thus became the means of the emancipation of the prince. Thus the king regained his throne, and escaped from the horrors of his exile, by the stray and floating air which had carelessly wiled away his hours in the camp, or in the more lightsome gaities of the palace. All Europe was interested in the listening ear of the thrilled king to the wild and fitful melodies of the faithful bard.

Thus the spirit of man sits like a captive king in a dungeon, until the voice of the divine music makes echoes hitherto unknown along his prison-house, and stirs him with new knowledge—new consciousness. We have heard of the mighty power of music. Mighty, too, is the power of a divine word, when the heart knows it and owns it; “then the captive exile hasteneth to be loosed.” The senses are the bars of our prison. Behind and within everybody there is a soul. God can make the words to answer the divine purpose. Preaching, and all its auxiliaries, are only useful to us as they do for the soul what Blondel did for the King Richard, waken within him memory, or hope; rousing him to thoughts of a world beyond his prison bars—beyond his exile; waken him to effort; to listen and to aspire; and every minister should be a Blondel, seeking for imprisoned kings, contented with their chains, sitting perhaps in despair, perhaps in contentment, in their dungeons, till the magic chords stir their being.

THE IRREVERENCE OF REVERENT MEN.

The shelves of our own library give to us John Stoughton's (not our excellent friend of Kensington, but the old 1640-man) *Baruch's Sore Gently Opened, and the Salve Skilfully Applied*. We have *The Church's Bowel Complaint*, and *The Snuffers of Divine Love*. Then are there not the *Spiritual Mustard Pot to make the Soul Sneeze with Devotion*, *A Pack of Cards to Win Christ, &c., &c.*? Looking back upon these things, we almost feel that our age has advanced in reverence as well as in culture.

TEXTS MAY BE TOO APTLY ILLUSTRATED AND APPLIED.

A YOUNG man not very many years since.—the circumstance is given in the life of Dr Waugh* was sent for to preach before the Prince of Orange at the Hague. He had indicated great talent and promise, and the Prince wished to hear him. The young man's father was also a preacher at the court, and he was commanded by the Prince to push his son at a moment's warning into the pulpit, that he might give a fair specimen of his powers;

* Life of Dr. Waugh.

also the text was given to him from Acts viii. 26-40. You remember the passage—the story of the courtier and his meeting with Philip. The young preacher was confounded, but there was no time to hesitate. After a suitable introduction he told his noble and crowded audience that his subject contained four wonders, four marvels, (*quatre merveilles*) which he should make the four heads of his sermon, and if he should say anything to which their ears had not been accustomed in that place, he hoped that his unprepared state of mind from his sudden call would plead his apology, and that they would consider the things he might speak as, according to our Lord's promise, "Given to him in that hour."

Marvel the first. A courtier reads. Here he deplored the sad neglect in the education of great men in modern times, and the little attention paid by them to books.

Marvel the second. A courtier reads the Bible. Here he deplored the melancholy condition of religious sentiments and feelings in the great, and the impoverished state of a mind so destitute.

Marvel the third. A courtier owns himself ignorant of his subject. Here he exposed the conceit and presumption of petulant ignorance in high places.

Marvel the fourth. A courtier applies to a minister of Christ for information, and follows his counsel. The Prince was famous for sleeping during the service, but he did not sleep during that sermon.

But our young friend was never asked to preach in the palace again. The Prince and the preacher took their revenge upon each other.

ON IGNORANT PREACHERS.

Do you know Voltaire's definition of a doctor or physician? "*One who pours drugs of which he knows little, into a body of which he knows less.*" But how often this also might be the definition of a preacher, and how shocking if it should be so; one who pours truths of which he knows little into souls of which he knows less.

THE TEMPER AND CONDUCT OF MINISTERS.

GRESLEY well says, with regard to your intercourse with the world and its amusements, "It matters not to the wolf what innocent recreation the shepherd is engaged in, if he is not tending his flock." Oh, there is so much to be guarded against.

MINISTERS' RESPONSIBILITY.

A distinguished traveller says:—

Being at Calais, I climbed up into the lighthouse, and conversed with the keeper. "Suppose," said I, "that one of these lights should go out!" "Never! Impossible!" he cried, with a sort of consternation at the bare hypothesis. "Sir," said he, pointing to the ocean, "yonder, where nothing can be seen, there are ships going to every part of the world. If to-night one of my burners were to go out, within six months would come a letter, perhaps from India, perhaps from America, perhaps from some place I never heard of, saying, on such a night, the watchman neglected his post, and vessels were in danger. Ah, Sir! sometimes in the dark nights, in the stormy weather, I look out to sea, and feel as if the eye of the whole world were looking at my light. Go out! Burn dim! Oh, never!"

That keeper truly felt the responsibility of his position. His duty was to keep lights continually burning during the night for the guidance of vessels. The Christian minister is a lighthouse keeper. The world is enveloped in moral darkness. This is not merely an accident, or attribute of its condition; but its essence and principal element. It is a darkness that pervades and overshadows all mankind, and you are "lighthouse keepers."

MEMOIR OF RICHARD WORDEN.

"Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

How peacefully the Christian falls asleep,
 How tranquilly he sinks to his repose,
 Closing the eyes that never more shall weep,
 Easing the heart that aches with no more woes,
 Breathing the life away on that kind breast
 Where the world weary lie in perfect rest.

The mortal frame grows weaker day by day,
 The wasted hands beside him strengthless fall,
 The shortening breath dies silently away,
 And soft, mysterious voices sweetly call,
 Almighty arms enfold—and bear him on,
 Ere mourning friends can whisper, "He is gone!"

If youth be an attractive, and manhood a noble sight when devoted to Christ, surely age bending towards a glorious eternity, and tending thither in the calm light that shines from heaven, is the most venerable sight in the world. An aged Christian is a consecrated temple of God; his hair whitened by the frost of four-score winters is a more brilliant diadem than ever encircled the brow of royalty, for "the hoary head is a crown of glory when found in the way of righteousness." He anticipates the crown which the righteous Judge will give him at that day; his forehead, over which the plough-share of time has drawn deep furrows, seems a mount of sacred communion with God; his eyes now retiring beneath their protecting arches, as if conscious of increasing weakness, often sparkle with holy light through tears of gratitude as the spirit within muses on the goodness of God and the wonders of redeeming love; while his face, ever directed Zionward, bears upon it an invitation to the passer-by to go with him to the land of promise. Such an aged Christian was RICHARD WORDEN. The royal Psalmist informs us that the righteous "bring forth fruit in old age." Youth should produce its fruit,—such as modesty, meekness, deference to superiors, diffidence of its own understanding, and a simple, constant reliance on the arm of Omnipotence that is ever stretched forth for its support and guidance. Manhood should be fruitful—sobriety, heavenly-mindedness, weanedness from the world, triumph over its secular influences, and watchfulness over its temptations, should be the fruit of manhood. Old age, too, should be fruitful; and what object is there in this withered world more interesting than an aged fruit-bearing Christian? "Fruit in old age." Repose, gravity, contentment, thankfulness, hope, all mellowed and matured; faith, strong by exercise, unflinching and firm, while the spirit is calmly waiting all the days of its appointed time until the change comes.—How lovely appears the venerable Israel, blessing his children, gathering up his feet, leaning on his staff, worshipping God, saying, "I have waited for thy salvation, O Lord;" and then bowing his head and giving up the ghost. How interesting appears the aged Simeon, who had been so long waiting for the consolation of Israel, taking the blessed babe that brought salvation in his arms, and saying, "Now lettest thou thy servant depart in peace according to thy word." And none could listen from day to-day to the experience, and look on the contented happy face of Richard Worden, without witnessing a striking illustration of the assertion of the

Psalmist, "They shall bring forth fruit in old age?" It was beautiful to behold the calm serenity, the firm, constant trust in Christ, as he was going down to the grave, full of years, and virtue, and honour, like ripe corn in its season, the blade bending beneath the golden grain inviting the sickle of death to gather him to the garner of heaven. O blessed, lovely sight! If the angels of the little ones behold the face of our Father in heaven, how much more must the guardian angels love to watch the steps and secretly sustain the faltering spirits of the aged!

Richard Worden was born in the parish of Tintagel, in the county of Cornwall, in the year 1779. In early life he was favoured with the wise counsels of a pious mother, who exerted a very salutary influence over him; by her example he was restrained from following those pleasures and follies so eagerly pursued by other youths, but notwithstanding his strict morality he was not brought to a saving knowledge of the truth until he was about thirty years of age. After his own conversion to God he manifested a strong desire to see his neighbours saved—a true evidence that he had experienced a change of heart. He had learned that the glory of God and the good of men are inseparably joined,—therefore he devoted his manhood to those sublime ends, and employed his time and talents in furthering them. He was among the first in the neighbourhood in which he resided to open his house to the Bible Christian Ministers to preach the word of life; this step greatly enraged his landlord, who immediately gave him to understand that he must either close his doors against the preachers or leave his house. Br. Worden chose the latter course; but being a man of energy and determination he secured a piece of land in the parish of Otterham, and there built a house of his own, in which the Gospel was preached by our ministers for more than twenty years. The house was and is to this day known as "Worden's house." Eternity alone will reveal the good that has been accomplished by the labours of the Bible Christians in that humble cottage. This *we* know, that some of the most hearty friends and best supporters of our beloved Denomination received their first religious impressions in that house. Our dear brother's religion was eminently practical; it did not consist of feeling merely, but in feeling which prompted to and manifested itself in action; it was the fruit produced by the "seed of the kingdom" sown in the heart, without which profession and ceremony are a mere mockery. Love to God and man, the main element of spiritual life, constrained him to seek the wandering souls of his fellow men. For many years he laboured as a local preacher, and faithfully and cheerfully delivered the message of eternal life according to the ability God had given him;—long journeys, rugged roads, rough weather, and bodily indisposition did not deter him, nor abate his zeal;—his motive was certainly the highest, the holiest, and the best; his one aim was the glory of God and the welfare of men. As a class-leader, he endeavoured to impart spiritual instruction to the members of his class, and performed his duties as long as his strength permitted.

In the year 1853 he went to reside with his daughter, Mrs. John Cory, in the Isle of Jersey, where he remained until he was removed to his better home, to the

"Palace of angels and God."

Five years before his departure from this life he had an attack of paralysis, which rendered him quite helpless. During the four years that it was my privilege to labour on the island I had the pleasure of paying him a weekly visit. I generally found him calm, peaceful, resigned, happy; at times very happy, singing the praises of God. He would often say, "I am resting on the promise, 'I will never leave *thee*, I will never forsake *thee*.'" Instead (as is sometimes the case with old people) of casting a gloom over the domestic scene, his presence tended to brighten it—there was no desponding, no fretful forebodings, no murmuring because of increasing infirmities, no shrinking from the approach of death;—rather would he talk of the goodness of God, and gather up the experience of his long life that he might bequeath a precious legacy to those who were around him. I distinctly remember, after family prayer one evening, it was remarked by one of the family, that "if there were no other evidences of the sufficiency of Christ to sustain and comfort, the expression of grandfather's face would be enough to convince her of his all-sufficiency." I looked at him, and his face was beaming with more than earthly radiance. How delightful it was to see an old Christian so happy!

He manifested a deep interest in all matters connected with the cause of Christ, and rejoiced when informed of any good being done. In a conversation I had with him not long before his death, he repeated his old favourite promise, "'I will never leave *thee*,' &c. 'He is with me;'" these were the last words I heard him speak. He was raised above the fear of death, and when the hour came he sweetly fell asleep in Jesus, on the 18th of June, 1867, in the 88th year of his age.

"Like a fine setting sun he looked richer in grace,
And gave a sure hope at the end of his days,
Of rising in brighter array."

Br. Worden is now spoken of by the surviving family as a man who endeavoured to exemplify the religion of Christ, who gave unmistakable evidence that his spirit was renewed within him. They cherish an affectionate recollection of his excellences, and to them his memory is deservedly dear. We have no hesitation in saying that he is now before the throne of God, gazing on the matchless perfections of our blessed Redeemer, and celebrating in lofty strains the praises of the Lamb. Christ is glorified in him, for another gem is added to his mediatorial crown, and angels rejoice over him, as another trophy of the cross.

The following testimony is from Mr. JAMES CHING:—

"My Dear Brother,—I became acquainted with our highly respected brother Worden nearly forty years ago, when the Bible Christian Ministers preached in his house. The kindness I received at the hands of himself and dear wife was that of a father and mother—kindness I have never forgotten, and for which they are now reaping their reward; for if such Christian kindness is not forgotten on earth, is it not remembered by Him who hath said 'A cup of cold water given to a disciple in the name of a disciple shall in no case lose its reward?'"

"Brother Worden was a sincere Christian,—not a mere pretender, having only a name to live, but a man of God, steadfast to the end.

"I was very happy on my arrival at Jersey nearly four years ago to find my dear old friend still alive; in him I found once more a living specimen of primitive Christianity. Many hours have I spent with pleasure and profit in company with that good man. It was delightful to be in his company, as he was so confident of

his acceptance with and his reconciliation to God. Being made free from sin, he could rejoice in hope of the glory of God.

"I can only add, it is my intense desire and earnest prayer that 'I may die the death of the righteous, and that my last end may be like *his*.'

"Yours, &c.,

"J. CHINA."

A funeral sermon was preached by the writer on Sunday evening, June 30th, 1867, in Great Union Road Chapel, from the words: "As always, so now also Christ shall be magnified in my body, whether it be by life or by death."

How cheering the thought, there is *one more* in heaven!

"One more to bend with perfect love before the Saviour's feet;
One more, that still increasing throng with thankfulness to greet;
One more to swell that song *he* practised here below;
One more in heaven to welcome *us* when we are called to go."

P. LADDON.

MEMOIR OF MARY LACHLING.

MARY LACHLING died at Clinton, on Friday, January 24th, 1868, aged thirty-one years. Her parents reside in the neighbourhood of Peterboro', where Mary spent her early days. Being Roman Catholics, Mary was educated in the same faith and continued in its communion for some time; but whilst residing in the town of Peterboro' as a servant, she attended Protestant worship, and gradually became enlightened on the errors of her creed, and the soundness of the belief she once despised. Being awakened, she continued to seek for clearer, fuller light, so that she might be guided into all truth; in this state she attended the ministry of G. T. Colwell (then pastor of the circuit), and during a protracted meeting held by him, nearly four years ago, she was made happy in Jesus. Being truly converted, and having made an open confession of her change, a storm of persecution immediately burst upon her. Her mother and brothers finding they could not dissuade her from the new faith she had embraced, began to offer violence, and Mary was compelled at the *peril of her life* to leave the locality altogether. We cannot forbear the question, Why is a religion so intolerant in every place and age, the subject of more than toleration, *endowment*, in an empire *emphatically Protestant*? We only grieve that in the present crisis of the church all should not see eye to eye in the unconditional disendowment of every sect. Removing from Peterboro', Mary came to Clinton to reside, where she continued a consistent member of the church until removed by death to the church triumphant above. For the last year her health had been visibly declining under the wear of consumption; but only during the last six months was she laid aside from work altogether, and during the last two months alone did she keep her bed. Her earnings having been spent in various fruitless endeavours to be restored by medical skill; for some months past she has been dependent on the church for her support and attendance. Foremost among her friends must be mentioned Mr. and Mrs. Burden, who furnished her with a kind and affectionate

home, and became to her as a father and mother; many members of the church also very tenderly watched her and ministered to her support, more especially the poorer members, for of some of the richer it may be said to their disgrace, "I was an hungred, and ye gave me no meat"—"for they did it not to one of the least of his followers." Oh, it is better, far better to have poorer members in the church who are consistent, than rich ones who are inconsistent. Such an instance of one who had forsaken all for Christ, and finally placed in the care of the church for her support, is of rare occurrence, but whenever and wherever it does occur the church should be very heedful of the Master's call. During her affliction Mary was patient, gentle, meek, humble, submissive, and uncomplaining; and we think it has never been our privilege to attend a sick and dying bed with more of heaven about it. There was not a solitary murmur; she was never rapturous, but always calm, tranquil, believing: she had the fullest trust in Christ's work, the clearest consciousness of Christ's life, the brightest prospects of Christ's home for ever. Once, when asking us to preach her funeral sermon from Paul's words, "I have fought a good fight," &c., she said, "You think it much for me to say." Her last words were, "Lift me higher, lift me higher," until God lifted her up for ever. Her body, by special arrangement, was sent to Peterboro', where Mr. Cantlon performed the rites of interment, and where rests the casket of one of the sweetest jewel spirits we have ever known in the church below.—G. Webber, in the *Observer*.

MEMOIR OF WILLIAM TAYLOR.

THE Bible says, "Blessed are the dead which die in the Lord." That blessedness is now experienced by our dear old Br. WILLIAM TAYLOR, of Tywardreath Highway, who departed this life, October 16th, 1867, in the 95th year of his age, in the full triumph of faith.

William Taylor was born March 1st, 1773, in the parish of Tywardreath, Cornwall. His life throughout was characterized by industry, carefulness, and general kindness. He was converted to God, March 8th, 1823. He never forgot the day of his spiritual birth, and always referred to it with great pleasure and delight; I have often heard him say, "I never shall forget the day when God converted my soul."

For forty years after his conversion, he sought nothing higher than justification, consequently he enjoyed nothing higher. His not having proper control over self, and his not loving God as he felt he ought, often made him mourn. He resolved to seek sanctification; and one day, when in bed through a bad leg (with which for many years he was afflicted,) he thought, God can sanctify my soul now. He struggled, at last his faith seemed to fix on the following Monday, as the day on which he should receive the blessing; the day came, and, according to his faith, it was done unto him; he received the mighty blessing, and began to shout the praises of God. His daughter, (the late Mrs. Chapman) who was in another room ill, felt the power, and then his granddaughter; and so the influence passed from heart to heart, until all in the house rejoiced in God their Saviour. From that time, our dear old friend lived in the full enjoyment of entire

sanctification. When kept in bed, through his leg, he would spend hours, even when racked with pain, in holy communion with God. "Truly his fellowship was with the Father, and with his Son Jesus Christ." He always delighted in talking of the power and blessedness of religion, and the prospects of the saint; and it was always profitable to converse with him on these subjects. The language of his heart was, "Whom having not seen, I love; in whom, though now I see him not, yet believing, I rejoice with joy unspeakable and full of glory." His last days were his best days. All fear of death was removed, and he knew that for him "to die would be gain." His days of confinement previous to death were few, to the body they were days of storm and resulted in its total wreck, but to the soul they were days of holy and rapturous joy. His last words were, "Thank God," and so he entered into rest.

He has left several children and grandchildren to mourn their loss: but "their loss is his infinite gain."

Br. Taylor was a good neighbour, a kind husband, an affectionate father, and a consistent member of the church. May God help every member of his family, the writer, and all the readers of this sketch so to live as to meet in heaven. Amen.

J. CHAPMAN.

THE CHRISTIAN SCHEME: SECOND SERIES.

NO. 1. THE GENUINENESS, AUTHENTICITY, AND INSPIRATION OF THE HOLY SCRIPTURES.

BY T. W. GARLAND.

A book is *genuine* when written by the person whose name it bears; and a book is *authentic* when it relates facts as they really happened. Now a book may be genuine which is not authentic, and a book may be authentic which is not genuine, and a book may be both genuine and authentic which is not inspired. But the Holy Scriptures claim for themselves, above all other writings, to be genuine, authentic, and inspired: and therefore to be an infallible guide to the faith and practice of the godly through all time. It is difficult however to treat on such an extensive subject in an article of moderate length, as the proofs are so various, abundant, and overwhelming; but compression may not militate against the value of this article, as one has appeared already on the superlative excellence of the Holy Scriptures.

We will first notice some of the principal proofs for the

I. GENUINENESS AND AUTHENTICITY OF THE HOLY SCRIPTURES.

1. *They have always been so acknowledged from the time of their publication.* This has been done uniformly by both friends and enemies. Of the Old Testament Scriptures this is emphatically true. Moses, as the leader and lawgiver of the Jewish nation, has been acknowledged by them as the author of the first five books of the Old Testament, through all their generations. Writings, and institutions, and monuments, and customs, unlike any others in the world, coming through so many generations with such uniformity and exactness, have all the evidence possible for their genuineness and authenticity. They did not come gradually into existence, like our own national laws and institutions, each generation improving

upon the past, and often arising out of the force of circumstances; but they came into existence at once, complete in one generation, and remained without doubt or alteration through one thousand five hundred years!

The same like statements are true of the New Testament Scriptures. We go back through eighteen hundred years, and find the same books acknowledged from the beginning, by both friends and enemies. The most inveterate enemies quote them without the least hint of a doubt respecting their genuineness and authenticity.

The Gospel by Matthew is said to have been written not later than four or five years after the death of Christ. There were therefore thousands of persons who could witness to the correctness of the narrative. No one did, because no one could, contradict it. Then, Celsus in the second, Porphyry in the third, and Julian in the fourth century, are noted as being the most determined enemies of the Christian religion; but in all their writings, it is affirmed, they never suspect the authenticity of the books, nor ever insinuate that the Christians were mistaken in the authors to whom they ascribe them. "And when we consider how much it would have availed them to have cast a doubt upon this point, if they could; and how ready they showed themselves to be, to take every advantage in their power; and that they were all men of learning and inquiry; their concession, or rather their suffrage upon the subject is extremely valuable."

Further, it is said that "there is scarcely a book of the New Testament, which one or other of the apostolical fathers has not quoted or referred to; and their united and unintentional testimony, given in this form, is certainly more decisive of the original authority assigned to the Scriptures referred to, than a precise list of them, or a professed dissertation from an individual, to prove their authenticity, would have been. They uniformly quote and allude to them, with the respect and reverence due to inspired writings; and they describe them as 'Scriptures,' and as the 'oracles' of the Lord.

"No subject was ever more public, more investigated, or better known, than the transactions of the apostles. Luke, an historian of great character, who witnessed many of the things which he relates, published the Acts of the Apostles among the people who saw the transactions. It would have blasted his character to have published falsehoods which must instantly be detected: it would have ruined the character of the church to have received as facts, notorious falsehoods. Now the Acts of the Apostles were written by Luke, received by the church, and no falsehood was ever detected in that book by Jew or Gentile. The primitive Christian writers attest its truth and authenticity, and heathen authors record some of the important facts which are related by the evangelical historian." *Horne, p. 284.*

It would be easy to multiply proofs of this kind, but these may suffice, for if those who lived at the time of their publication, and who knew as well about them as the writer himself, never doubted, and others who lived near the time, and had every opportunity for knowing, were equally satisfied that they were genuine and authentic; especially that the keenest and most determined enemies acknowledged them to be genuine, what room can there be for any one to doubt at this distant day?

2. *They have had never-failing guards thrown around them.* The tribe of Levi was set apart to attend to the order of religious worship and sacrifice, and to take care of the Divine writings as coming directly from God to Moses. Then these writings were to be read by the whole nation in their families. Parents were to be familiar with them and diligently teach them to their children. "And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. vi. 6, 7. The genuineness and authenticity of the writings of Homer, a Greek poet, is admitted; but much more may be said for the writings of Moses than those of Homer. "The writings of the latter were not deposited in any temple or sacred archive, in order to secure them from the devastations of time; whereas a copy of the book of the law, as written by Moses, was intrusted to the priests, and the elders, preserved in the ark of the covenant, and read to the people every seventh year. Sufficient care therefore was taken not only for the preservation of the original record, but that no spurious production should be substituted in its stead." *Horne, p. 57.*

Then when the doctrines and institutions of the New Testament were brought prominently before the world, and the books containing them were published, a rivalry at once took place between Jews and Christians in regard to the preservation of the Old Testament Scriptures in their purity. The Jew would not allow the Christian to alter a single word of his writings to suit the Christian's cause, and the Christian would not allow the Jew to alter a single word of the same writings, so that no element of strength might be lost to the Christian religion, derivable from the Jewish Scriptures. In this way Jews and Christians have been mutual guards over the purity of the Old Testament Scriptures, during the last eighteen hundred years.

In like manner, the Christians of many countries have been mutual guards over the New Testament Scriptures. Paul directed his Epistles, with two or three exceptions, to the churches. He did not deposit them with particular individuals, but with the whole brotherhood, thus making them a common property. He guarded their common use, so that no elder might hide from the many what he had written, by directing that it be "read to all the holy brethren." The apostle Peter, also, wrote purposely that the people might have his words in writing after his decease. Such also has been the reverential regard of Christians of all lands, for these writings, that had any apostate or infidel made an attempt to alter any part of them, it would have been at once detected and exposed.

These writings "were addressed to large societies in widely distant parts of the world, in whose presence they were often read, and were acknowledged by them to be the writings of the apostles. An uninterrupted succession of writers, from the apostolic ages to the present time, many of whom were men of distinguished learning and acuteness, either quote the sacred writings, or make allusion to them; translations of the New Testament were made in the second century, which in one or two centuries more were greatly multiplied, so that it became absolutely impossible to forge new

writings, or to corrupt the sacred text, unless we suppose, that men of different nations, sentiments and languages, and often exceedingly hostile to each other, should *all* agree in one forgery. This argument is so strong, that, if we deny the authenticity of the New Testament, we may with a thousand times greater propriety reject all the other writings in the world;—we may throw aside human testimony." *Horne, p. 70, 6th Ed. Vol. I.*

3. *The evidence which the writers, both Jews and Christians, give against themselves.* It is not natural for any one to write his own family history, and tell the whole world some of the worst features of his family's life, which could not be known without this publicity. It might be enough to notice the principal parts of the history which would be praiseworthy, and such as future generations would be supposed to profit by. But while we have here a history of doctrines, institutions, persons, and laws, unlike and superior to every other in the world, we have also recorded as common to the people, dissensions, murmurings, backslidings, weaknesses and sins, which might not be expected in the history of a people professing so pure a religion. Had not the writers been honest men, and writing a true history in the highest degree, it is not at all likely that they would have written after this manner. Worshipping the golden calf, the murmuring at the waters of Meribah, the sin of David, the fall of Peter, the apostasy of Solomon, the ambition of the two disciples for the highest places in the kingdom of God, had never been mentioned. This would be particularly true, if, as men, they had merely desired others to embrace the religion of their nation. To exhibit their faults in their worst forms, was anything but the way to gain their object. In mere human calculation, it was just the course to repel men from it. But conscious of the truthfulness of their writings, and that God would honour them as His own words, they state the facts as they occurred, leaving man to judge of their fitness and power.

Nor is it at all likely that any people would have submitted to be ruled by them, unless assured of a competent authority to enforce them. A single individual might be deluded. Some persons of a peculiar temperament might have been easily induced to believe in the genuineness and authenticity of some new writings. But that all sorts of people, learned and unlearned, rich and poor, priests and philosophers, statesmen and governors, nobles and kings, communities and nations;—that these, in great numbers, should be induced to set aside all other writings, and change their religion and customs, and manner of life, notwithstanding the weight of tradition, antiquity, and early training, is not at all likely, unless they had had the most indubitable and overwhelming proofs of the genuineness, authenticity, and authority of the Holy Scriptures.

4. *It is natural for an eye-witness to connect every circumstance with person and place in his narrative.* Now this is done by the writers of Holy Scripture in a manner the most satisfactory. They do it also in the lifetime of their contemporaries, so that every point may be fairly tested.

How true is this of the writings of Moses. The plagues inflicted on Egypt, the terror of the King and the people, the haste with which the Israelites left the country after four hundred years' residence in it, their peril when in the wilderness from the pursuit of the Egyptian army, their passage

through the sea, the destruction of Pharaoh with all his hosts, their own stay at the foot of Horeb, and the awful associations of that mount, the voice heard, and the law given, the manna which fell and sustained them in the wilderness during forty years, the twelve wells and the three-score and ten palm trees, the wars with Amalek and Moab, the deaths of Miriam and Aaron, the one dying at Kadesh, and the other on Mount Hor, "in the sight of all the congregation;"—would any man, in his sober senses, be thus circumstantial, where everything could be thus tested, if not true?

How true also of Joshua. The passage of the Jordan, and the memorial stones taken from its bottom, as proof to coming generations, the marching around Jericho, the blast of the trumpets, and the walls falling down, their failure before Ai, because of Achan and the wedge of gold, the deception practised upon them by the Gibeonites, the fate of Adonibezek, one of the notable warriors of Canaan, their possession of the land and its division by lot, with the principal place of worship at Shiloh.

But especially is this true of the life and death of Jesus Christ.

"Numerous circumstances relative to his seizure, his public trial, his going to Calvary, and his crucifixion are minutely specified. Various particulars of time, place, persons, discourses, &c., are set down. The chief rulers in the Jewish nation, as well as the people, and the Roman Governor himself, are mentioned as parties concerned. The publicity of his crucifixion in the suburbs of the chief city in the nation, its being in the day-time, at a solemn festival, when multitudes assembled from different countries, and from every part of Judea, are all noted. His hanging six hours on the cross, his being pierced in the side by one of the soldiers with a spear, and blood and water evidently flowing from the wound, are incontestable proofs that death must have taken place." Would any writers have been so circumstantial in their writings, could they have been so minute, so as not to be easily detected, if not true? We throw not.

It has been well said, "that a man might, with more semblance of reason, dispute whether the writings ascribed to Homer, Demosthenes, Virgil, or Cæsar, are in the main such as he left them, than he could question, whether those of Matthew, Mark, Luke, John, Peter, James, and Paul, are really their productions."

5. *These writings were published at the time, and in the places where, the facts narrated occurred.* Had they been kept secret for a time by a few select friends, and at convenient opportunities had been gradually brought before the world, there might have been some reason to doubt their genuineness. Had they been first published in some distant part of the world, where no persons could directly contradict them if not true, then there might be some ground to question their genuineness and authenticity. In like manner, had they been published after the generation had passed away who knew of the facts, or who must have known them, had they occurred in their time, then doubts might have been raised respecting their genuineness and authenticity, or had they been published in an age of barbarism, then their genuineness might have been doubted. But instead of either of these courses being adopted, they are openly

published at the time and in the place, and amongst the people who knew of the facts and occurrences as related by the several writers. The writings of Moses, Jesus Christ, and the apostles were all thus published, and thrown open to the inspection of the whole world. Could anything be fairer than this? Could any course secure them credit for sincerity and integrity more certainly than this? If such men are not to be believed, who is to be believed?

Had there been any statement which was not correct, whilst others were correct, is it likely that hundreds and thousands of friends would have allowed it to go uncorrected? Would not the next edition have been corrected? Is it likely that keen and relentless enemies living at the time, and who had every needful means of knowing whether these writings were genuine and authentic, would have allowed the whole to go uncontradicted had they known anything to the contrary? Is not their absolute silence in this respect, the strongest possible proof that they were genuine and authentic? Then while they had the means of knowing, they had the ability for knowing. The Jews, the Greeks, the Romans, each had their scholars. Had it been in a barbarian age, when the people were all heathens, and might be easily imposed upon; and had the Christian religion been promoted by priests and princes, then there might have been some room to question the genuineness of the writings purporting to be the narratives of the doctrines, institutions, facts, and requirements of that religion. Authority might have settled it, and the many might have submitted. But now the authors were mostly unlearned, and unarmed, without position, prestige, wealth, or antiquity, acting against the authority and learning of the age, and yet they are believed as no other class of men ever were from the beginning of the world! Would the people of all ranks have received those writings in an age of learning and civilization, unless they had had the most indubitable evidence of their genuineness and authenticity? The integrity, too, of the writers was unquestionable. They had the best moral characters. Indeed so pure and holy were their lives, that had they not in simplicity and honesty mentioned their own faults, no one would have suspected them. Moses reminded the thousands of Israel that he could not enter the promised land, because he acted foolishly in smiting the rock, under the excitement which they had provoked: and the keenest of their adversaries could only find fault with them for their teaching and prayers, and worshipping God through a crucified Redeemer, and going contrary to the customs and manners of their country. The writers were never imposed upon, and they were too good and honest to impose upon others. Their own testimony, and the testimony of friends and enemies, of different positions in life, were all given in the presence of governors, councils, and kings; a testimony so consistent and unbroken, that nothing could be more complete in favour of the genuineness and authenticity of the Holy Scriptures.

(To be concluded next month.)

EXPERIENCE OF THE DROWNED.

A PERSONAL NARRATIVE.

It was during the summer of 1861 that I first felt the gratification of sitting in a pleasure boat, and calling it my own—little thinking of the anxiety and danger that were consequently in store for me. Of course the summer months passed away very pleasantly with occasional sailing parties, but when on the approach of winter I had to watch each coming storm, or engage persons to do it for me, I felt that the possession of a pleasure-boat was not so enviable an acquisition as I had anticipated—especially when, from its size and weight, its removal would be extremely difficult.

On one of those stormy nights, somewhere in November, I wandered down to the pier to prepare for the storm, which seemed inevitable, by laying an extra mooring. Judge of my surprise on nearing the boat's mooring to find it parted, and the boat grounded about two or three hundred yards off, and towards the pier's mouth. The next day was the Sabbath. Nothing, however, remained but to return home and await the flowing of the next tide. Accordingly, some few hours later, I again sought the pier, and, after attaching a line to the nearest buoy, got into the boat and waited patiently (?) for the tide. When the height of water permitted I hauled to the buoy, and after securing the boat firmly called to some watermen on shore that by their assistance I might be able to land at the steps. My position was rendered extremely unpleasant by the soaking rain that fell in such a manner as not to leave a dry thread on me, and also by the spray from the sea which kept beating over me; and to make the delay more intolerable, I had that evening an engagement, of no small importance, some few miles from the place.*

From the state of the sea it was considered imprudent, and in fact impossible, to launch a boat to my rescue, so that all hopes of reaching the shore for the time seemed at an end. What was to be done? Should I remain? I was getting very cold and numbed—perhaps a severe cold might be the result, and the engagement of the evening would be unfulfilled. Should I jump over and swim for it? Some hundred yards parted us, but I was considered an excellent swimmer. Which should I decide to do? I fancied myself in the water, a short passage, and running up the steps, dripping of course, but from salt water and not from rain. Yes; that was the best plan. I had long practised the art of swimming. Had I not (when on a voyage to the West Indies, and in bathing-dress) frequently leaped over the bows of the vessel, and again reached the deck in safety? For a moment I looked seriously at my position. Would not my staying cause pain to myself, and therefore to others? Any way I must return home drenched, had it not better be as soon as possible? With these thoughts I mounted the seat—the next moment the waves had parted, and I was striking for the shore. I saw a crowd of persons collected at the chain, in spite of the weather—and felt gladdened as the distance became less and less—but the

* An evening service at our chapel at St. Lawrence, Jersey.

constant breaking of the waves in my face and the drawing of my loose garments through the water at last fatigued me, and I felt quite exhausted. I had also swallowed much water in the attempt, which rendered me heavier than at the onset. I swam hard for the chain, but the receding waves dashed me away from it—for the first time I felt the danger of my position! A strange feeling came over me. I was drowning! and but a few feet from numerous friends; yes, I was drowning! After several hair-breadth escapes during my previous life I was at last to be drowned! Then followed a chain of thought—a perfect panorama, the greater part of which is now as fresh in my memory, as if it had occurred but yesterday. All exertion ceased, a calm feeling, a perfect tranquillity passed over me, which I scarcely know how to define or describe—it might be called apathy—not resignation, for drowning no longer appeared to be an evil; I thought nothing about being rescued—I felt no pain. In fact my feelings were of a very pleasurable cast, which may be described as a dull contented sort of feeling somewhat similar to that preceding sleep, especially after unusual fatigue.

The senses seemed deadened—but not so the mind, the activity of which seemed to be increased to an amount which defies all description; thought rose after thought with a rapidity which not only is indescribable, but even cannot be conceived by any one who has not been himself in a similar position. I can still retrace the course of those thoughts to a great extent. The events of the day—Actions—Motives—Actions of the past—Their Motives—The Sabbath School—The hand of my first teacher resting on my head—His blessing and prayer—Home—Infancy—A Mother's presence—Illness—Death—Loneliness—Innumerable engagements—Conversations—Opportunities lost and improved—Unkind words and actions for many years forgotten—School life—Lessons—Companions—Master. Many incidents connected with school life too trivial to notice here—all in distinct rotation—Back again to home and infancy—My Mother—My first lesson at her side—The first hymn—The boat, drowning, &c., &c...All these things passed before me not in one unbroken link, but nearly as described, though in one continuous panorama of pictorial scenes—and *all in the space of one and a half minutes!* Then came the closing scene—to all this I was bidding adieu! I was drowning—I was—drowned! Strange as this may appear I really felt that I had passed the threshold—that *I was dead!*

This took place at one p.m.; what happened after this I know not, except what has been told me. I was informed that two able-bodied men descended the chain, where, by the means of ropes, &c., they soon took hold of me. I was lifted to the top of the wall, and at once conveyed to an adjoining hotel. Fortunately there were present some who well understood how to treat me, including the proprietor of the hotel; in a few minutes every possible requisite was in use, medical aid was also at hand. It was late, however, in the afternoon before their incessant and indefatigable labours were in any way rewarded! At last the heart beat, the features trembled, the eyes opened, and consciousness once more slowly returned.

My feelings were now the reverse in every way to those previously

described. A confused idea of something—a miserable belief that I was struggling, drowning—dwelt on the mind, instead of the clear definite ideas which had so recently rushed through it; a helpless anxiety, a kind of continuous nightmare, pressed heavily on the senses, preventing the formation of any distinct course of thought. It was some time, and with considerable difficulty, before I became convinced I really was alive, and, instead of being free from pain as in my drowning state, I was tortured with pain in every part, a very peculiar kind of pain, oppressive, sharp, cutting pains. Slowly the truth presented itself to me. I was rescued, lying on a sofa at the — Hotel, surrounded by numerous friends. Some four or five men were busily engaged in rubbing with warm salt my chest, which soon presented a somewhat unusual appearance.

The first sounds I can distinctly remember were numerous inquiries as to my welfare. I felt greatly moved as I opened my eyes fully on the persons present, especially at the sight of a loving and venerable parent who was bending over me. I felt grateful for all the attentions paid me, and appreciated the presence of friends, though only for a short time, for I soon felt extremely drowsy. Every limb seemed to be paralyzed, so that I could not move hand nor foot. I remained at the hotel for the night, and in the morning was conveyed to my residence. In a few days I was enabled to resume my usual occupation, none the worse, indeed, I believe, all the better, for my salt water bath.

S. S.

The Gleaner.

AN EXTRAORDINARY CONVERSION.

—The case we are now to mention occurred in the district of St. Giles's, and would perhaps never have seen the light, but that the lessened income of the City Mission obliged them, in 1866, to discontinue two missionaries there, and in appealing for increased contributions, they are indicating some of the old results of the labours that have been suspended. The case is that of a man who, in 1824, was owner of one of the largest clothing establishments in Regent Street, and had besides a fine country seat. His income from business was nearly £10,000 a-year. But gold did not flow fast enough into his coffers; bubble schemes were resorted to, to increase its volume; he became one of the directors of the company that issued the notorious "Spanish bonds," and in one year he lost nearly all his property. Other losses followed, and he was reduced to

comparative poverty. At last, all the remnants of his property being gone, he and his wife removed to a miserable attic, where he lived till the day of his death. At the death of his wife, he was eighty-five years of age, and after struggling for a time with poverty and loneliness, he became so wretched that he resolved to destroy himself. One Sunday evening in 1860 he went for this purpose to Lincoln's Inn Fields. Passing the square he saw a crowd, to whom the city missionary of the district was preaching on the conversion of the Philippian jailor. The words, "Do thyself no harm," arrested the old man's attention. The warm and kind appeal of the speaker to his audience to believe on the Lord Jesus Christ went to his heart. A new life dawned on him. His misery gave place to a most happy state of mind. He had had more real happiness, he said, since his conversion, notwithstanding loneliness

and poverty, than in all the time of his worldly prosperity; he blessed God, that in order to save his soul, he had permitted his riches to fly away; and felt himself the happiest man in London, though shortly before he had been of all men most miserable. What power but that of Christianity could point to such brands plucked by it from the fire?—*Sunday Magazine*.

HOLY WATER.—Holy water, indeed! a vile mixture, neither fit for man nor beast. You see this liquid virtue at the doors of all the churches, ready for the brows of the faithful, but what is far more curious, you observe it in little pots placed for us in the cemeteries; and that the passer-by may give the dead a showery benediction, there are little sprinkling brushes in the pots with which to scatter the precious mixture. A mother's tears over her dead babe are far more in place than such foolery. Holy water! bah! See how the rain pours down from yonder black cloud which has passed over the rugged crags of Pilatus; that sort of holy water is infinitely more likely to moisten the clay of the defunct, and bring plenteous blessing to the living, than all the hog-heads of aqueous fluids that priests ever mumbled over. Holy water, indeed! If there be such a thing, it trickles from the eye of penitents, bedews the cheek of gratitude, and falls upon the page of Holy Scripture when the word is with power. Standing where, when the rain is over, one can see the fair Lake of Lucerne brimming with crystal, and the clouds among the Alpine peaks all charged with moisture, rendered golden by the sun's clear shining, one feels indignant at the idea that the little dribblets of nastiness in yonder pots and shells should be venerated, and all nature's reservoirs accounted common or unclean. It needs no small measure of prudence to restrain a man from tumbling pots and pans and holy liquids headlong to the ground. Human folly, how far wilt thou not go when priests lead thee by the

nose!—From "*The Note Book of my Travels*," by C. H. Spurgeon.

DIFFERENT KINDS OF GIVERS.—A little boy, who had plenty of cents, dropped one into the missionary box, laughing as he did so. He had no thought in his heart about Jesus, the heathen, or the missionary. His was a *tin penny*. It was as light as a scrap of tin.

Another boy put a penny in, and as he did so, looked round with a self-applauding gaze, as if he had done some great thing. His was a *brass penny*. It was not the gift of a "lowly heart," but of a proud spirit.

A third boy gave a penny, saying to himself, "I suppose I must, because all others do." That was an *iron penny*. It was the gift of a cold, hard heart.

As a fourth boy dropped his penny in the box he shed a tear, and his heart said, "Poor heathens! I'm sorry they are so poor, so ignorant, and so miserable." That was a *silver penny*. It was the gift of a heart full of pity.

But there was one scholar who gave his cent with a throbbing heart, saying to himself, "For Thy sake, O loving Jesus, I give this penny, hoping that the poor heathen whom Thou lovest wilt believe in Thee, and become Thy disciples." That was a *golden penny*, because it was the gift of love.

How many of our readers give golden pennies?—*Spirit of Missions*.

HE LEADS US ON.

He leads us on,
By paths we did not know,
Upwards He leads us, though our
steps be slow,
Though oft we faint and falter on the
way,
Though storms and darkness oft
obscure the day:—
Yet when the clouds are gone
We know He leads us on.

He leads us on
Through the unquiet years;
Past all our dream-land hopes, and
doubts, and fears.

He guides our steps. Through all
the tangled maze
Of sin and sorrow, and o'erclouded
days,

We know His will is done;
And still He leads us on.

And He, at last,
After the weary strife,—
After the restless fever we call life,—
After the dreariness, the aching pain,
The wayward struggles which have
proved in vain,—

After all our toils are past,—
Will give us rest at last.

THE MOST DILIGENT BISHOP IN ENGLAND.—And now I would ask a strange question. Who is the most diligent Bishop and prelate in all England, and passeth all the rest in doing his office? I can tell, for I know who he is; I know him well; but now methinks I see you listening and hearkening that I should name him. There is one that passeth all the other, and is the most diligent prelate and preacher in all England. And will ye know who it is? I will tell you: it is the devil. He is the most diligent preacher of all other; he is never out of his diocese; he is never from his cure; ye shall never find him unoccupied; he is ever in his parish; he keepeth residence at all times; ye shall never find him out of the way, call for him when ye will; he is ever at home; the most diligent preacher in all the realm; he is ever at his plough; he is ever applying to his business; ye shall never find him idle, I warrant you; and his office is to hinder religion, to maintain superstition, to set up idolatry, to teach all kinds of Popery. He is as ready as can be wished to set forth his plough; to devise as many ways as can be to

deface and obscure God's glory. Where the devil is resident, and hath his plough going, there away with books and up with candles; away with Bibles and up with beads; away with the light of the Gospel and up with the light of candles, yea, at noon-day. Where the devil is resident, that he may prevail, too, with all superstition and idolatry, censuring, painting, images, candles, palms, ashes, holy water, and new service of men's inventing; as though man could invent a better way to honour God with, than God himself hath appointed. Down with Christ's cross, up with Popish purgatory. Away with clothing the naked, supporting the poor and impotent: up with the decking of images and gay garnishing of stocks and stones; down with God's Will and most Holy Word, up with man's traditions, and his laws; down with the old honour due unto God, and up with the honour of the new gods.—*The Gospel Plough*, a sermon preached at St. Pauls by Bishop Latimer, Jan. 18th, 1548.

A RITUALIST'S WARDROBE. — A letter in one of our contemporaries contains (says an American paper) an inventory of the garments needed by a churchman to enable him to worship in simplicity and godly sincerity. The writer seems to have had a fervent ambition to reach the summit of Ritualistic perfection at a bound. The following is the account of his wardrobe:—"I procured an alb, chasuble, amice, girdle, maniple, dalmatic, tunic, gremial, chirothecæ, aspergillum, aspersorium, manica, particle, benatura, stock, aumbrey, pome, thurible, chalice, and navicula."—*The Rock*.

Correspondence.

THE TRIENNIAL CONFERENCE OF THE LIBERATION SOCIETY.

To the Editor of the Bible Christian Magazine.

SIR,—Thanks to the denunciations of opponents, as well as to the efforts of friends, the "Liberation

Society" has become one of the best known institutions in the kingdom; its fundamental principles

and "ulterior aims" being now familiar to thousands, not only of Nonconformists, but of Episcopalians, who a few years ago were alike ignorant and indifferent in regard to them. But there is one feature in its Constitution and Proceedings with which its immediate friends are better acquainted than the public at large, and that is, the extent to which the Society's vitality is derived from its Triennial Conferences.

These great gatherings are, in one respect, quite unique; for, not only do they bring the Society's Executive face to face with the representatives of its supporters throughout the kingdom, but the door is thrown open to others, who may never have been connected with the organization, but whose concurrence in its objects may dispose them to enter its ranks. These, equally with its oldest friends, have the opportunity of revising the Society's Constitution, of reviewing its past proceedings, and of choosing a new Executive, and, so far as the future can be provided for, of shaping its future operations. Knowing the tendency of public bodies and officials to travel in well-worn ruts, and to cherish old traditions, the originators of the institution resolved, as it were, periodically to kiss their mother earth, that they might rise refreshed and strengthened, and might prosecute their work with the aid of new allies, and with an energy instinct with the life and the spirit of the time. It was a bold, and somewhat hazardous, but it has proved to be a perfectly successful device; for probably to it, as much as to any other cause, is attributable the fact that the "Liberation Society" has existed during a far longer term than any kindred organization; and that in its twenty-fourth year it exhibits a degree of vigour which is as much an occasion of wonder and admiration to the adherents of establishments as of thankfulness to its own supporters.

The next Triennial Conference is approaching, the time fixed being the 5th and 6th of May, and, in asking the attention of your readers

to the advertisement—appearing elsewhere—of the mode in which it will be convened, I venture to urge that there are some special reasons why the invitation of the Executive Committee should be accepted by those who in past years did not feel it to be obligatory upon them to identify themselves with such an association.

There are, I suppose, but few who now share in the belief expressed by some in 1844, that the founders of this Society were committing themselves to an utterly Utopian enterprise: on the contrary, the discerning public now look upon the separation of Church and State as "only a question of time," and not a few have begun to think of it as an event which may be witnessed by this, rather than by a distant generation. Even if this be considered a too sanguine view, it is obvious that there is a general shifting of the grounds on which the establishments of the country are advocated, and that we have to deal with arguments and facts, and to avert dangers, very different from those which were familiar to our fathers. Since the last Liberation Conference the whole question has entered into a new phase, and it is likely that every triennial period will, for some time to come, be similarly distinguished from that which preceded it. It is true that almost every change indicates progress, but it also brings with it difficulty, and calls for increased zeal and increased practical wisdom. If those who for so many years have toiled in this service feel themselves to be amply repaid by the result, they also have a deep sense of the responsibility which rests upon them at the present juncture, and eagerly desire to be strengthened by new alliances for the conflicts of the future. Let not, therefore, interested lookers-on suppose that the work will go on well enough without help from them; and let the indifferent ask themselves if it be generous always to let others bear the stress and strain of a struggle which involves the success of their own principles, and the assertion of their own rights.

But such an appeal may be based on far higher than any personal grounds. The interests of religion, as opposed to worldliness—of truth against latitudinarianism, and of principle and integrity against expediency and political chicane, demand of Nonconformists a devotion to public duty for which at one period the same urgent necessity did not exist. May they show themselves to be "men of the time, who know what Israel ought to do," and attest the strength of their convictions by the perfectness of their work!

Yours faithfully,

J. CARVELL WILLIAMS.

2, Serjeants' Inn, Fleet Street, E.C.,
March, 1868.

REPLY TO A STUDENT.

MR. EDITOR,—Should you be so unfortunate as not to have any thing better, the following answer to "An Inquiry" by "A Student" is at your service.

The difficulty to "A Student" appears to arise from the pronoun and article, used for the Spirit, being in the neuter gender, and from his supposing the "Spirit of adoption" to be some other spirit, and not the Holy Ghost.

Now, as regards genders, it is obvious, that the neuter is more in accordance with absolute truth, when speaking of the Deity, than either the feminine or masculine. Mythology ascribes sexual properties to its gods, but we know that "God is a SPIRIT." For the relationships in which He graciously reveals Himself to us, for the first and second Persons the use of the masculine sign is unavoidable, inasmuch as it would be altogether contrary to our grammatical conceptions to speak or write of a father or son by words which represent objects in the neuter gender: but it is in mercy to us that He assumes these endearing titles, that we may the better understand Him, and trust Him and love Him; while of the Third Person, the Spirit, which proceedeth from the

Father and the Son, there exists no such grammatical necessity. In the New Testament, (Greek) in the Septuagint, and in all other Greek works, the sun, the orb of day, is always written in the masculine, and the moon as invariably in the feminine. For an easy reference see Acts ii. 20. Now I fancy that it would be no more rational to doubt the Personality of the Holy Spirit, because He is represented by words in the neuter gender, than it would be to believe that the sun and moon, and other inanimate objects, and even abstract principles, are really masculine and feminine beings, because they are so written. I have examined a number of passages in which the word occurs, of which I refer "Student" to the following, where the Holy Ghost, the Third Person, is obviously and unmistakably signified, and yet written in the neuter gender; namely, Matt. iii. 16; x. 20; John xiv. 17, 26; Acts v. 3, 9; 1 Cor. ii. 10; and iii. 16. He is called, in Rom. viii. 11, the Spirit of Him that raised up Jesus from the dead, which shall also quicken our mortal bodies, yet He is defined by the neuter article.

That the "Spirit itself," or as it is in the original, *Itself the Spirit*, is one and the same with the "Spirit of adoption" seems to me unquestionable. The pronoun must have an antecedent, and there is no antecedent besides that of the phrase, "The Spirit of adoption." Moreover, it is to me evident that the Holy Spirit is the only Spirit spoken of in all the preceding verses. He is called the "Spirit of Life," (v. 2,) because it is He that quickens us. "The Spirit of Christ," (v. 9,) because He inspires us with the mind or sentiments of Christ. "The Spirit of bondage," (v. 15,) because it is He who convinces of sin and fills us with dread of the law; and "The Spirit of adoption," because He fills us with filial affections and joy. For as no "man can say that Jesus is the Lord, but by the Holy Ghost," so it is by him only that we can say, "Abba, Father." H. ELLIS.

Brief Notices of Books.

First Steps towards a Church of the Future. By the Author of Organized Christianity. London: Simpkin, Marshall, and Co.

A SENTENCE on the last page will give the reader a clear idea of the character of this book. Apostolic Christianity "seems to have been neither more nor less than Christianity sustained by the slightest organization compatible with common worship and common wants, and marked by the least possible definition of dogma consistent with a common spiritual life." Our judgment is, that there is, in this volume, a strange and confusing intermixture of folly and wisdom. We are convinced that some of the Author's opinions nearly all good men will feel bound to combat with all their might, and that some of his proposed methods of operation would be found as disastrous in their working, as we believe them to be false in theory; but notwithstanding this, as in our view, he displays more wisdom than folly, and as he writes in a Christian spirit, and with a lofty purpose, none of his suggestions should be pronounced impracticable and worthless without the fullest consideration.

The Church's Strength and Freedom:

Two Addresses delivered before the Synod of the Reformed Presbyterian Church of Scotland, June, 1867. Glasgow: George Gallie.

We have read these addresses with considerable interest. The position taken by the Authors is one of direct antagonism to the views which the "Author of Organized Christianity" seeks to establish. One sentence will make this point clear: "We pronounce all these standards—Confessions, Covenants, Testimonies—which condense and exhibit divine truth as the strength of a Church." Our own conviction is, that what the science of botany is to the flowers, and the science of astronomy is to the stars, the creeds and confessions of the Church are to

Christianity, and so far from being useless and mischievous, as is now commonly said, they are of unspeakable value and importance.

The Fathers of the Early Christian Church and Their Communion Tables. By JOHN DU BOULAY. London: Hamilton, Adams, & Co.

WE are not among the number who are in danger of going astray through an inordinate and superstitious reverence for the writings of "The Fathers;" but all the associations and circumstances of a large number of the most intelligent and highly educated of our countrymen are such, that they are in great danger of thus going astray. To these, this pamphlet will be invaluable. The learned author cites the testimony of unimpeachable witnesses to prove "that many writings purporting to be the genuine productions of the Apostles and early Fathers, and received as such for many centuries by clerics—some through ignorance, others from design—were in reality gross forgeries; and that, moreover, forged sentences were slipped into the genuine text so cunningly, that it is a difficult matter to detect them all." The Fathers, as "witnesses to the genuineness of the Inspired text," are indispensable; as interpreters, they are only valuable as all interpreters are valuable, that is, "so far as they possess sound sense and vigour of mind." Many English reformers were ready to forfeit their lives rather than acknowledge that the natural body of Christ is really in the Sacrament after the words spoken by the Priest; that no other substance remains in the Sacrament, after the words of Consecration, than the body and blood of Christ; and that the mass is a propitiatory sacrifice for the sins of the quick and dead. In our day, the leaders of a large party in the Church are employing all their time and ingenuity in endeavouring to prove that these worst and deadliest of Romish errors and

perversions are the doctrines of the Reformed Church of England. The following extract is of great value at this time, and will give our readers a just idea of our Author's style of reasoning.

"It was the necessity of ensuring the assimilation of this bodily invisible food, which compelled the Ritualists to maintain the fiction of Christ's body and blood taking the place of the bread and wine, because no theory of mere attachment of the body to these elements would satisfy all the requirements of the case. Why no visible change took place in the bread and wine (as happened in the case of all former miracles) was attempted to be explained by reference to a false logic, which asserted that the real substance of any thing is not only in thought, but also in reality, distinct and separable from all its accidents or qualities. Whereas, in truth, it is only by observing qualities that we know anything to exist at all, or are able to distinguish one thing from another. Thus, when a metal possessing all the qualities of gold is shown to us, we unhesitatingly pronounce it to be gold and nothing else. In like manner, when we eat and taste certain substances having all the qualities of bread and wine, we know that they must be bread and wine, and not some other thing. Moreover, if we once begin to doubt the evidence of our senses, there is an end to all miracles, for they appeal to our senses: an end to all the evidence of the Apostles as to what they had seen and had heard and had touched; and there is no means of disproving the heresy of Marcion, viz., that Jesus Christ had no real body, but was merely a phantom."

Our Licensing System Considered. Friendly Suggestions for a Change in the "Permissive Bill" of the United Kingdom Alliance. A Letter addressed to the General Council.

MR. GEE, the Author of this Letter, would substitute the word "control," for the word "prevent" in the title of the "Permissive Bill," and the same word also, instead of the word "prohibit" in the preamble, that the rate-payers might have full and undivided control over the public sale of intoxicating drinks, "whether such be for the extinction or the limitation of the traffic." We are

fully convinced that the "Permissive Bill," either in its present form, or as proposed to be amended by Mr. Gee, would be the greatest boon that the Legislature could bestow upon the country, and therefore that all Christian patriots should unite their efforts so that it may speedily become the law of the land.

The Purchase System in the British Army. By Sir CHARLES E. TREVELYAN, K. O. B. London: Longmans, Green, and Co.

WE do not suppose that any persons, except those interested in the present system, would be inclined to dispute the axiom, that "purchase and professional qualification are antagonistic and incompatible principles." "To base the defence of the country on the highest and lowest classes," as is now practically done, seems the height of folly. We ought all to be interested in the better management of our army, and as Sir Charles Trevelyan clearly proves, it is capable of vast improvement; and we ought to be still more interested in the reduction, and even the abolition of standing armies, for the military systems of Europe are a perpetual source of danger and irritation, and eating out the vitals of the nations. Let the Governments go on "Arming," and millions of the people will know all about "Starving," as Mr. Henry Richard has shown most conclusively, very lately. The connection between the two will become more and more evident, until the people demand a Reform, and all true Christians should be in the van of that movement.

Nichol's Series of Commentaries.—David's Blessed Man, or SAMUEL SMITH on Psalm i; Excellent Encouragements against Affliction, or THOMAS PIERSON on Psalms xxvii, lxxxiv, lxxxv, lxxxvii; The Saint's Sacrifice, or WILLIAM GOUGE, D.D. on Psalm cvi. Quarto. Edinburgh: James Nichol.

THEY were giants in theology, the men who lived and preached and interpreted God's word two hundred years ago. Few men since have given that intense application to the

study of the Divine word which those good old Puritan Divines did, and few have succeeded better in finding out all the meaning which was fairly deducible from the portions of Divine truth to which they directed their attention. The Commentaries included in this volume form one of three crown quarto volumes, which are issued by Mr. Nichol, of Edinburgh, to subscribers, who for a prepaid sum of only 16s. 6d. have three such volumes annually. The works are supplied by Mr. Stevenson, 54, Paternoster Row, London. Of the value of these Commentaries it is not possible to speak too highly. Some of them have never before been reprinted, and the original editions, in some cases, sell for as many pounds as they are now charged shillings in these elegant and substantial reprints. The writings of three noble worthies are embraced in this volume. Of Samuel Smith, it may be sufficient to say he was the friend of Richard Baxter. Pierson was a most godly and devoted pastor and preacher, at one time a Boanerges, and at others mellowed down into a Barnabas for tenderness and sympathy. Gouge captivated large audiences two centuries ago by his piety and powerful eloquence, and to have the Commentaries of three such men included in one volume, is to heap up treasures which cannot fail of giving intense satisfaction to the thoughtful student of God's word. The three volumes for the current year will include John Cotton on Ecclesiastes and Canticles; P. Muffet on Proverbs; Thos. Jacomb on Romans viii.; W. Solater on Romans i. iii.; and Nicholas Byfield on Colossians.

W.T.

The Beloved Disciple. A Sermon preached in Wesley Chapel, Lincoln. January 26th, 1868, on the death of the Rev. JOHN HANNAH, D.D. With a Biographical Sketch of the Deceased. By FREDERICK J. JOHNSON, D.D. Cr. 8vo. cl. gilt. Wesleyan Conference Office.

AFFECTIONATELY and faithfully has Dr. JOHNSON delineated the life, character, and triumphant end of

the career of his valued friend Dr. Hannah. Taking for his text—"The Beloved Disciple whom Jesus loved," he has prepared a discourse which will afford the reader a treat of no ordinary kind; whilst the extremely interesting Biography of one hundred pages, abounding as it does with incident and instruction, and full of fine touches of character, exemplifies a career of ministerial usefulness, and untiring labour well worthy of careful study and imitation. Dr. Hannah's prominent position in Methodism for nearly sixty years deserves such a record, and without noticing some trifling marks of hasty preparation, the reader will thank Dr. Johnson for the pleasure this handsomely got-up volume cannot fail to afford.

G.J.S.

The Sunday Scholar's Hymn Book. 18mo. cloth. Sunday School Union.

THIS is a judicious selection of Hymns suitable for young persons, printed in bold type on good paper, neatly bound and lettered, and at a moderate price. The hymns are classified with care and judgment, and arranged under proper heads. They are all good in their teaching and tendency, but some of only moderate literary merit are added because they are popular. Authors' names are not given with the hymns, which is thought to be a defect.

G.J.S.

Jesus the Way; or, The Child's Guide to Heaven. By REV. E. PAYSON HAMMOND, M.A. 18mo. cloth. Sunday School Union.

IN this very prettily got-up little book the Author has given some account of his own visit to the places in the Holy Land made sacred by the Life and Work of the blessed Saviour. Combined with the incidents are some little prayers, some simple hymns and descriptive poetry, and some pretty pictures. A more interesting book as a present for a child was never published.

G.J.S.

The Life of Jesus. For young people. By the Editor of "Kind Words." Parts 1, 2, 3. Sunday School Union.

THE life-work, trials, and sufferings of the blessed Jesus are related in simple but elegant language, and the work is illustrated with accurate engravings by the best artists in England. It is a captivating book for the young, and is published in parts at threepence, monthly.

G.J.S.

A Hymnal, chiefly from "The Book of Praise" by SIR ROUNDELL PALMER. Set to music by JOHN HULLAH. Square 18mo cloth. Macmillan.

AMONGST hymn-books, this, the latest addition to our stores, is beyond all question the best. Prepared as it has been, without any regard to cost, by Sir Roundell Palmer, her Majesty's late Attorney-General, we have scholarly taste in the selection and arrangement, and accuracy of text throughout. In every case Sir Roundell has printed his text from the original or most authentic

edition of each author's hymns; the cost of procuring such editions has been enormous, so great, in fact, that none but a wealthy man could have met the cost. Here the public get the benefit. "The Book of Praise," from which the hymn-book has been compiled, is now the standard of accuracy both in England and America. There are 320 of the very best hymns in the English language in this Collection, every one has the author's name affixed, and the date when it was first printed. Mr. Hullah's selection and arrangement of the Tunes is perfection, and the whole, complete, may be had for 3s. 6d. An edition of the hymns only, with Authors' names and dates complete, in cloth, may be had for only sixpence, by order of any bookseller. Its title is "The Book of Praise" Hymnal, 32mo. 6d.

G.J.S.

Religious Intelligence.

REVIVALS.

LUCKWELL BRIDGE, KINGSBROMPTON CIRCUIT.—Prosperity in every sense is cheering, especially so in reference to the work of God. Our Magazine is, and should be still more largely, the medium of communicating such prosperity. In reading revival narratives, sometimes the thoughts, What are we doing? and, How are we living? are excited, and on reflection and self-examination the prayer is ejaculated, "O Lord, revive thy work" among us; besides, such accounts beget gratitude to God for his goodness.

In this place for years past, although efforts have been made, but little or no apparent good has been realized; lukewarmness and spiritual apathy were too generally characteristic of the church.

On Sunday morning, Jan. 26th, Mr. E. Turner preached, according to appointment, and announced that arrangements had been made for him to spend the following week with us in holding special services. Somewhat discouraged by past non-success, and the apathy of the church, one of the local brethren

thought it would be useless, and felt almost sorry that the preacher should leave other places where the work of God was prospering, to come here where there seemed but little hope of success. But one, who had been a very valuable friend in the Sunday school, &c., was convinced that very morning, and on Monday evening found peace. It has gladdened many to hear him again engage in prayer for the salvation of souls, and see him return to his former work in the Sabbath school. It has been gladdening to himself also; four of his children having with him commenced the race that in glory ends. During the past five weeks Mr. Turner has been with us, preaching every night, and forty-five have professed to find peace through believing. Never did I witness a revival with so little excitement. Among the converts are the wife and sister of the clergyman's coachman, and one of the church singers, besides several church-going people. It has been given to us also, to suffer for Christ's sake, some persecution and opposition.

On Friday, Feb. 28th, a society tea-meeting was held. Several interested friends gave the provisions, and invited the members and young converts. Though no charge was made, persons were at liberty to give if they felt disposed. The receipts went towards defraying the candle bill. After tea a public service was held, and much of the divine influence realized. Five professed to find peace with God. To Him alone be all the glory!

Since Conference, brother Turner has been engaged fifteen weeks holding special services at Dulverton, Gupworthy, Kingsbrompton, Watchet, and Luckwell Bridge. He told us one evening, that he had seen about eighty since Conference professedly converted to God. At other places several have been converted. At Timberscombe a few, and at Upton several, where Mr. Hopper has been labouring for a week or two. Among the number, it is said, is the footman of the Clergyman at Skilgate. On being told that he would lose his situation, he said, "I would rather lose my situation than lose my soul." There will be many changes doubtless at Lady-day, and some who have found peace came from a distance; but we hope, though we do not reckon on retaining the whole as members, that they will be faithful to God's grace, and prove a blessing to the world. J. B.

LAUNCESTON CIRCUIT.—Many societies in this circuit have been greatly quickened of late. The Lord has been pleased, in answer to faithful and persevering prayer, to pour out His Spirit largely on many societies and congregations, so that about 120 have professed conversion to God. Among the places that may be named are Tinney, Bridgetown, Northpetherwin, Truscott, Southpetherwin, Lewannick, Congdon Shop, and Middlewood. We still hope, and pray, and labour for greater things.

T. P. OLIVER.

KINGSBRIDGE.—I have been much pleased with the revival accounts in the Magazine; nothing can be more cheering, as our success so largely depends upon them. But if the church were living to God, should we not have them all the year round, winter and summer?

It is very pleasing that in this small station God has favoured us with revival influences, and that many souls have been saved. We have held special services for the last few weeks, and we have not laboured in vain in the Lord. At *Chillington* a few have been saved; at *Kingsbridge* we have a glorious

work. Many thought a chapel was not needed there, and some did all they could to prevent its being built. The congregations have, however, been good from the first, and now we are much straitened for room. In building the chapel, we made preparations for galleries, and well that we did so. We had only one member to begin with; but in the last few weeks nearly fifty have been brought to God. Last Sunday night we administered the sacrament to about fifty persons; it would have gladdened any one's heart to have seen so many sparkling eyes and brightened features; it was indeed good to be there. We have commenced a Sabbath school, and to make the most of our ground we are going to have two school-rooms instead of one, one over the other. The additional room will cost £30 extra; towards which a friend in *Dodbrook* has engaged to get or give £10, and our kind friend, James Peek, Esq., who has already given £110 10s., sent, the other day, £10 more towards the additional school-room. We will thank God, and take courage. W. CLARKE.

To these communications, we may add the following extracts from our correspondence, which will be, we are sure, read with much thankfulness and joy.

Br. COLES writes, Feb. 20th: "We have had a few souls converted in some parts of the circuit."

Br. BANWELL, March 11th: "I am happy to say that one of our societies (*Sewdley*) has much prospered lately."

Br. BLACKMORE: "We have had a nice move in several places in the circuit, especially at *Canworthy Water*, *Rehoboth*, *Tresparrett*, and *St. Gennys*."

Br. LAKE: "We have seen a little prosperity in the year, a few souls have been brought to God."

Br. HICKS: "In addition to the places named by Br. Woolcock in the *March Magazine*, we have realized a quickening at *Ringsash* and *Chulmleigh*. About fifty notes have been given this quarter in the circuit. Many of the converts are young persons. Of their stability we can say nothing; we frequently 'rejoice with trembling.' At *Chulmleigh*, a woman, aged 84, and nine of the girls in the first class in the Sunday school, have professed to find peace."

13th: "At *Chulmleigh* last evening two precious souls, with many tears and much emotion, came to the penitents' pew. Both found Christ. Praise the Lord!"

Br. Down: "The Lord of Hosts has been blessedly pouring out His Holy Spirit on the people in this circuit of late. At St. Issey, Rosenannon, and Whitecross, several have been made new creatures in Christ Jesus. At St. Eval, Pleasant Streams, and Wade-bridge a few have also been converted. About seventy in the circuit have been brought into the way of life since Christmas. Praise the Lord!"

Br. Jory: "We have blessed revivals at four places. I have admitted twenty-six on trial for membership at Penhal-low, and sixty-five at St. Allen Lane. Above one hundred have been brought in at Goonhavern. We have a wonderful work at Greenbottom. At Truro also more than a dozen have been brought to God. For this success we devoutly praise Him. I hope to send you a report for the Magazine."

Br. Brown, 14th: "I have written sixty-eight notes of admittance for Pengover, between twenty and thirty for St. Cleer, and many for Railway Terrace and Common Moor. I have just heard that a delightful work has broken out at Pensilva. My earnest prayer is, that the work may spread through the denomination, and throughout the world."

Br. Andrews, 16th: "We have a revival at Ashwater; sixty or seventy have been brought in during the last three weeks. We have good doing in other places."

Br. LILLINGTON, 17th: "We have had a few brought to God of late."

Br. Johns, 19th: "Scores have been hopefully converted during the quarter."

Our readers will remember the encouraging statements concerning the work of God in Australia, published in our February number; and they will see by the following extracts from *The Observer* that our brethren in America have been also favoured with prosperity.

"COBBOURG.—God has greatly blessed our friends during the past quarter. The public services have, for the most part, been seasons of rich, melting influences; many of the members have been aroused from their slumbers, and the returns made to the quarterly meeting held last Tuesday show, in Cobourg, twenty on probation for membership, and at Camborne, forty-seven. At Plainville special good is in progress. We understand that the Trustee Steward in Cobourg is experiencing some difficulty in meeting all the demands for sittings in the church.

"YORKVILLE.—Dec. 2nd, 1867. This evening commenced special revival ser-

vices at Yorkville. I spoke of the importance of "Revival" in its application to matter and mind.

"I. The ground of its necessity; moral declension, improper companionship, strong thirst for secular gain, neglect of public, private, and domestic ordinances of religion.

"II. Conditions of a revival. Heartfelt conviction of its necessity, and of its possibility; apprehension and practice of proper means; humiliation, supplication, trust, importuning long for success; submission and belief on the part of the unconverted. My feelings ran with my theme in speaking. Congregation moderate.

"Dec. 17th. Have been toiling up-hill with a handful of members, the majority waiting home to hear if a revival had commenced. Had a refreshing time at the two o'clock prayer-meeting. Preached this evening from James v. 19, 20. God is silently working.

"18th. A backslider came to the altar for prayer, and sobbed aloud for mercy. Hope revives, faith expands, the news circulates.

"19th. A good meeting; three presented themselves at the penitents' bench, one of whom professed to have found Christ in his house about ten o'clock the night before. As the penitents rose to their feet, a young man, a member of society, recognizing among them a distant relative of his, was made dancingly happy, and tacking him on the back, exclaimed, 'Thank the Lord, it's Joe, thank the Lord, it's Joe!'

"Jan. 10th, 1868. Have been toiling on amid the festivities of Christmas, which has made the wheels of the chariot rag heavily. Have now been labouring six weeks; one or two have professed to be saved, some members of the church have been quickened, and many sinners deeply convicted. The church lacks power to bring to the birth. Took a vote on the continuance of the meetings, and neither society nor congregation voted to continue. Am appointed here on Sunday evening next, and hold the matter in suspense, to see its fruits.

"Jan. 12th. Felt this afternoon as if life and death eternal were trembling in the balance of this evening's meeting; entered the pulpit with a tremendous feeling of responsibility, eternity appeared within a hand's reach. Preached from 1 Cor. xv. 58. The Lord took command of my heart and tongue. The whole congregation appeared to droop under Divine power; five persons came to the altar for prayer in deep distress.

"13th. Sinners are still seeking, the power is still resting on the people.

"14th. The preacher to-night preached from John iii. 16, and spent most of his time in explaining the term 'world,' and directed his arrows principally against Calvinism and Universalism. War with these is not necessarily war with the kingdom of darkness; the whole service appeared a failure.

"15th. Meeting good for numbers and influence; sinners are getting tame.

"16th. I preached from reasoning Paul and trembling Felix. God helped me to preach, and opened the hearts of the people to hear; a leader among the unconverted young men came to the anxious seat; the ranks are broken, the army is disconcerted; they had had hard work to stand together, and now they begin to fall before the power of truth; the meeting is become popular, crowds attend to see and to hear; cottage prayer-meetings are restored, and largely attended every day by members and seekers of salvation. The old instruct and encourage the young, and the young encourage the old. The anxious seat is not large enough for the penitents.

"Two meetings every day, with other matters, have taken up my time, that no minutes of the revival have been made for a month. We appointed the 7th of February to receive the converts into society. An address was delivered, and then about 70 were admitted on trial. Besides these, as the result of the revival, there were reclaimed backsliders, whose names had not been left off the class-books, and some Christmas visitors converted whose homes are elsewhere."—W. KENNER.

Br. S. JOLLIFFE, from Wisconsin, U.S., writes: "We commenced putting forth special efforts for the salvation of sinners four weeks ago. The first two weeks were spent with little apparent success; since then six have professed to find peace with God; last evening nine came forward to the penitents' seat."

Br. WHITLOCK: "We have two protracted meetings in progress: a few souls have been saved."

Br. G. WEBBER, Feb. 6th: "About ten have recently professed conversion to Christ at Aling, one of our new Churches."

Br. E. PRICE: "They have a good revival in Moults School House. Br. R. T. COURTRICK has laboured hard, and God has blessed him with great success."

A new Chapel is one of the results of the revival. A brief account of the

opening services is given on another page.

Br. H. J. COLWELL, Feb. 21st: "We have a very gracious work going on in this place, (Duffin's Creek). Many have felt the force of truth; two or three have found peace; and about twelve are weeping on account of their sin."

CHAPELS.

WROXALL, SHANKLIN CIRCUIT.—On Thursday, Feb. 20th, the Bible Christian Chapel, Wroxall, Isle of Wight, was opened for Divine service. At three o'clock p.m., a sermon was preached by Mr. J. Horwill, of Portsmouth, text, 1 Kings xix. 9-12. At five o'clock a public tea was provided in the old chapel, at which two hundred sat down. This was followed by a public meeting, when addresses were delivered by Mr. H. Hayden, (chairman) Messrs. Himmens, Nobbs, Bartlett and Mackett (Local Preachers), Messrs. Hocking and Batt (circuit ministers,) and Mr. Horwill. On Sunday, Feb. 23rd, sermons were preached in the morning by Mr. R. A. Davies, Congregational minister, Ventnor, in the afternoon and evening by Mr. Wooldridge. The meetings were well attended throughout; some of them were crowded; the Divine presence was richly realized; and all the brethren who officiated rendered able and acceptable service. The chapel is a tastefully designed superstructure; it reflects great credit upon Mr. Nobbs, the designer and contractor; and is in size, convenience, and situation a great improvement on the antiquated building it supersedes. Since the opening all the sittings have been let; and it is found necessary to transform some of the free seats into pews to satisfy applications that could not be otherwise attended to. The financial product of the opening services is £11 0s. 11d. The debt remaining on the chapel will be about £130. J. H. B.

SOUTH PETHERWIN, LAUNCESTON CIRCUIT.—A little more than twelve months ago a blessed revival was realized in Treccrogo chapel; one result was an overflowing congregation. This state of things continuing, it was felt that a larger chapel was necessary. Steps were at once taken, and a good body of trustees found willing to undertake the responsibilities of building a new chapel. A fine spot was secured, on the side of the main road, nearer South-petherwin than the old chapel, and the

building was commenced. In the beginning of January the building was so far advanced that it could be opened; and on Thursday, January 9th, 1868, two sermons were preached by Mr. Tremelling, of Plymouth. Tea was provided at half-past four, when upwards of three hundred sat down. At the public meeting, addresses were delivered by Messrs. J. Tremelling, R. Westington, T. P. Oliver, J. Hender, and W. Holloway. Chair taken by Mr. Peter, Baptist. The sermons were really good, and the meeting spirited and powerful. The opening services were continued three Sabbaths, and the sermons were preached by Messrs. F. W. Bourne, J. Banham, (Wesleyan) W. Gilbert, T. P. Oliver, J. Hender, and Miss Potter. The services were well attended, highly appreciated, and a rich spiritual influence was realized. The amount collected during the opening services was £80 10s., which is considered to be very good. The chapel is 35 ft. long, by 29 wide, within, without gallery, and will seat about one hundred and eighty persons. The roof is open. timbers stained oak and varnished, covered with the best delabole slate, and ornamental ridges; main quoins of granite, and window jambs of white brick, with red brick interspersed in the arches. There is a neat porch, with lobby, two aisles, platform pulpit, and commodious pewing, all stained and varnished. The chapel is tastefully and brilliantly lighted with lamps. There is a fine school-room underneath, the full size thereof, with vestry, and every convenience for tea-meetings. There is also a small house for the chapel-keeper, and a stable, making the premises suitable for every requirement. The building is considered by competent judges to be an ornament to the place, and a credit to the Denomination.

The friends have manifested a fine spirit during the erection of the building. They have been thoroughly united, and worked hard to get as much money as possible. What the debt will be we cannot positively say at present, as the bills are not all in, and the collectors have not completed their returns. The church is in a good, healthy, working condition. Since the opening services a few have been converted to God, and a fine influence prevails, which makes us hopeful respecting the future of the Society and congregation worshipping in Southpetherwin new chapel.

T. P. OLIVER.

A chapel was opened at Bishop's Taw-

ton, near Barnstaple, on Wednesday, March 4th. We hope to be favoured with an account of the opening services in time for next month.

At Port BRITAIN, in Canada, a chapel, or, as our friends call it, a church, was opened Jan. 26th. Messrs. J. H. EYNON, who preached the first sermon, C. BARKER, W. S. PASCOE, a Wesleyan minister, and a Presbyterian, preached on that and the following Sunday. After meeting the cost, amounting to 683 dollars, the friends have in cash and promises 75 dollars, which is to be expended in putting a fence round the Church, and bilding a shed.

A beautiful and commodious chapel was opened at MOULTS, in the Hungerford Mission, on Sunday, Feb. 9th. The services were a "great success." The presence of Jehovah was realized, and the worshippers felt that He had taken possession of the place. Several Wesleyan ministers took part in the services. The subscriptions, paid and promised, and the profits of the tea, exceeded the contract for building the chapel by 35 dollars.

BRIDGEWATER.

It is probable that a few lines concerning this new mission, may not be unacceptable to many of our friends. New fields of labour generally excite a large amount of interest and sympathy; and I hope this mission is not an exception. For many years there have been several of our churches within a few miles of Bridgewater; but our friends in those churches appear to have lived in a very retired and unobtrusive manner; for on entering on the first year of our labour, we met many persons who wondered who we were; some came to the chapel out of mere curiosity, expecting to hear and see something unusual from a sect of whom they knew nothing. That kind of feeling has now passed away. There is no longer any novelty about us. One or two were unkind enough to prophesy that our stay in this town would be brief. I verily believe that they were false prophets, that they did not receive their inspiration from the Lord, but from within their own hearts. We have been here already nearly two years, and we never appeared more likely to stay than at present. Our position in the town is duly recognized by all the dissenting churches; and the most friendly feeling exists among us. But the best ground of our confidence is the assurance that God is with us;

our labours have been followed with success. Many souls have been brought into favour and fellowship with God, who were before "without God in the world." Some of these conversions have been peculiarly interesting. One person, a publican, was brought to the chapel by his little girl, a scholar of our Sunday School; he has since withdrawn from his business, chosen another calling, and is now one of our most devoted members. Another man was formerly much addicted to intemperance, he is now become a sober man and a praying Christian. Others, both young and old, have been brought to see themselves as lost by sin, and saved by Christ.

The Sunday School is a very pleasing feature in our church operations. We have now upwards of 140 scholars and 16 teachers. The teachers can rejoice in the knowledge, that their labours have not been in vain, for the Lord has given them some fruit of their toil. But with these successes we have also had some reverses. In consequence of the deadness of trade, and other causes, several of our members have removed from the town to reside; since the Conference six from among our best workers have thus left us. But the Lord having added to our band, we are a few more in number than we were at the Conference.

Another, and a more important obstacle to our progress, is the bad condition of the chapel; at both ends and sides it freely admits the air; and during a storm of wind it warps and bends like a tent. This has caused several who have been in our congregation for a short time to leave; it is also a source of great dissatisfaction to the regular congregation. But we hope to remove this hindrance. A bazaar is intended

to be held on Whitmonday to endeavour to raise money towards building a commodious and permanent chapel. Our friends see clearly that if we desire to keep the influence that we have in Bridgewater it is absolutely necessary that we should get a more comfortable place of worship. We sincerely thank God for the good that has been effected, and humbly pray that still greater good may be done. J. J.

BAND OF HOPE MEETING, RINGSASH CIRCUIT.

For some years past, the friends and advocates of the Temperance cause, at Hele Lane, have given the members of the Band of Hope, in connection with their Sabbath School, a tea on Christmas day, at Wonham, the residence of their kind friend, Mr. T. Bragg. This year they have not diverged from the "good old way," but have again come forward to welcome the little ones, and cheer them on in their temperance course.

On Christmas day, at half-past-four, the juveniles were regaled with Tea and Cake; at five, a Public Tea was provided, of which a goodly number partook. At six the meeting commenced by our esteemed friend, Mr. J. Ford, of Sandford, giving out "Our greeting song," from Mr. J. V. Bassett's excellent collection of Temperance Melodies. After singing, Mr. Ford engaged in prayer. The children then very creditably recited and sang interesting pieces and songs about the noble cause in which they were enlisted. The proceedings terminated at nine o'clock; all present departed highly pleased, and many felt that it was one of the best meetings of the kind that had been held here for some time. D.

Obituary.

1. DIED, at Bethel, in the Mariposa Circuit, on the 23rd day of December, 1867, in the eighty-fifth year of his age, WILLIAM SLOGGATT, who was born at St. Gennys, in the county of Cornwall, England.

When he was about four years old, both his parents died, and he went to reside with his uncle. He had no religious training.

At an early period he was the subject of religious impressions, and grew

up a very moral young man; but a stranger to the power of godliness. At length he was awakened to a sense of his danger as a lost sinner, while meditating on a portion of the word of God; he exercised faith in Christ, was set at liberty, and went on his way rejoicing. I have not been able to ascertain the exact period of his conversion, but I think it must have been about the year 1816 or 1817. He was one of the first to join the

Bible Christian Society at Tresparrett. He met in class at the same place about thirty-three years, during which time he walked in the fear of God, and in the comfort of the Holy Ghost.

About seventeen years ago, he, with several members of his family, emigrated to Canada West, and settled in the Township of Mariposa, and cast in his lot with his own people at Bethel. It was not only to him the house of God, but the gate of heaven. He continued a consistent member, and frequented the house of God until the infirmities of age prevented him from doing so. The love of God continued to burn with a steady flame on the mean altar of his heart. During his long confinement at home, the visits of the preachers were greatly appreciated, and made a great blessing to his soul, especially those of Br. John Hooper. For some time past, the writer has been a regular visitor at his house once a fortnight. On one of those visits, I preached to him, and a few of the friends assembled for the occasion. It was a rich treat to his soul. He both wept and shouted for joy. He continued to conduct family worship in his own house, and when his knees were too stiff to kneel, and he was unable to stand, he would sit in his chair and offer up his prayer. He was confined to his bed but a few days, and was enabled to rejoice aloud in God his Saviour. When he was too

weak to pray, Satan powerfully tried him; but he trusted in the Lord, and staid his soul upon God. He selected a portion of the word of God, and requested the writer to preach from it at his funeral. It was the same portion that he was meditating on fifty years ago when the Lord spoke peace to his soul. He also requested that his class-mates would sing along the road as they carried his body to the grave. Both requests were complied with. Death found him in possession of a good hope. He was anxious to see the writer once more. On my arrival at the house I found him dying. He was calm and sweetly composed. He said, "I am fast going." I put a few questions to him relative to his soul's everlasting interests; they were satisfactorily answered. We then knelt at his bedside and offered prayer; he responded to several of the petitions. It was good to be there, for God was in our midst. I left him to go to chapel, and the vital spark soon fled.

He was a pious, praying, cheerful, contented, and thankful man. His daughter, Mrs. Short, and her husband, Mr. J. Short, local preacher, say they never saw an unjustifiable action in his moral conduct. He was a good old man, and full of years, and went to his grave like a shock of corn that cometh in his season. His aged wife survives him.—J. GALE, in *The Observer*.



Missionary Chronicle.

APRIL, 1868.

CEYLON.

MANY of our readers will doubtless remember an article in the Magazine for June, 1867, entitled, "Is the Time Come for us to Have a Mission to the Heathen?" Neither the Committee nor the last Conference could take any decisive action in the matter. More detailed information was needed, if the debt on the Society had not presented an apparently insurmountable obstacle. The idea of opening a Mission in Ceylon is not, as we understand it, definitely abandoned; and we are sure that the following extract from a letter of Mr. Cummins' to a friend in England will be read with great interest. Mr. Cummins is still anxious that our Committee should send Missionaries to Ceylon, and also prepared to contribute liberally towards the expenses.

November.

"I must tell you what the Lord did for us the last time I was in Galle. It is customary for the students, training for the Wesleyan ministry, to preach in the open air two or three times a week. A man, hired by the Buddhist priests, used to follow them, and when they had finished preaching he would begin to lecture against the Bible, etc. This was a great grievance; we asked the Lord to remove it in His own way, and the man has not troubled us since."

Mr. C. was ordered to a very remote and unhealthy district, where desolation and misery everywhere had sway. Speaking of the people he says:

"They are in the lowest stage of misery, constantly practising devil ceremonies. They looked on the tracts I offered them as poison. They told me, charm books would be very acceptable. This was once the most famous district of the Island, and songs are still sung of the exploits of the kings who reigned there, but it is now a vast howling wilderness. The elephant and chetah range almost undisturbed over the once fertile fields. For two weeks I was encamped on the site of an ancient royal city, the ruins of which are still traceable. In this place, one headman, a chief, as he would be called in New Zealand, read over with me the whole of St. John's Gospel. He seemed to drink in the precious truths with avidity. Before we had read scarcely half of it, he expressed a wish that all the villagers would hear the word. We had not quite finished the book when I left, but he followed me to my next encampment, desirous of having the word of God read and explained to him.

"In another village a young priest got my servant to lend him some books. As soon as I heard of it, I sent him a Gospel of St. John and St. Mark. I have since learnt that he has left his pancelli, but what has become of him I do not know.

"Some of the men who worked with me, after reading the books I lent them, confessed that Christianity was the best religion. A native Wesleyan preacher, whom I got to visit the place,

is so cheered with the results of his labours, that he intends to press the District Meeting to take up the station, and will go there himself, if none else can be found; but I am afraid whether it will be considered practicable. To think that precious souls must be left to perish because money is not forthcoming, is hard to realize. Here is a whole district, or rather a cluster of districts, without a single preacher of the Gospel! There are 100 populous villages in this Island in which the word has not been preached. Missionaries of all denominations locate themselves principally in the three cities, leaving the people in the interior almost wholly uncared for. Are they to be left till the towns-people are all Christianized? If so, there are, alas! many days of darkness in store for Ceylon."

At a later date Mr. Cummins says:—"Tell my friends that the Lord is using me. I have just left a village in which the good seed appears to have found a good soil. As my stay in the villages is so short, I do not see much fruit. As I have a very large field, visiting so many places, I pray that the Lord would baptize me with the fire, and that my preaching, though feeble, may be made mighty in the conversion of souls. The people are very careless and ignorant. They think only of the present.

December 30th.

"I am now encamped in the same district as I was on my return to Ceylon in January last, having to alter a portion of the road then traced. On my last visit I left a Testament with the man in whose house I am now staying. I am sorry to say he did not read it then. However, my present visit has been made a blessing to his soul. He stayed up with me the night before last—searching the Scriptures. This morning when he left me, he said, 'I did not care for the book before, but now I prize it.' He allowed his son to accompany me to chapel yesterday. How much we have to be thankful for! Oh! tell my friends not to grow weary in their prayers for this land, and the extension of our Master's blessed kingdom throughout the world."

DONATIONS TOWARDS THE DEBT.

Mrs. W. Reed, Barnstable	5	0	0
A Friend in the London Circuit, through I. B. V.	5	0	0
Mr. James Pawlyn, Mevaggissey	1	0	0

* * Br. Jeffrey says that our Bridgewater friends are trying hard to raise their part of the Debt.



BIBLE CHRISTIAN MAGAZINE.

CALVIN AND HIS TIMES.

On the south-western extremity of Switzerland—the land of mountains and lakes, of ice and snows, and upon the very borders of France—is situated the far-famed city of Geneva. Here all the beauties and sublimities of nature meet, and seem to vie with each other to make Geneva lovely. She sits upon the river Rhone, with her splendid buildings, her hospitals, her university and churches. In the distance are seen the Alps with their awful snow-clad heights, and over against them the Jura ridge as if seeking to rival the mighty Alps. The waters of the Rhone sing their murmuring anthems as they pass through the city; miniature villages stud the limited plain around; and the Lemon Lake, stretching out in crescent form forty-five miles in length, shows its beautiful blue waters, and looks like another clear blue sky.

Here has stood this city for many generations. The ancient Romans knew it well, and Julius Cæsar made use of it as a bulwark against the Helvetians. In the eleventh century it was a town of considerable size; and in the sixteenth century it shook off the oppressor's yoke and was a free city, having its free institutions and popular government. Christianity early found its way thither. Some Christians from Italy introduced the gospel to Switzerland, and as early as the fourth century a Christian church was formed in Geneva. As time advanced, and the number of Christians increased, Geneva was erected into a bishopric, and all-grasping Rome added it to her ecclesiastical dominions.

It was in this city, thus beautifully situated and adorned, and possessing this proud history, that John Calvin lived, and laboured, and won his fame.

Those were extraordinary times in which Calvin lived—extraordinary for superstition, for religious fraud and crime, for the breaking

MAY, 1868. o

up of, time-honoured institutions, and for mighty revolutions in the faiths of nations. The Papacy had been growing for at least a thousand years, and in its growth had so nourished superstition that vital godliness had well nigh fled. The Pope had assumed the prerogatives of Deity, and saints and angels were worshipped instead of God. The Divine Redeemer was practically set aside, and the Virgin Mother held his place. Instead of repentance towards God and faith in our Lord Jesus Christ as the only means of the sinner's salvation, penances and indulgences were preached from the pulpits of Christendom. The people came to the priests for pardon, and for sanctification they trusted to the fires of purgatory. Masses were said and prayers offered for the dead, while the living were left to perish. The priesthood had made the Bible a sealed book, and the most outrageous villany, or the most ludicrous nonsense, was palmed off as the religion of Jesus Christ. The priestly monsters had assumed to themselves almighty power; they professed to have power over men's bodies and souls—over nature, animate and inanimate, so that they could perform miracles by their priestly authority. They taught that children dying without baptism were consigned to Limbo, from which mysterious abode they could be delivered only by large offerings being made to the priests. They professed to discover that the dead bodies of infants brought to the image of the Virgin Mary in Geneva were so far restored to life as to be capable of baptism. The body was brought into the presence of the image where the priests, by their practised arts, caused a slight motion to take place in some part of the corpse, or a feather placed upon the mouth was seen to flutter as with the child's breath: the cry of "A miracle! a miracle!" was raised, baptism was at once administered, and the afflicted parents paid large sums of money to the priests for thus miraculously delivering their infant's soul from the dreary regions of Limbo! The doctrine of purgatory was a profitable imposture. The descriptions of its horrors given in sermons, brought the priests much gains from those who desired masses to be said for their departed friends who might unfortunately have gone to that dismal abode. But these gains were not sufficient to satisfy the greedy priesthood, and they hit upon the following capital plan to bring frequent and more abundant offerings. They took a number of crabs, fastened to them small torches, and by night sent them crawling about the churches and burying-places; they then taught the people that these moving wonders were the souls of their relations and friends appearing for the purpose of inciting them to pay for masses to be said for their deliverance from purgatory. The clerical immorality of those times was very grievous. In Geneva the complaints of the people against the disorderly lives

of the priests induced the council to threaten them, that unless they reformed their lives, their revenues should be sequestered and applied to charitable purposes. Nor were these complaints and this threat gratuitous, as one or two instances will sufficiently prove. The bishop of Geneva had conceived a criminal passion for the daughter of a respectable citizen, and he had the audacity to carry her away forcibly to his palace. The fact was notorious, and the enraged populace compelled him to restore her to her friends. The Duke of Savoy had taken part in the government of Geneva; but, because of his tyranny, the city had rebelled and cast off his authority. A conspiracy, in the interest of the duke, was formed against Geneva; and those connected with it way-laid, plundered, and murdered the Genevese as they issued from the city. The bishops of Geneva and Lausanne joined, if they did not originate, this atrocious conspiracy! If such were the doings of the chief pastors we need not attempt to delineate the character of the under shepherds!

But the days of so much superstition, ignorance, and priestly assumption and crime, were drawing to a close. The credulity of Christendom had been stretched to its utmost tension—the chord must break: the endurance of Europe was worn-out—it must give way: the long pent-up fires were bursting forth—there must be a great conflagration: the people had long been deceived, insulted, robbed—there must come revenge! It came! As if by agreement people after people rose to shake off the Papal yoke and enjoy their spiritual freedom. Like the eruption of a volcano, whose fires had long been raging in the caverns beneath, it came with irresistible power, overwhelming the Papacy as with a fiery flood. The thrones of bishops were cast down; the monasteries and nunneries were demolished; the doctrines and superstitions of Rome were discarded; the priests and friars were compelled to earn an honest livelihood or starve; the sovereign Pontiff was made to tremble for his crown; many nations passed through the regeneration, and rose into the new faith and freedom of the Protestant Reformation!

Stirring times were those—times demanding men of sterling principle, clear heads, determinate wills, and earnest hearts. And the men were there. Luther and Melancthon in Germany; Zuingli in Zurich; Bucer, Haller, and Æcolampadus, in other cantons of Switzerland; Faber in France; Olaus Petri in Sweden; John Knox in Scotland; Cranmer, Latimer, and Ridley, in England; and a host of mighty men besides had consecrated their lives to the work of propagating the truth as it is in Christ. And not the least of all these mighty workers was John Calvin of Geneva.

John Calvin was born at Noyon, in the province of Picardy,

in France, of parents respectable and possessed of a competent fortune. His education he received first in connection with a family of rank, then in the college De la Marche in Paris, and afterwards in a college of his native city. His progress was remarkable in every branch of study. His father was a Roman Catholic and designed him for the priesthood; and this was according to John's heart, for he was a devout Papist and desired to spend his life in the service of God. It was customary in those times to admit children of seven years and upwards to the priestly ranks, and bestow upon them ecclesiastical titles and revenues. Accordingly at the age of twelve John underwent the ceremony of *tonsure*, and was invested with a chaplaincy in the cathedral. The *tonsure* consisted in cutting off the hair and leaving the head bald. On the eve of *Corpus Christi* day, the bishop, turning barber, solemnly cut off the boy's hair and thus made him a member of the priesthood and a chaplain of Noyon cathedral. At the age of twenty he obtained the rectory of Pont L'Eveque and a benefice in the cathedral church. This double office he held for a time, officiating as Romish priest in the town of his nativity. It was not long, however, until the whole course of his life was changed. He resigned his priestly office and applied himself to the study of the civil law. This sudden change in the young Picardine priest appears strange, and will hardly admit of any other interpretation than that while in the priesthood he saw the folly and wickedness of Rome's idolatrous mummeries and determined to quit that for some honest calling. But all this training was necessary to fit him for the work to which God had called him. His studies in youth, and his devotion for a time to Romanism, prepared him in after life to do battle successfully with the "man of sin." In Orleans he studied the law, and with it the *Bible*. He saw more and more clearly that Rome was antichrist, and renounced communion with her altogether. In his 24th year he went to Paris, where he published Seneca's Epistle on Clemency, with a Commentary, the first of a numerous host. While there he united himself with the most active leaders in the Reformation. This drew on him the fury of the priesthood, and they sought to apprehend him; but he fled for protection to the Queen of Navarre, and at her intercession with the French government, the persecution was stayed. Quitting France he proceeded to Basle in Switzerland, where he wrote and published his "Institutes of the Christian Religion." From Basle he went to Italy, where the Duchess of Ferrara patronised the truth, and for a short time, with her, helped on the work of the Reformation. From Italy he returned to France to settle his affairs, and bid his native country a final adieu. This accomplished, he set out to take up his abode at Basle or Strasburg. But, war, which

then raged, compelled him to make his journey through Dauphiny and Savoy; and thus, contrary to his own intention, he was conducted to the city of Geneva—the scene of his more abundant labours.

It was a critical juncture at which Calvin arrived at Geneva. The city had been carrying on a double struggle against the tyranny of the Duke of Savoy, and the usurpations of the priests of Rome. It had just realized the conquest of both—it had freed itself from political oppression, and by a decree of the great council had declared itself in favour of the Reformation. Farel was chief pastor—but what was he to teach so many, and to mould the church of Geneva after the Protestant form! He felt his need of a helper, and now that helper came! Calvin did not intend to remain in Geneva—Farel pressed him—he refused. Then Farel with customary ardour and confidence thus solemnly addressed him: “I take upon me,” said he, “to denounce to you in the name of Almighty God that if you refuse to labour with us in the work of the Lord, His curse will rest upon you as a man that seeks his own, not the things of Jesus Christ!” This decided Calvin to remain and be a co-worker with him in the Gospel.

The consistory and magistrates of Geneva appointed him professor of Divinity, and, with the consent of the people, a pastor of the church. But things in that city did not much accord with Calvin's mind. Immorality triumphed over every exhortation. The people having freed themselves from the oppressive yoke of Savoy and the usurped authority of Rome, seemed to conclude that now they might live as they listed—that they were responsible to none. So immorality filled Geneva. Church discipline was lax. A state of transition is always, more or less, one of instability. Such was the state of Geneva at this period. The Romish discipline was set aside—the Protestant not yet established—the ministers had no standard of appeal; and in ecclesiastical matters all claimed to act as they pleased. Family feuds rent the peace of the city. Some held with the Duke of Savoy, others with the council of Geneva; some were for Romanism, others for Protestantism. And these opposite opinions caused the bitterest animosities—made the chief families hate each other with intense hatred. Heresies also prevailed. The Anabaptists, a most fanatical and disorderly sect, which sprung up at the time of the Reformation and did that cause much mischief, appeared in Geneva, and for a time threatened much danger to the infant church. Thus Geneva, when Calvin began his labours there, was a scene of immorality, hatred, error, and confusion, amounting almost to a perfect chaos!

Calvin and his coadjutors, in grappling with this state of things,

were brought into many difficulties. The Anabaptists they challenged to public disputation : and the council, satisfied that they were disorderly heretics, banished them from the city. Calvin attempted to arrest the immorality of the people, but this brought forward one Peter Caroli, who accused him of Arianism, and he was only freed from this accusation after it had been successively considered by the Synods of Lausanne and Berne. He endeavoured to bring the church under a system of discipline that should accord with the sacred scriptures, and a "formulary of doctrine and discipline" was produced and accepted. But though accepted, there were many who strenuously opposed it, and one of Calvin's co-workers was even cast into prison because he complained of the supineness of the authorities in enforcing the discipline. Finding it impossible to restrain the animosities of the people against each other, Calvin and his fellow-labourers came to the resolution not to administer the Lord's supper while they lived in such enmity, and they suspended the administration of that ordinance altogether. This roused the fury of almost the whole population ; and the council forbade them the use of the pulpits. Not heeding this prohibition, the ministers preached as usual on the Sabbath—Farel in one of the churches and Calvin in the cathedral. This caused universal excitement ; and a decree passed the little council, the great council, and then the assembly of the people, that Calvin and his companions should be banished from the city "for their contumacy and refusal to administer the sacrament of the Lord's supper." When informed of the decree, Calvin observed—"Had I been the servant of men, I must have complained of being ill-requited ; but it is well for me that I have served One who never deserts those who serve Him."

Driven from Geneva, he made his way to Strasburg. Here he received a hearty welcome, and was appointed professor of Divinity with a liberal stipend. He also became the pastor of a French Church established for the benefit of his countrymen who resided in that city. While here he enlarged and republished his "Institutes"—wrote and published a book on the Lord's Supper—and gave the world his commentary on the Epistle to the Romans. He was also appointed to attend, and represent Strasburg, at the conferences of Worms and Ratisbon, held for the purpose of effecting, if possible, a pacification between the Papists and Protestants. Here, too, he laid claim to his privilege as a Protestant minister—a privilege which he could not claim as a popish priest, and sought to make home honourable and happy, by taking to himself a wife.

But Geneva was in trouble, and Calvin, although in Strasburg in peace and prosperity, did not forget the people of his former charge.

The Papists had much hope when Calvin was gone that they should regain the city to their faith. For this purpose Cardinal Sadolet addressed a flattering epistle to his "dearly beloved brethren, the magistrates, council, and citizens of Geneva," for whom he now for the first time manifested affection, entreating "the wandering dove to return to the secure ark of the church." No man in the city could deal with this epistle; but when Calvin received a copy, he returned such an answer as left the Cardinal but little hope of success. He also addressed letters to the people of Geneva, exhorting them to live in peace, to repent of their sin, and to be earnest in prayer. But sin always brings its own punishment. Of the four syndics, who had been most active in securing his banishment, one was executed for murder; one, in descending a wall to escape arrest for sedition, fell, and died of the injuries received; the other two were banished for having betrayed the interests of the city. Trouble filled Geneva—both political and religious; and the people began to call for Calvin to return and assist them in their troublous times. Calvin was unwilling to return; but bowing to duty rather than desire, after an absence of about three years, he acceded to the earnest solicitations of the people and council, and returned to labour and die in Geneva.

His reception was most flattering. He was hailed as a benefactor—the people acknowledged their sin, and implored forgiveness of Almighty God. It is asserted that before his return he made it a condition of his acceding to their request, that the Presbyterian form of church government should be adopted. This was one of his first cares. The church was in a very disorderly state, having no power to excommunicate immoral persons, to adopt measures for spiritual benefit, or to remove superstitious rites. The vilest persons had equal right to the Lord's table with the most godly. Calvin drew up a code of laws for the church. This code abolished all Romish ceremonies, made the church a self-ruling body, and appointed a consistory for the government of the church. This consistory was composed of an equal number of ministers and laymen. Their province was to decide all matters of dispute—make any arrangements they should deem proper—expel immoral persons, and attend to all the concerns of the church. This form of church government, with certain modifications, is the same that still obtains in the Protestant churches of Switzerland, Holland, France, Scotland; and in Presbyterian churches throughout the world.

But, although the people of Geneva had assented to Calvin's discipline, there were some amongst them who gave him much trouble and endangered his usefulness. These were a wretched sect who called themselves Libertines, or assertors of

liberty. They were most heretical and immoral. Their creed was a kind of Antinomian Pantheism. They held that there was but one immortal spirit, namely God, in the universe—that the human soul was only an emanation from Deity and would be re-absorbed in Him—that therefore everything was done by God, and man was responsible for nothing. They taught that the devil was a mere phantasm—that sin was nothing—that to repent was an absurdity, and that to restrain the desires was to obstruct God. Against these Calvin wrote, and exposed their wickedness; and in revenge they endeavoured to destroy his discipline. They openly contended for the abolition of the consistory, and urged that all church matters should be left to the civil courts, where they hoped their wickedness would be connived at. Calvin stood firmly for purity and order, and for a time triumphed over his foes. But they came afresh to the attack. A man of very immoral life had been excluded by the consistory from the Lord's supper. This roused the Libertines again against Calvin, and this time they succeeded in persuading the great council to pass a decree that in all cases of excommunication the final decision should be vested in the senate. By virtue of this decree this wicked man obtained absolution. Calvin seemed defeated, and church order seemed destroyed. The Sabbath came, and the man was in his place to receive the holy ordinance. But Calvin entered the pulpit and denounced the profaners of the sacred ordinance—declaring that he would rather be slain at the table than allow his hand to deliver the holy symbols to adjudged despisers of God, and at the close of the sermon the man was glad to hasten out of the church instead of approaching the table of the Lord. They were again defeated, but not yet conquered. A large number of French Protestants, admirers of Calvin, had fled from the persecutions of their own country and come to Geneva where they might enjoy his ministry. These were numerous, had large influence in the city, and consequently Calvin's influence was much increased. The Libertines formed the wicked design of murdering all these refugees. But their conspiracy was discovered; many of them fled—many more were imprisoned—some were condemned to die—and so did their wickedness recoil upon themselves that they all fled, or were imprisoned, or put to death; and Calvin was freed from all his libertine foes.

We come now to mention a case—the most painful in all his history—a case in which Calvin has been but too justly accused of manifesting a most intolerant and persecuting spirit. We refer to the persecution and death of *SERVETUS* because of his religious creed. This *Servetus* was a physician of no mean skill,—a native of Arragon, who had imbibed very erroneous religious views. It

would be difficult to say what his creed was. He held very peculiar notions concerning the nature of God and the mode of the Divine existence. He held also that the true doctrine of Jesus had been lost for many centuries, and he had an idea that he was divinely appointed to restore the true doctrine. He has been called an Arian—a Socinian—an Anabaptist—a Pantheist—a materialist. The fact is, it is difficult to understand what he believed, and it is questionable whether he himself could give a clear account of his creed. He was evidently a kind of crazy visionary, whom we should deem more fit for the madhouse than for the prison and the stake. He was in Paris when Calvin was there, and Calvin undertook to dispute with him; but when the time came Servetus was not to be found. After this Servetus resided at Vienne where he published a book entitled “Christianity Restored”—in which he put forth many strange opinions, and for which he was apprehended and imprisoned. He escaped from prison, and, after spending some time in Italy, came to Geneva, where he was again apprehended, condemned, and burnt at the stake as a heretic.

It will naturally be asked: What had Calvin to do with this?

1. *He procured his arrest.* As soon as he knew that Servetus was in the city, according to his own statement, he procured his imprisonment. In a letter to his friend Sultzer, Calvin says, “One of the syndics at my instigation committed him to prison.” 2. *He forwarded the prosecution.* Calvin put forward a man closely connected with himself, as the public accuser of Servetus. This man is said by Mosheim, to be Calvin’s servant; by Scott, one of his students; by others, his secretary, Calvin calls him, “My Nicholas.” Perhaps he was a student who acted as Calvin’s secretary, and in this sense was his servant. And 3—*Calvin showed that he desired the death of Servetus.* Before Servetus came to Geneva, Calvin told his friends that “if Servetus came, and if he could prevent it, he should not go away alive.” This was plain speaking by way of anticipation! In one of his letters he says—“The treasurer of the city is right-minded in this matter, that Servetus may not escape the *issue which we desire.*” In another he says—“*I hope that a capital sentence may be passed: but I wish the severity of the punishment to be remitted.*” From this we might suppose that he wished a capital sentence passed as a warning to others, but that he desired the life of Servetus to be spared. But no such thing. In a letter to the same correspondent the day before the execution he says—“Tomorrow he will be brought out to execution, *the kind of death we have endeavoured to change, but in vain.*” His wish evidently was that Servetus should die, but in some other way than in a slow fire at the stake. Thus Calvin caused the arrest, forwarded the prosecution,

and earnestly desired that the life of Servetus should be taken away. He was burnt at the stake as a heretic, and by the part Calvin took in the measures which resulted in his death, he has deservedly incurred the opprobrium of all succeeding generations.

Calvin, however, was incessant in labours for the welfare of the people of Geneva. It would be impossible to enumerate all the work he did in that city. He was a man who could not be idle. It was his custom, besides preaching on the sabbath, visiting his flock, and doing all the work of a pastor, to deliver three lectures on Divinity every week; every Tuesday he presided at the consistory; every Friday he held a meeting for the collation and exposition of scripture; every other week he preached every day, or as historians express it, "all the week." Besides all this he reconstructed the church—framed a new code of laws for Geneva—and produced almost innumerable literary works. These productions are very diversified—some are very convincing—some contain arguments that might make us smile—some, such as his Commentaries, are very devout and catholic—while others, as some parts of his "Institutes," are dogmatic and stern. Most of them, however, are chaste and classic—especially the dedication of the "Institutes" to the king of France, which has been pronounced, by most of the learned men of Christendom, a beautiful specimen of composition. So great were his labours; and yet his constitution was always weak—his health bad—and he died before he reached the age of fifty-five years.

In doctrine it is well known that Calvin has divided the Protestant church. We say "divided," because it is also well known that his peculiar doctrines are far from being universally received. The great Lutheran Church, which is the established church in the kingdoms of Saxony, Wittenburg, Prussia, Hanover, Denmark, and Sweden, and which has spread into Holland, Russia, Poland, Hungary, and America, is not Calvinistic. The church of England articles may admit of dispute, but many of her best men consider them non-calvinistic. Large numbers of the Independent and Baptist churches eschew Calvinism; and we need not say that the millions in the category of Methodism throughout the world abjure the peculiar dogmas of Calvinism altogether. We say, too, that "Calvin divided" the Protestant church, because there are some who imagine that the division is more recent, and accuse Methodists of bringing in new doctrine, and of causing the division. The churches previous to the time of Calvin, such as the Waldensians, the Bohemians, and the Lutherans never thought of making those peculiar doctrines which Calvin promulgated a part of their creed; and when Calvin published his doctrines they caused great

disputes, and it was long before they were received, even by the churches of Switzerland. So that to Calvin belongs this great doctrinal division of the Protestant church.

There are persons who think that, because there is a difference between the Calvinists and Arminians, there must be an entire difference, and that if one be right, the other must be entirely wrong. But this is by no means necessary. We must not unchristianise either party because of minor differences—for they are but minor differences after all. The both parties agree in all the essential doctrines of the Gospel. That the sacred scriptures contain the revealed will of God, and are a sufficient rule of faith and practice—that God is unoriginated, absolute, and eternal, existing as a Trinity in Unity—that the second person in the Godhead assumed our nature, and by dying made atonement for man's transgressions—that man by repenting and believing in Christ shall be saved—that the Holy Spirit's influence is necessary to the sinner's conviction of sin, conversion to Christ, and sanctification of soul—that there are in the future a heaven for believers, and a hell for unbelievers—that there will be a general resurrection and a general judgment both of the just and the unjust—these great Christian verities are held with equal tenacity by both Calvinist and Arminian; and whoever believes these truths, and allows them to have their proper influence upon the mind and life, must be reckoned amongst the followers of Jesus Christ.

What then is the difference between Calvinism and Arminianism? The one doctrine of *predestination* appears to make all the difference. According to this doctrine God has chosen certain persons to be saved, and these and no others shall be saved. Hence to make it certain that these shall be converted, the doctrine of irresistible grace is necessary; and to make sure, before-hand, their complete salvation, the other auxiliary doctrine of final perseverance is also required. This doctrine of predestination, Calvin thus asserts;—"By an eternal and immutable council, God hath once for all determined both whom He would admit to salvation and whom He would condemn to destruction." * And he thus defines this doctrine—"Predestination we call the eternal decree of God, by which He hath determined in Himself what He would have to become of every individual of mankind. For they are not all *created* with a similar destiny; but eternal life is fore-ordained for some and eternal damnation for others. Every man therefore being created for one or the other of these ends, we say he is predestinated either to life or death." † According to this definition God has not

* Calvin's Ins., Allen's Trans., Vol. II. Page 128.

† Ibid P. 125.

only determined from all eternity that some shall be saved, but also that some shall be lost. And He has *created* them for the very purpose that they might perish; for it is not of men as sinners, Calvin speaks, but of men as creatures. Thus it follows that men are not lost because of their sin and unbelief, but because God had determined, before they were created, to consign them to hell. And this theory does not arise from any inadvertency of expression, because he goes on to assert that God decreed the fall of those angels who kept not their first estate, as well as the sin of our first parents; and against all objectors, he sets up the plea that God had as much right to create one being to suffer in hell for ever, as He had to create another to hold an inferior position here upon earth. He makes the Divine will the cause of all that is, and argues that it is because God has so eternally decreed, that multitudes are suffering the torments of eternal death. "*It is a horrible decree,*" he says, "*I confess;*" and we readily join in his confession, and acknowledge that it must be a "horrible decree" indeed!

On the other hand, Arminians hold that God has made provision by the atonement of Christ for the salvation of all mankind—that man's salvation now depends on his faith in Jesus Christ—that those who are lost owe their eternal death entirely to their unbelief, agreeably with the Saviour's words: "He that believeth on the Son hath everlasting life; he that believeth not the Son shall not see life, but the wrath of God abideth on him." Such is the difference between these two systems of doctrine. The one makes God not only the Author of man's salvation, but also of his damnation; the other makes God the Author of salvation, but man himself the author of his damnation. The one makes it possible for only a few to be saved; the other makes it possible for all to be saved. The one coolly talks of God sending multitudes to hell simply because He wills it; the other earnestly declares that God is "not willing that any should perish." The one in sadness mourns the "horrible decree" by which God has consigned unborn generations to perdition; the other exultingly rejoices, that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

Calvin's life was drawing to a close; but his last days found him earnestly employed, and ardently admired. In the last year of his life, when unable to use the pen, he dictated many epistles and papers to those who sought his advice—composed two earnest admonitions to the people of Holland against anti-trinitarianism—published his Commentaries on the four First Books of Moses in Latin, and also translated them into French—wrote his Commentary on Joshua—which was his last work, and only finished just before

his death. When near his end he visited the senate and delivered a farewell address—called together his ministerial brethren and bade them an affectionate adieu—wrote to his friends bidding them farewell—and then resigned himself to die. Beza tells us that his last few days were spent in “almost perpetual prayer,”—that large numbers of his admirers came to visit him in his last affliction; and on the 27th of May, 1564, he passed away to the spirit-world, leaving the city filled with lamentation because of his departure.

Calvin is gone from earth and now, we trow, it matters little to him what is our estimate of his character; but it will not be just to him unless we attempt some brief summary of our estimate thereof. Our conclusion then is that he was a *good man, one that feared God*. From early youth to the end of life he was always conscientious in his doings. The Divine approval he always sought, and the Divine word he always consulted. That he sometimes erred is no argument against this assertion. He lived under vast disadvantages, and had to struggle with great difficulties—the true light had but just begun to shine afresh, and if he sometimes missed his way it was because of the darkness that surrounded him. The death of Servetus was a grand mistake; but who was really *guilty* of that murder? Not those who did their best in the dark, but those who had brought in the thick darkness. The Church of Rome had for ages persecuted to the death those that differed from her faith. Rome’s persecuting laws were still on the statute book of Geneva; Calvin had but just emerged from popish thralldom; and can it be thought strange that Calvin should deem it right that a blasphemer should die, or that Geneva should pass the fatal decree? The guilt of this murder must rest most heavily, we think, not on Calvin, nor on Geneva, but on Rome, who had taught both that such a murder was well-pleasing in the sight of God. But Calvin was *coolly philosophic*. Very few could talk of men being sent to hell by virtue of a Divine decree as he did. The very thought of it makes most men feel a great horror steal upon the soul; but he could speak of it with all the coolness of a fatalistic philosopher. This was a constitutional quality rather than an acquired one; and may account for many of the harsh things which he wrote concerning the Divine decrees, and also to some extent explain the part he took in securing the condemnation of Servetus. And he was *most uncompromising* towards his foes. The Papists, the Anabaptists, the Libertines, or the Senate of Geneva, never moved him from his duty. In spite of all opposition and danger he determinately pursued the course he believed to be right. But he was not always *uncharitable*. Speaking of Luther, from whom he differed in some points of doctrine, and whose impulsive nature had

led him to say some hard things of Calvin, he often said, "Though he should call me a devil, I would yet honour him as an illustrious servant of God." His *disinterestedness* is also very apparent. He might have gained power both in Church and State; and by his fame, and literary productions, amassed a large fortune. But he chose to be one with his brethren, both as a minister and a citizen; he contented himself with a very small stipend, and at his death all his worldly goods were not worth more than 300 crowns. And he was *intensely earnest*. His was an earnestness which is rarely equalled. All he attempted, all his engagements, all his labours, were undertaken in the same earnest spirit. His abundant labours, his manifold acquirements, his multiplied productions, his extensive influence while he lived, and the power of his name during the 300 years since he passed to the spirit-world, form a sufficient proof of his intense earnestness of soul.

Such was Calvin. What are the lessons for us to learn?

First, we learn how unsafe it is to rely upon any man as our sole guide in matters of religion. A man's greatness or goodness does not qualify him to be an infallible guide. Great and good men often make great mistakes, and sometimes the greater the man the greater is the mistake; and the holier the man the more apparent sanctity attends the error. Calvin was great and good; but his was a fearful mistake when he assisted in procuring the death of Servetus; and a sad error when he wrote of God creating men for the purpose of consigning them to perdition. No man must be our sole guide in religious faith and practice—not Calvin nor Arminius—not Luther nor Zuingli—not Whitfield nor Wesley—but the sacred scriptures only.

Secondly, we learn what a man in earnest may accomplish. Calvin was educated in Romanism—entered the priestly ranks—was in love with Rome. But he burst the bonds of superstition; rose above the darkness that enveloped him; wrote and preached, and laboured so as to influence the whole religious world, and leave his impress upon all successive generations. Take courage you who are struggling with cares, and doubts, and fears—take courage you who feel your mental darkness, and moral gloom—take courage you who strive to honour God, and bless mankind! Be earnest still. Struggle with your difficulties, and you shall ultimately overcome. Ascend the mountain, dangerous though it be. You may suffer many failures, but climb on still, and in the end you shall stand upon its summit—the mountain your pedestal—yourselves surrounded with glory—and you shall be those whom men shall praise, and God Himself shall delight to honour!

Thirdly, we may learn what is the duty of the men of our age

and country. Rome is putting forth all her strength to gain the ascendancy. She is building churches, educating priests, gaining perverses, defaming the Reformation, asserting her claim to religious rule in England. Worse still, her Jesuitical agencies are at work undermining the Protestant faith. In that church, which, by a misnomer, is called "national," there are thousands of active co-workers with the church of Rome. Ritualism, with its symbolic vestments, its genuflexions, its high pretensions, its doctrines of baptismal regeneration and transubstantiation, and its denunciation of the Protestant Reformation, is effectually preparing its votaries to embrace all the abominations of the church of Rome. The great question must shortly be decided whether the England of the future is to be Protestant or Papal. Rome by her direct efforts, and by the assistance of the Ritualists, is preparing for the grand decision. What shall be the answer the people of England will give to this important question? Will the men of this age be equal to the task imposed by the exigencies of the times? Shall we stand firmly for that purity of faith delivered us by our fathers, or shall we dishonourably yield, and leave it to our children to fight again the battle of Reformation, or be immersed in Papal darkness and superstition? O that the mantle of Luther and Calvin, of Knox and Ridley, might fall upon their successors of the present day! O that another host of mighty men, whose hearts God hath touched, like those who effected its establishment, might now be brought forward, to save from destruction, the Protestant Reformation! Men of England!—men of God! for the love you have for your country—for the love you bear to the church of Christ, arise! put on all your strength, go manfully to the conflict—yield never to the encroachments of the foe—be faithful to your sacred trust; and in the struggle God will defend the Right, and the Right shall win the day!

THE CHRISTIAN SCHEME: SECOND SERIES.

No. 1. THE GENUINENESS, AUTHENTICITY, AND INSPIRATION OF THE HOLY SCRIPTURES.

(Concluded from page 178.)

6. *The manner in which Christ's teaching and works are related, is simple and unostentatious.* "There is no preparation of events; there are no artful transitions or connections; no set character of persons to be introduced; no reflections on past actions, or on the authors of them; no apologies for such things as a writer might probably foresee would shock and disturb his readers; no specious artifices, no plausible arguments to set off a doubtful action, and reconcile it to some other, or to the character of the person that did it. In short, it does not appear that it ever entered

the minds of these writers, to consider how this or the other action would appear to mankind, or what objections might be raised against it. But without at all attending to such a consideration, they lay the facts before the world, at no pains to think whether they will appear credible or not. If the reader will not credit their testimony, there is no help for it; they tell the truth and nothing else. Greater marks of sincerity than these, it is impossible to find in any historical compositions that are extant; and they show that they published nothing to the world, but what they knew and believed themselves. They never attempt to astonish their readers, but uniformly endeavour to enlighten and convince them: regardless of themselves, they seem engrossed by the great truths which they were commissioned to promulgate. They do not dissemble certain circumstances in the life and sufferings of their Master, which have no tendency to enhance his glory in the eyes of the world: such are the low circumstances of his parents,—the mean accommodations of his birth,—that when he appeared publicly to the world, his townsmen and near relations despised and rejected him,—that few among his followers were men conspicuous for wealth, dignity, or knowledge,—that the rulers, the scribes and pharisees, disowned his pretensions and opposed him continually,—that some, who for a time followed him, afterwards deserted him,—that he was betrayed into the hands of the high priest and rulers by one of those who had been selected for his constant companions,—and that he was crucified in the most ignominious manner with two malefactors. Had they been silent concerning such events, their adversaries assuredly never could have discovered them, nor, consequently, have taken any advantage of them. They have, however, not failed to relate them with all their minutest circumstances. Impostors would certainly have acted differently. They would either have kept back such facts as appear so disrespectful to their leader; or they would have endeavoured to assign some cause, in order to obviate any bad impressions that might arise from them. They would enter into a laboured detail of the intellectual endowments or moral excellences of their Master. But the evangelists do no such thing. They utter no lofty panegyrics, they pronounce no eloquent encomiums. They depart from the common line of historians, and give an artless narrative of every circumstance, however apparently unfavourable to their Master, and leave the truth to support itself." Horne, p. 140.

Put all these things together,—that they have been acknowledged as genuine from the beginning,—that a whole tribe had the Old Testament Scriptures in charge, so as to preserve them in their original purity, and that they were known and read by the whole people,—that the New Testament Scriptures were preserved with equal care by many Christians of many lands,—that they were published at the time and in the places, and during the lifetime of thousands who had known of the facts, so that both friends and enemies might detect any wrong statement, if any, and that the keenest adversary never mentioned one,—that all was done in an age of learning and civilization, and by persons who had no worldly influence to assist them,—whose characters were irreproachable, and whose writings are so circumstantial, pointing out persons, and times, and places, that

every part might easily be tested,—and that the whole is done so artlessly as no other writers ever thought of,—taking all these things together, and these are only a few of the evidences, and who could fairly, or reasonably desire a stronger argument in favour of the genuineness and authenticity of the Holy Scriptures?

II. THE DIVINE INSPIRATION OF THE HOLY SCRIPTURES.

1. *The peculiarity of their production.* They were the work of many persons. This is true of all great enterprises. To throw a bridge across a river, to erect a mansion, to build a ship, to project a fortification, to tunnel a mountain, to make a pathway through a primeval forest, to construct a line of railway, to lay down a submarine telegraph wire,—each requires many hands to accomplish it.

The scheme of human redemption is a great work, greater than man can fully comprehend, and required many tongues to speak it, and many pens to write it. It was enough for one to write a very small portion of it. Isaiah's preparation to do so, overwhelmed him with alarm, and required the immediate visit of a seraphim, one of the attendants of Jehovah, to comfort and encourage him. Daniel's distress was great, so that he fainted, and was sick, and required the voice of the Holy One to strengthen him for his duty. Ezekiel was over-awed with astonishment, and fell upon his face in awful reverence for the majesty of the Lord, till the Divine Spirit gave him strength to stand up. Paul was taken up into the third heaven and to paradise, and heard things which it was unlawful for man to utter on earth. John was overcome at the sight of his glorious Redeemer, and fell down as one dead, requiring a divine hand to raise him up, so that he might understand and write the things of God, for the good of coming generations. It was, therefore, only a small part which one could do, as he could not bear more preparation. Visions and revelations from the Lord were too awful for man to bear; hence each one could only know or do a part. The written scheme of redemption, including the whole time from Eden to Calvary, and from thence to the dispersion of the Jews, was necessarily the work of many persons.

2. *Each writer did his part independently of the others.* Here the mystery begins. Suppose that a number of persons were to conceive the idea, of constructing a railroad from one part of a kingdom to another, and each one were to do his part, without any arranged plan or even consultation; and this, too, at the distances of a hundred, five hundred, and a thousand years,—how unlikely that their work would succeed! Could any sane man think that it would succeed? Never! It would be treated as the phantom of a diseased imagination.

But here are the Scriptures of truth, written by different persons, in different ages, at great distances of time, altogether independent of each other, and all in perfect harmony, as though they had diligently consulted together from the first, to produce a book of wonders without a contradiction! A book containing the written scheme of human redemption, in all its parts, with all its beauty, simplicity, and glory, from the first promise in Paradise, to the crown of glory in heaven! How came this to pass? What class of men could do the like again? Where did each one

get his knowledge, so that all should see eye to eye, respecting the kingdom of God ?

Suppose twenty persons were now to resolve, independently of each other, to write a book, and neither knowing what the other was going to write ; would any sober man think that, when the parts were brought together, they would agree ? Is it not certain that they would greatly disagree ? Further, suppose that each person were to write part of the life of a notable personage who, some thousand years hence, should come into the world, naming the country of his birth, and the town where he first lived ; the name also which should be given him, and the works which he should perform ; the blessings which he would confer on society, and the honours which he would receive ; the death which he would die, and the results which would follow ; is it likely that the person would be so described, that multitudes would earnestly long for his coming ? Never ! Would any body, from this time, expect such a personage to come, either in England or France ? Never ! The thing is impossible. Where is the man who would make the experiment on a nation's credulity like our own ? But this is what the prophets have done. Each one has spoken of a coming Messiah, mentioning his birth, ministry, knowledge, usefulness, purity, majesty, suffering, death, resurrection, ascension, and the glorious results following ; and all came to pass, in all points, in time, place, manner, and circumstance ! How did they get their knowledge ? How could they say who should be born a thousand years hence, what life he should live, and what death he should die ? There is only one answer, viz., that "all Scripture is given by inspiration of God."

3. *They were variously educated.* We have in the list of writers, a shepherd, a ploughman, a fisherman, a tax-gatherer, a priest, a prince, a scholar, and a king ! How much more likely that their writings would be heterodox than orthodox, confused than clear, contradictory than harmonious ! Notwithstanding all these chances against their writings, the Bible is the most consistent, harmonious, and perfect book in the world ! How came this to be ? How should persons of such varied education, habits, and social position, and living at such distances of time from each other, agree ? How can it be accounted for ?

Where did they get such exalted sentiments of man's worth, immortality, and destiny ? of heaven, as a second paradise, free from all evil, and into which evil can never enter ? of God, whose glory covers the heavens, and whose praise fills the earth ; before whose presence goes the pestilence, and burning coals at his feet ? whose mercy is from everlasting to everlasting towards them that fear him ? of the archangel's trumpet, the resurrection of the dead, and the glorification of the saints ? and many other equally marvellous things ? How came they by the same like knowledge, reverence, and hope ? "All scripture is given by inspiration of God."

4. *They were written by the purest men.* Who more pure than Moses ?—from the ark of bulrushes on the Nile, to his princely position in Egypt ; from the burning bush in Midian, to the top of Pisgah in Moab, from whence he saw the land of Promise ! How few the defects in his life of a hundred and twenty years ! Who more pure than Samuel ?—consecrated

to the Lord by his pious mother in early childhood, he grew up a lovely youth, was a good man, lived well and long, ruled in the fear of God, and went down to the grave at last in peace, loved and lamented by all who knew him. Who more pure than Daniel?—the Jewish captive, the great scholar, the interpreter of dreams, the president of princes, the favourite of kings, the faithful one amongst the lions, the beloved of God, the prophet of future and wondrous times, in the land of the burning fiery furnace? Who more pure than Paul?—converted from a furious Pharisee, to a humble believer in Jesus Christ; consecrating all his learning and gifts to the honour and service of his Saviour, and the good of the souls of men, from the hour of his conversion to the day of his death? How few the lives which may be compared with his? How untarnished his fair fame, through many long and trying years? How beautiful his life, and how triumphant his death! Did any like number of writers ever merit so much confidence? Is there anything in their lives, which could lead one to suppose, that they ever could be imposed upon, or that they could impose upon others?

5. *They abound in the purest doctrines.* How true of the ten commandments? What a description of the holiness of God! what a withering exposure of sin! what a guard to the sanctities of individual and social life! Let these be the rule of men's lives, and what a change for the better would take place in society? What pleasure in families, what peace amongst nations! Then would "violence be no more heard in the land, wasting nor destruction within her borders." Then the Sermon on the Mount. What knowledge, and breadth, and purity, and power! What a comment on the law! covering all thoughts, all words, all actions, and all aims, for all time, and all eternity! How it shivers the wickedness of man's heart, and startles him into a serious thoughtfulness? Then there are so many things above man's reach, that they could not have entered his mind, by any ordinary processes. The fifty-third chapter of Isaiah had never been the production of man's genius. Certain it is also, that bad men had never proclaimed the wickedness of their own hearts, and the misery of their own lives, with the certainty of their own destruction. Whence came such pure and exalted teaching and doctrine? How should the writers of holy Scripture be able to propound doctrines so pure in their spirit and tendency, infinitely surpassing any other writings in the world? Where did they get their knowledge? "Holy men of old spake as they were moved by the Holy Ghost."

6. *Great numbers believed from the force of the evidence brought home to their understandings and hearts.* Passing over for the most part the marvellous collection of facts, from the ark of Noah to the cradle of Bethlehem; the healed leper at the foot of the mountain, to the restored cripple at the gate of the Temple; the opening heavens at the baptism of Jordan, to the luminous cloud of the ascension from Mount Olivet; from the manna which fell in the wilderness, to the hidden manna of the Apocalypse, as some of the grand way-marks on the high road of God's providence; let us go at once to the day of Pentecost, while Christ's life, death, resurrection, and ascension are fresh in men's minds. Peter presses

the facts upon their attention, conviction for sin seizes great numbers of the people's consciences so that three thousand believed at once and are baptized. Then again, when the lame man was cured in the name of Jesus Christ, and the people were drawn together a second time in great numbers, the apostles pressed the same facts upon their attention, when it is supposed that five thousand more believed and were saved. Would these thousands of conversions have followed such a ministry, had not the people been overwhelmed with a conviction that all was true, respecting their own sins, Christ's mission, and God's purpose and mercy in Jesus Christ?

When we take into account seriously the proofs adduced, and remember that these are only a small part of the evidence to be adduced, from the time and manner of the Scriptures being published; that friends and enemies from the beginning never doubted their genuineness; that the strongest guards have been thrown around them from the first, so that they might be preserved in purity and correctness; that their production was independent in their parts, and beyond man's highest genius to invent; that they were largely written and published against the will and authorities of the times; that the writers were, in spirit and life, the purest amongst men; and that their teaching was altogether spiritual, unearthly, and infinitely above man's natural knowledge; no stronger proofs can be found for their divine origin. "When the waters of the hill are turned into blood; when millions are fed with manna; when a man is raised from the dead; when four thousand are fed by a pittance; in such cases there can be no deception; our senses, which are the only competent judges, have the means of judging." Indeed, evidence so various, so abundant, so broad, coming from so many parts of the world, and through so many generations, so minute, so united, so complete and overwhelming, defies all objections, and settles their genuineness, authenticity, and inspiration, so far as it can be done in this world, and lays a foundation, deep and broad, for the people of all nations to rest their soul's best hopes upon for a happy and glorious eternity.

MEMOIR OF MR. JOHN PERRIN PHILLIPS.

"They are not gone—whom death's dark shroud
Has curtained from our mortal eye;
Down to their bed of rest they bowed—
It was their portal to the sky—
Their pathway to their throne."

So wrote a poet, who believed in the immortality of man, and the glorious heaven of the saint. Our much esteemed Br. JOHN PERRIN PHILLIPS is gone beyond our mortal sight; but he lives in the blessed realization of God's eternal truth, "Thine eyes shall see the King in his beauty."

The history of the county of Sussex abounds with stirring incidents. It is associated with battle, blood, and victory. Sussex has had its great, popular, and useful men. Better still, much better, Sussex has had its happy and devoted Christians. One of them was our much-loved friend, the subject of this memoir.

Mr. Phillips was born at West-Wittering, in the county of Sussex, September 12th, 1835. His parents were both pious. His beloved father was a very useful local preacher with us for years. He died happy in the Lord when his son was only about a year and a half old. His dear mother is still on this side of Jordan's flood, a consistent and interested member of our society at Chichester, expecting, through Jesus, to join husband, child, and all the glorified in the "better world."

"If of parents I came who honoured thy name,
'Twas thy wisdom appointed it so."

"That the soul be without knowledge is not good." The mother of Mr. Phillips saw the great importance of training her son "in the way he should go." Her husband having escaped to the skies, this great responsibility devolved on her. A rightly conducted education is very momentous for both worlds. At the tender age of eight John was sent to the city of Chichester, that he might receive a good education.

At fourteen he was apprenticed to the Bookbinding business for seven years. When about twenty-one he married, and began business on his own account.

Some years ago the writer was stationed at Chichester. On the morning of the first Sabbath I conducted my first service in our then humble sanctuary in the city. I was struck with the appearance of a young man seated on the right from the pulpit. His physical stature could not fail to attract attention, his forehead was noble, his eye sparkling, his complexion rather pale, but fair. He paid marked attention, and led the singing. During the service much of the Divine presence was felt. Many weeks had not passed before the person in question professed conversion to God. I remember going into his shop one day about this time, shaking hands over the counter and asking, "*Have you found peace?*" "*Yes!*" he responded quickly and cheerfully, yet humbly. The new-born babe was Mr. John Perrin Phillips. From early childhood he had been thoughtful, but like all Adam's posterity he was "born in sin;" he had lived without Christ, and not until now had he become "justified by faith." The great Teacher, when upon the earth, said, "Ye shall know them by their fruits." Br. Phillips gave evidence that his conversion was genuine by the fruits which followed. His whole life became changed—changed to blessed usefulness. He heartily identified himself with our Zion by membership—heart and hand, body and soul, were given to God and His cause. He quickly engaged in public prayer with good success. Soon he became a local preacher, and met with great acceptance in his work. The congregations everywhere gave him a hearty reception. His appointments were supplied with zeal and punctuality. He thrilled, pleased, and profited his congregations. The Quarterly Meeting quickly and very wisely elected Br. Phillips as Mission Steward, and he discharged his duties with great satisfaction.

Chichester from this time became greatly famed for Missionary contributions. Dear Br. Phillips and his zealous wife were among the most active collectors, and the most generous givers. He had £3 on his Missionary card only a few months before his death. He gave part of the profits

of every Thursday's sales to the Missionary cause, which by his death is deprived of a liberal friend.

The patriotic cause of total-abstinence in him had a consistent and zealous member. Honourably and efficiently did he discharge his duties as secretary of the local society from the time of his being elected. Death has deprived that noble cause of a warm and able advocate. He was a teetotaler from childhood.

The "Young Men's Christian Association" in Chichester, have also sustained in the death of Br. Phillips a great loss. He was their active librarian. Christians of every name found in him a large-hearted brother. Mr. Phillips was a useful contributor to the pages of our Denominational Magazines. He was a liberal supporter of the cause of Christ among us during his life, and he left by will £250 to our Selsey and Chichester chapels.

Br. Phillips greatly sympathized with our ministers in their work—and much cheered them with his smiles, words, and deeds.

The writer while in Wales received a very useful testimonial from Chichester. Br. Phillips was among the most active in getting it up. He was an invaluable correspondent until near his death. I have now before me from twenty to thirty of his letters, written very closely, and they contain much information, and many touching expressions of love. As I did not receive a letter from him for some weeks I greatly wondered until the overwhelming tidings reached us of his death. Since his sickness, death, and burial, among his papers an unfinished letter to the writer was found. It is dated September 5th, 1866. It contains the usual expressions of love, some touching references to the Conference just then closed, several allusions to Selsey chapel, &c. After proceeding with his interesting statements, abruptly and solemnly it ends with the words, "*Don't you think?*" Business, or sickness, interrupted him, and the letter remained *unfinished*. Had he lived he would have finished it, but death stilled the busy hand, and hushed the heaving bosom. He died of fever a few days only after the date of his last letter, having exchanged earth for heaven, September 20th, 1866. His death was very peaceful; under such circumstances, "To die is gain."

Br. Phillips soon followed his wife. Mr. George Apps informs me that Mrs. Phillips, jun., found the Lord near about the time her husband did. She was a most successful collector for the Missionary cause. Her health had been failing for years. And on February 15th, 1864, she fell asleep in Jesus, aged thirty-four years. The husband and wife were not separated long, and they have met in a land where "parting is unknown."

From several letters respecting our deceased brother we make a few extracts. Mr. George Apps, a relative by marriage, and a most intimate Christian friend of Mr. Phillips, writes:—"One evening, when you were sitting with us around the table, you began to remind him of his father being in heaven, and his mother on the road to heaven, and asked him if he would not like to meet them in the better world. Your familiar conversation affected him deeply, and on his being out with me later in the

evening he confessed his determination to live for God. He requested me to pray for him, and we agreed to spend our evenings in prayer, in the chapel, instead of taking our usual walks. This agreement was kept till one evening returning from chapel he was enabled to rest his soul on Jesus as his Saviour. During his sickness he said his trust was in the 'Rock of Ages.' He said he was resigned to the will of God. Just before he died he exclaimed with rapture, 'I'm going home, I'm going home.' On the friends being called to the bed-side he bade us farewell,—exhorted us to cleave to God, and expressed strong desires that we might all meet in heaven; and then he peacefully passed away to glory."

What an interesting sight it must have been to heaven to have gazed on Br. Apps and Br. Phillips in our little chapel, evening after evening, on their knees before God, *in the dark*, but the Divine voice was soon heard, "Arise, shine, for thy light is come."

Br. Phillips's mother writes—"You will like to hear a little about the illness of my dear son. It did not endure a fortnight. He was very delirious at times. His chief conversation was on prayer, faith, and preaching. The Sunday morning before he died, Mrs. Apps and Fanny were sitting by his bedside, when he burst forth into a most loving prayer. His language was eloquent, earnest, and humble. He prayed as if he was some other person at our chapel praying for the recovery of *John Perrin Phillips*. He was calm and resigned. This bereavement is a heavy trial for me; but I trust soon to meet my dear child in heaven."

Miss Fanny Wade, once a Sabbath scholar at Selsey, who found Jesus during the first year of my pastorate, and who was living with Mrs. Phillips's family for some time before Br. Phillips died, and the person referred to by Mrs. Phillips, writes:—"Mr. Phillips's death has made a deep impression on the minds of many on this Mission. I feel it has been greatly blessed to my soul. It tells me life is short and uncertain, and that it is wise to be prepared for death."

Br. Brokenshire has supplied the following:—"It is now nearly four years since it was my great privilege to become acquainted with Br. Phillips. I found in him a Christian friend. His natural disposition being good, rendered him very capable of winning the affections of all, which I believe he did. It used to afford me great relief and comfort to talk with Br. Phillips about the cause of Christ, and the preaching of the gospel. By his advice, I have been stimulated to action, and by his commendation I have been greatly cheered in the work of the ministry. Although an intelligent hearer, Br. Phillips was a very charitable one. He was no stoic under the sound of salvation. Often has my heart been cheered while delivering God's word to see him with tear-bedewed eyes drinking in gospel truth. During the two years I was on the Liphook station we kept up a correspondence, and it only terminated by his death. His letters have given me great comfort, many of which I have still by me. The death of Br. Phillips was a great blow to me and to all who knew him. Our loss is his gain. His life was the life of the righteous. The life of Br. Phillips was one of increasing attachment to the cause of Christ in general, and to the Bible Christian Denomination in particular.

By his exemplary piety, his regular attendance at all the means of grace, his very acceptable services as a local preacher, and his liberal hand, he shone in the world. Others have been led to look savingly to Christ through his instrumentality. I believe he is now in heaven. May I meet him there. Amen."

Br. Down has furnished the following:—"I can bear testimony to his general consistency of conduct, his interest in the cause of Christ, his regularity of attendance at the means of grace, his liberality in supporting God's cause, his efforts to extend the kingdom of Christ, his zeal to effect the good of the public, his superior abilities for usefulness. In looking at his early removal I can only say with the poet—

'God moves in a mysterious way.'"

Br. Marsh writes:—"Br. Phillips was a devoted and earnest Christian. I found in him a real friend. His general deportment won my high esteem. His many acts of kindness to me I shall never forget. It was with deep sorrow that I received the intelligence of dear Br. Phillips's death. By his departure the church has sustained a great loss. He was an excellent local preacher, a bright Christian, and a liberal giver to the cause of Christ."

Br. J. Martin, his much-respected pastor at the time of his death, supplies the following:—"There has been so much of the mysterious about Br. Phillips's death that I feel a kind of reverential awe which restrains my pen. I wish to speak of Br. John Perrin Phillips with a deliberate consciousness of truth. I write, not from mere *hear-say*, but from a short period of *personal observation*. As he died in about five weeks after I came to this station my remarks must be necessarily limited. As a Christian, I thought he had the root of the matter in him. He certainly did manifest unwavering attachment to our denominational interests, and evidenced abounding liberality to the cause of Christ. He was often in labours more abundant. He had an extensive influence. His usefulness was universally acknowledged. He was a man of good intellectual parts, and his general excellences were sufficiently seen by me to command my highest respect and love. At his loss my sorrow was as deep as the chastening was painful. But his removal has since revealed a silent steady, solemn, unfoldment of the Divine purposes, before which I have learnt to bow. 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.'"

Dr. Winslow has well observed—"Sunlight and shade form the marvellous picture of the believer's present life—and *God is the Artist*!" The writer has made no allusion to the *defects* of Br. Phillips, because he did not know them; doubtless he had them, for to "err is human." No reference is made to his temptations and troubles, but he had them; they are inseparable from humanity in the present life. Br. Phillips had the "*shade*," as well as the "*sunlight*," but divine grace has painted a lovely picture. "By grace are ye saved."

The mortal remains of Br. Phillips were deposited in the Chichester cemetery, September 22nd, 1866. A number of the members of the "Young Men's Christian Association," some also belonging to the Temper-

ance Society, together with other citizens, attended the funeral as a mark of deep respect. Mr. J. Martin conducted the solemn service. The occasion was a very affecting one. Mr. Martin also preached the funeral sermon in our beautiful new sanctuary, to a thronged congregation. The text was : 2 Tim. iv. 7, 8. It was a time of power ; serious impressions were produced, resulting since in conversion to God. " Blessed are the dead which die in the Lord."

" There is a region, lovelier far
Than sages tell, or poets sing ;
Brighter than summer's beauties are,
And softer than the tints of Spring."

That region is heaven. *Br. Phillips is there.* May writer and readers, all meet there. Amen, and Amen.

JOHN HICKS.

MEMOIR OF MR. WILLIAM TRIGG.

Mr. WILLIAM TRIGG, of Drybrook, East Dean, in the Forest of Dean Circuit, was born at Bailey-hill, near Mitcheldean, Gloucestershire, and was the tenth child of Mr. Benjamin Trigg, Farmer. In his boyhood he attended the Independent Sabbath School, and the Rev. Mr. Horlick's boarding and day-school, Mitcheldean. After he was sufficiently educated his parents put him to Mr. Wood's, near Ross, to learn his trade, (Boot and Shoemaking). He grew up to manhood in the midst of corrupting influences, wicked principles, and ungodly associations. There were but few Christians in the neighbourhood. Sin abounded in him ; its nature, power, and pollution were fully and convincingly manifested in his character. When about twenty-five years of age he married a Mrs. Tyndel, a member of the Bible Christian Society. They lived in the parish of Abinghall, and carried on their business for about thirteen years. While there they attended the Bible Christian meeting-room at Edgehills. One of the many preachers whom they heard there was the bold Mr. J. Jayne, a local preacher of great fervour, power, and pointed language. On one Sabbath his text was, " Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Jehovah stood by his servant, clothed his word with power, and Br. Trigg was affected then ; religious conviction seized on him at once. That powerful discourse pierced his heart with deep and lively sorrow ; he was deeply impressed with a sense of his sin against God. His trouble was manifest. His conscience was greatly tormented. His heart was so full of misery and anguish, that he was *ill* from the effects, and for many days he was a spectacle of distress. He deplored the sins he had committed, and prayed for mercy. For several weeks he was in distress, under his guilt of sin against God. His wife read to him a part of the 27th chapter of Genesis. When she read the exceeding bitter cry of Esau to his father : " Bless me, *even* me also, O my father. Hast thou not reserved a blessing for me ?" These scriptures were rays of light to Br. Trigg's mind ; he at once believed that God had a blessing for him, and he earnestly prayed for it. He soon received the comforting blessing of forgiveness ; and the Holy Spirit imparted to

him knowledge, faith, love, peace, and joy. God heard his supplication, and delivered him from his burden and bondage of guilt and misery, and freely conveyed his grace into the new-born soul. Grace abounded in his heart in resisting and mortifying the strongest corruptions, taking full possession of the inward powers, and influencing and inflaming them with love towards God, and zeal for his glory. What a marvellous and visible change was produced in him! He was made a *new creature*, and had Christ formed in him, the hope of glory, and was changed in all his powers into the image of God. His conversion was clear and understandable. His spiritual powers were actuated by the Holy Spirit, so that he told many of the righteous what the Lord had done for his soul. And he earnestly, faithfully, and affectionately warned many sinners of their danger, and advised and admonished them how to obey God, avoid ruin, and be saved. He at once united in fellowship with the Bible Christian Society at Edgehills. And he continued in his religious course—continued in Christ's word, by constantly reading, believing, and practising it—continued in Christ's love and goodness, by constantly and experimentally tasting it, and loving him in return—continued in Christ's grace, in retaining the enjoyment of it, in exercising and displaying the power of it in his outward life—continued in Christ's law, by perseverance in his regard and love for and obedience to it—continued in the faith, by a constant holding of the doctrines of faith, and a perpetual exercise of the grace of faith—continued a member of the Bible Christian Society about thirty years, until death. He and his wife and family resided at Drybrook, near Mitcheldean, for the last twenty-seven years of his life. He had twelve children, three of whom are dead. He was an industrious, economical man, and therefore had a comfortable home, and paid his debts. He was known by many of our ministers, as he *gave* them board and lodging when in that part of the circuit. He was merciful, not a litigious man; he never went to law "but twice;" he chose rather to be injured by his debtors than go to law. He was also a benevolent man. Religion touched and influenced his heart; it made him kind and liberal, not doling out the scanty pittance with a half closed hand, but pouring the bounties which God first bestowed into the funds of the church. He gave liberally. He showed firmness in his business and in the church. He was firm in doing what he knew to be right, but gentle and kind in manner. He was a firm pillar in the church. His Christian virtues caused him to be much loved and respected. Certainly he was a rare man. Who can tell the blessed effects he produced, and the religious impressions he made on his family and on society?

His affliction was Bronchitis and other internal disease. It confined him to his bed the last fourteen days of his life. It tried him, but it tended to exercise, polish, discover his graces, not to destroy them. A few days before his end a dark cloud came between his soul and God, and filled his mind with darkness which troubled him. He prayed that it might be withdrawn; before it was removed, he fell asleep, but God by the shining of his countenance, and the breathing of his Spirit, dispelled it, so that when he awoke, the presence of God like a cloud of glory

hovered over him; his eyes sparkled, and with quickness, animation, and a thrill of voice he said, "Praise the Lord! 'tis peace and joy through believing in thee." His wife looked on him and smiled, and said, "You have got it." He replied, "Yes, praise the Lord." For twelve hours he continued in that bright and happy state, often exultingly saying, "'Tis peace and joy through believing in Christ." During those happy hours eight of his children and several of his friends saw him, and he said to them, "'Tis well, 'tis peace and joy through believing in Christ." His affliction so exhausted him that he was unable to take any refreshment, or to speak for the last *twenty-six* hours of his life. He died on Friday, January 18th, 1867, in the 65th year of his age. Within the chamber he lay stretched, cold, pallid, breathless, and motionless. Oalm, most *calm*, was his face. His eyes were closed in grace. A most serene eclipse! Spiritual thoughts had calmed his dying heart. His spirit is gone to a happy kingdom, where storms shall beat and winter pierce no more, but holiness, happiness, and joy, like one unbounded spring, for ever bloom!

"He died as does a Christian man,
And with his death true life began."

His body was buried in the Forest-Church yard, amidst the tears of his family and others. His funeral was numerously attended.

The members of Christ's church are mortal, and must be taken away, howsoever pious and eminent their character, howsoever much beloved by their friends, and the people of their neighbourhood. "The fathers, where are they?" They are gone to that eternal "city which hath no need of the sun, neither of the moon, to shine in it, for the glory of God doth lighten it, and the Lamb is the light thereof." Dear reader, let us *obey* the voice that calls us thither; let us seek the things that are above, and no longer cleave to a world which must shortly perish, and which we must shortly quit.

J. BANWELL.

THE IRISH CHURCH IN PARLIAMENT.

Two great debates on Ireland before Easter in the British House of Commons may be justly considered a startling phenomenon. The first would have been pronounced remarkable, if it had not been deprived of its significance and shorn of its glory by the paramount importance of the second. It will probably be chiefly remembered for Mr. Gladstone's bold declaration, "that in the settlement of the Irish Church question, that Church, as a State-Church, must cease to exist." He took the first step towards carrying out his determination, and the almost unanimous determination of the great liberal party, without any loss of time, by giving notice of his intention to move at the earliest opportunity the following Resolutions in a Committee of the whole House.

1. That, in the opinion of this House, it is necessary that the Established Church of Ireland should cease to exist as an Establishment, due regard being had to all personal interests, and all individual rights of property.

2. That, subject to the foregoing considerations, it is expedient to prevent the creation of new personal interests by the exercise of any public patronage, and

to confine the operations of the Ecclesiastical Commissioners of Ireland to objects of immediate necessity, or involving individual rights, pending the final decision of Parliament.

3. That a humble address be presented to Her Majesty, praying her to place at the disposal of Parliament her interests in the temporalities of the archbishoprics, bishoprics, and other Ecclesiastical dignities and benefices of the Church of Ireland, and in the custody thereof.

The Government endeavoured to prevent the House from going into Committee by Lord Stanley's giving notice of the following amendment.

That this House, while admitting that considerable modifications in the temporalities of the United Church in Ireland may, after the pending inquiry, appear to be expedient, is of opinion that any proposition tending to the disestablishment or disendowment of that church ought to be reserved for the decision of a new Parliament.

When we first read this amendment, (drawn up so skilfully, that even Mr. Gladstone might have voted for it more heartily than a bigoted Tory), and remembered the tergiversation of the Government only last session on the question of Reform, we thought that Mr. Disraeli would have the proud satisfaction of a second time "dishing the Whigs." But the tactics of last session could not, especially as a dissolution of Parliament is so near, be successfully repeated. The amendment had no other effect than to alienate and disgust some of the most honest and consistent supporters of the Government.

We have no disposition to discuss the question of the Irish Church as one of party politics, or as it affects either the one or the other of the rival leaders. Such a discussion would certainly be out of place in the pages of a religious periodical; but we cannot help expressing our satisfaction, after the shameful treatment Mr. Gladstone has received as the leader of the liberal party since the death of Lord Palmerston, that his position seems more firmly established, and his influence more widely felt. The great difference between him and his illustrious rival appears to be, that the one is consistent in his inconsistency, while the other is inconsistent in his very consistency. If no charges of inconsistency could be brought against a great statesman, it would prove that he had made no progress, and that his opinions had received no development. If this charge could not have been substantiated against Sir Robert Peel, much of the beneficent legislation of the last thirty years would have been long delayed. Mr. Bright cannot be charged with having changed his opinions; but there are few who possess, in so large a degree as he, the gift of prescience; and fewer still who attain his eminence who have so little to unlearn. Any mere characterization of the debate, too, besides coming late, is also unnecessary. It is, however, the duty of every intelligent Christian man to take some part in the discussion of impending ecclesiastical changes, all the results of which on the social and religious condition of the people none probably can foresee. And we cannot but rejoice that the campaign has begun so auspiciously, the presage, we trust, of final victory, though we, meanwhile, anticipate much hard fighting, and many temporary reverses. A majority of 61, in a very full house, against Lord Stanley's Amendment, and of 56 for going into Committee, is decisive, and as the *Times* says, overwhelming. The very largeness of the majority has caused us some

misgivings; but we are disposed to regard it as an indication that the question is ripe for settlement, the fruit being almost ready to fall from the tree, certainly waiting to be plucked by the first bold statesman that has the courage to do so. The *hour*, as Mr. Lowe told us in the debate, is come, and the *man* too. But this ecclesiastical Sebastapol is not destined immediately to fall; it will only be reduced, at least that is our opinion, after a regular siege, and not after a single assault, however splendid and daring. Abuses, and especially ecclesiastical abuses, die hard. The party in possession will offer a desperate resistance. The fears and jealousies, the prejudices and passions, of other classes, can be easily aroused. But the party that uses the weapon of truth and justice will be able, finally, to beat down all opposition. It will carry further, and pierce deeper than any other. And to impose a State-Church—the Church of a miserable minority on a disaffected and hostile majority—is a monstrous injustice, for which no good defence or even plausible excuse can be made. Such a Church must be, and that the Irish Church is, the source of perpetual irritation and strife.

Who are to be our allies in this war? Earl Russell, and other leading Whig statesmen are doing their best or their worst to force us into the arms of the fanatical Orangemen, and the “stupid” party.* If they will persist in their endeavours to endow all religious bodies in Ireland, the Roman Catholic included, it is the duty of Protestant Nonconformists to oppose them firmly, resolutely, continually, and even desperately, if need be. But we are pledged to the policy of disestablishment and disendowment, and shall avail ourselves of the assistance of all—whatever may be their motives—the philosophers, whom Mr. Disraeli so heartily despises, the Reform League, though regretting that a Holyoake and a Bradlaugh give colour and tone to its proceedings, and even the Roman Catholics, though some of them may regard Protestantism with more disfavour than infidelity, and would perhaps, if they had the opportunity, persecute us even to the death. We do not expect the Ritualists in the Church of England—beyond all doubt at present the most powerful and influential party in that Church—will be very zealous in defending the *Irish* branch of the “United Church of England and Ireland,” because her bishops and clergymen happen to be generally extreme Evangelicals. Their only bond of union is that they belong to the same Church. What sympathy can the Bishop of Oxford or Salisbury have with the Bishop of Cork, who had the courage to stigmatize the consecrated wafer of the Romanists as common baker’s bread. There is a greater gulf between Dean Close or Canon McNeile and Mr. Mackonochie or Brother Ignatius than between the former and Mr. Spurgeon, or between the latter and Archbishop Manning.

* Since this was written, Earl Russell has frankly and honourably receded from the position he has all along taken up, and so lately re-affirmed. Speaking as the chairman of a great meeting at St. James’s Hall, on Thursday, April 16th, he is reported to have said: “My object is religious equality in Ireland, whether it be attained by the endowment or disendowment of all. I may have had my own peculiar preferences, but, in the presence of the manifest opinion of England and Ireland, I at once discard any personal predilections, and decide for disendowment.”

The Erastianism of the Evangelicals is the chief ground of our opposition to them; but the Sacerdotalism of the High-Church party rouses a wilder tempest in our breasts, and makes us wish we were one fierce and mighty "whirlwind of energy" that we might do successful battle with their dangerous errors.

But our object in this article is to call our readers' attention to some of the more striking and remarkable passages in certainly the most significant debate in the House of Commons for many years.

THE OBJECT MR. GLADSTONE HAS IN VIEW.

If I am asked what I look upon as the condition on which the State should enter upon a new state of things as far as it regards religious establishments in Ireland—if I am asked what it is that, in endeavouring to put an end to the present Established Church in Ireland, I renounce for the future, I again say, that what I renounce for the future is the attempt to maintain, in association with the State—under the authority of the State—supported by the income of the State—or by the public or national property in any form, a salaried or stipendiary clergy.

HOW ENGLISH POWER AND INFLUENCE MADE IRELAND PAPAL.

It is, in my opinion, exaggeration to make the Irish Established Church in its present form, dating from the Reformation, responsible for the great grievances of ascendancy and national estrangement in Ireland. It is very true, as has been said by the Rev. Dr. Maziere Brady, that "the Establishment was Papal, but not anti-Irish, from 1172 to 1560; and from 1560 to 1868 was anti-Papal and anti-Irish too." It is not only upon that authority I say this, but on the authority, also, of Mr. Burke, whose writings in regard to Ireland, and to many other matters, are the pure gold of civil wisdom and great piety. Mr. Burke says, in his tract upon the Papal laws, that "a religion not very remote from the Protestant prevailed in Ireland before the English came there"—in which he follows Archbishop Usher—"and the Papal authority was much lower in Ireland than in other countries, and that it was the working of English power, English influence, and English immigration into Ireland which first thoroughly knit the church of the country into organic union and subjection to the See of Rome." And Mr. Burke winds up by saying—"No country, I believe, since the world began has suffered so much on account of religion, or has been so variously harassed by some persons both for Popery and for Protestantism." But dismissing any charge of the kind, I can only say that I think the strength of the case is strong indeed when we consider it has been the peculiar misfortune, the dark fatality of the case, that all along, in varying degrees, no doubt, an establishment under English protection has been associated with British power, and instead of operating to knit the feelings of the Irish nation into community with the people of this island, has unhappily been, as Mr. Burke says, first of Popery and then of Protestantism, all along more or less the cause of estrangement and disunion.—*Mr. Gladstone.*

EXAMPLES OF THE GROSS ABUSES OF THE IRISH CHURCH.

I understand that the benefice of Newtown Leonard, in the diocese of Lismore, was erected in 1867 into a separate benefice, and an appointment was made by the Lord-Lieutenant. That new benefice was erected in 1867, and the population is stated to consist of four Anglicans and 1,143 Roman Catholics, and the net value is £331 a year. The other place supplied to me is the benefice of Kilmoyle, in the diocese of Tuam, which has been erected in 1868, the population being four Anglicans, and 2,659 Roman Catholics, and the annual value being £291.—*Ibid.*

THE FAILURE OF THE IRISH CHURCH AS A RELIGIOUS INSTITUTION.

I suppose it will be admitted that there are only two pretences on which this State Church—the Protestant Church—can exist in Ireland. The one is religious—the other is political. Now, has anybody been able to show that, as a religious institution, it has not been a deplorable failure because clearly, the original intention, the original hope was, that the people of Ireland would be drawn from

the Church of Rome and brought into harmony with the Church of England. Well, I undertake to say, from the time of the first establishment until now, reckoning up all the Catholics on the one side and the Protestants on the other, it could not be shown, and it is not to be believed, it has ever added really in one hundred persons not even one person of the actual number of Protestants in the kingdom of Ireland. It has been an entire failure, a failure deplorable, and almost ludicrous, as an engine for converting the Catholic population. But it has not only not made Catholics into Protestants, but it has made Catholics in Ireland more intensely Roman than the members of that Church are found to be in any kingdom in Europe or country in America. And what is more than that, I think it can be demonstrated that the existence of the Protestant Church in Ireland, whether missionary or not in pretence, has not only not converted the Catholics themselves, but has made it absolutely impossible that anybody else, or any other church, should convert them. Because, if you look how the Church has been connected with the State, and with the politics of the country, with the supremacy of the landed proprietors, with the supremacy of the Protestant party, with all the dark records of the past, you will see the effect has been to make of Catholicism in Ireland not only a faith, but absolutely a patriotism. I think I might appeal to every member of the House who now hears me whether, if he had been placed in Ireland with his father before him among the Catholic population—I ask him whether he would not have felt that if he threw off the allegiance to his church, and if he entered the portals of this garrison church, that would have been to him not only a change of faith, but a denial as it were of his birth and of his country. I have felt always in considering this question—and I have considered it much for twenty-five years past—that all the circumstances of that Church in Ireland have been such as to stimulate the heart of every Catholic to a stronger adherence to his own faith, and to determined and unchangeable rejection of the faith and the Church which were offered to him by the hands of the Conquest. Now, there is one point on this, too, which is important, that the more you have produced in Ireland dissatisfaction with imperial rule, the more you have thrown the population into the hands of Rome. Now, I hope I shall offend no Catholic member in this House when I say that I consider it one of the great calamities of the world that there are in many countries millions of Catholic population who are liable to be directed in much of their conduct, and oft-times in their political conduct, through the bishops and clergy from the centre of the city of Rome. I think that is a misfortune—I think it is a misfortune to the freedom of the world. And I think more than that, that it is a misfortune to every Catholic church in every country, for it tends rather to prevent it from being wholly national, and it prevents also such changes and such reformatations as, I believe, are necessary in the progress of every church. Well, now we see some results of it in other countries of Europe. Notably, at this moment, in Austria, there is a contest going on with Rome. Further, even in that country which lately we thought was the very last in the race of freedom, there is no country in Europe probably at this moment in which the Catholic church and population are more entirely subject to the direct influence of a certain number of persons of whom most of us know nothing, who pull the strings of the Catholic world in the city of Rome. Well, I attribute much of that which I think a great evil to the existence of the Protestant Church in Ireland. Why, you know perfectly well that the great discontent of Ireland is marked out mainly by the Catholic population, and you know that that population is even at this moment, more than it was some years ago, subject directly to political influences from Rome; and I am satisfied that it is for the interest of the Catholic population in that respect, and it is for the interest of this great nation and of this imperial government, that whatsoever be the tie between the Catholic population of Ireland and the government in Ireland, that at least we ought to take away every obstacle that can lessen in the smallest degree the loyalty of that people to the Imperial Crown.—*Mr. Bright.*

THE PROTESTANTS OF IRELAND ONLY A FRACTION OF THE POPULATION.

If we take the census of 1861 as our guide, we shall find that every 100 Irishmen may be divided in this manner. 78 Roman Catholics who have no State assistance, 12 members of the Irish Church who receive such assistance, 9 Presbyterians who receive a bribe to induce them to tolerate the existence of a corrupt system, and the remaining unit of waifs and strays. There is an eloquence in these figures which goes to the heart. The 12 per cent. who receive State assistance

are, on the whole, the richest part of the Irish community, and the best able to maintain an establishment of their own; the 78 per cent. are the poorest and least able, but in this case the poor are not allowed to eat of the crumbs that fall from the rich man's table.—*Mr. Lowe.*

MR. DISRAELI AS THE PROTESTANT CHAMPION.

The right honourable gentleman, in his memorable letter to Lord Dartmouth, says that he has "formed a Ministry by the command and with the approval of her Majesty." Then he says, "Such expressions on the part of influential bodies of our countrymen are encouragingly opportune;" and he adds—"We have heard something lately of the crisis of Ireland. In my opinion, the crisis of England is rather at hand, for the purpose is now avowed, and that by a powerful party, of destroying the sacred union between Church and State, which has hitherto been the chief means of our civilization, and is our only security for religious liberty." Those are the words. What Church? and what State? Of course it is perfectly clear it is no inference of his own that the right hon. gentleman has put forward. What we avow is the intention of breaking the union between the Irish Church and the English State. (Sir. S. Northcote: What Church?) The Irish branch of the English Church. And that is represented as if this party, this "influential party," has avowed its intention of breaking up the union between Church and State altogether. There is no qualification whatever. Then the right hon. gentleman speaks of "the sacred union." The sacred union! Why, the sacred union between Church and State was effected in the year 1800, by the Act of Union, which was not obtained by sacred means at all. I ask the right hon. gentleman to make a note of this, and when he comes to speak to answer it. The House will ask him how things which did not exist before the Union, and which were done by the Union, can possibly be sacred. He knows something, possibly, of the influences under which that parliament acted; but I do not think he will call them sacred. "The chief means of our civilization," says the letter—that is the Church of Ireland—for that is what the right hon. gentleman is speaking of—"the chief means of our civilization" has been the church of Ireland, and "the only security for our religious liberty," is that very Church of a small minority against which religious liberty, unable longer to endure the spectacle it presents, has risen up to destroy it. That letter was, no doubt, intended to serve a purpose; but I do not think it will serve that purpose. It was intended to place the right hon. gentleman, who in his time has played many parts, in the novel and conspicuous position of the Protestant champion of England. The experience the right hon. gentleman has had of mankind has taught him to rely much on their gullibility. I am sorry to say I contributed a little to that experience. If, however, he thinks that with the amendment of the noble lord in one hand, and the charter of the Roman Catholic University in the other, he is going by this letter to place himself at the head of the great Protestant party in England, to attract their confidence, and persuade them to retain him in office, he has, I say it with fear and trembling, for once over-estimated the limits of human gullibility. Then the next step is hardly a step. The Catholic University hangs fire, and I do not believe we shall hear anything more of it. I take the liberty of saying it was a pyrotechnic device. It shone for a moment: it is dissipated in thin air, and so has vanished, and we'll hear no more of it.—*Ibid.*

THE DISESTABLISHMENT OF THE CHURCH NOT ITS DESTRUCTION.

There was a great fallacy in the assumption that there was any inconsistency in a man who hoped to die as he had lived, in full communion with the Church of England, nevertheless desiring with his whole heart and strength to bring about the total and instant disestablishment of the branch of the Church in Ireland. It was difficult to conceive a more baseless, groundless, and unhistorical assumption that the man who presumed to deal with the political condition and social status of the Church thereby touched the Church herself, and must, therefore, be her enemy. The Church flourished ages before there was any such thing as an establishment, and it would survive for long ages after the universal overthrow of all establishments. The State did not make, and had no right to intermeddle with the discipline, the worship, the inner life, and the divine character of the Church: but it had a perfect right to deal with the political concerns, the social condition, and all that goes to make up the complicated idea which we express by the word establishment. Whoever else might be disposed to question this he did not think it would be questioned by an English lawyer or disputed in an English Parliament.—*Mr. Coleridge.*

The Glenner.

THE ACT OF UNIFORMITY A FAILURE AND A FOLLY.—A mistake more ludicrous, and at the same time more disastrous, it would not be easy to make. Can water be held in a sieve? Can oxygen be picked up by the point of a needle? Can the law of gravitation be held by forceps? Can a mathematical problem be wrought out by a barrel organ? Can a metaphysical difficulty be solved by nitric acid? or zeal stirred up by a kitchen poker? or the Alps ascended in a steam-packet? The attempt at any one of these feats would not be a bit more idiotic than the attempt to settle the religious convictions of a nation by law. Law cannot make truth. Law cannot find truth. Law cannot secure truth. And so, conscience intuitively resents and resists the interference of law in the matter. Conscience is a great divine force in humanity, whose function is to receive and apply divine truth to individual human lives. It is like the wind, but mightier than the rushing mighty wind. It is like the tide, but fiercer than the fiercest tempest-tide. Conscience must be free. Rear the most solid wall of law against the wind, and how it puffs it into ruin. Build the highest breakwater in mid Atlantic, and how it laughs it into wreck. And so conscience must be free. It laughs at human enactments. It may be awed into silence, compelled into submission, into conformity, but never into faith. It must be free or it must die.—*British Quarterly Review*.

POPEY'S GENTLE METHOD WITH PROTESTANTS.—In the Autobiography of "The Author of 'The Sinner's Friend,'" we have the following very suggestive entry:—"November 15th, 1850.—The Rev. W. H. W., * late vicar of F., now a Roman Catholic, paid us a most

unexpected visit of two hours. Mr. W. was most courteous and gentle in his manner and conversation, and perfectly cool in argument, endeavouring to persuade us of our error as Protestants. In reply to my question he cordially admitted that he had no expectation whatever of being received into heaven but by and through the righteousness and mediatorial work of the Lord Jesus Christ. Mr. W. took both our hands in his own, and with great solemnity enjoined upon us the awful responsibility of seeking the truth, which was only to be found in the Roman Catholic Church. My dear wife told Mr. W. that she hoped the Lord would show him his error."

JOY OF SATAN IN UNBELIEF.—It is indeed incomprehensible how Satan ever succeeds in getting any to disbelieve God. But he does; and he rejoices in it. I think I hear his fiendish chuckle, as he gets out at the backdoor of the poor man's cottage, on whom he has prevailed to spit upon God's wondrous Book; or as he sleekly slips out of the episcopal palace, when he persuades a bishop to kick at Moses.—"*Pulpit Echoes*," by John McFarlane, L.L.D.

AN ANXIOUS SEAT IN THE PULPIT. "He preached as if he was dyin' a'most to have ye converted," said a simple woman, when she was describing the devout and earnest M'Oheyne. In those few words the good woman gave the secret of that young saint's extraordinary power. A passion for souls possessed him. The love of Christ constrained him. And he would have counted that Sabbath a lost day, and that sermon a waste of breath, which did not accomplish the awakening of some stupid conscience, or the leading of some guilty soul to Calvary. There was always one "anxious seat" at least in his church, and that was in the pulpit.—*Christian Witness*.

* Doubtless, one of the sons of the excellent William Wilberforce, and brother of the present Bishop of Oxford.

THE PROGRESS OF NONCONFORMITY IN ENGLAND.—At the beginning of the eighteenth century, it was calculated that the Dissenters of England numbered about one-hundredth part of the population. Mr. Skeats quotes from a return to an Order in Council the following figures. The province of Canterbury—Conformists, 2,123,362; Non-conformists, 93,151; Papists, 11,878; Province of York—Conformists, 353,892; Nonconformists, 15,525; Papists, 1,987. At that recent period, therefore, the English Non-conformists hardly numbered more than 110,000 people. It seems almost incredible that within a century and a half, this insignificant portion of the community should have attained to such numbers and influence as to rival the Established

Church itself. The fact is the more wonderful when we remember that the crown, the aristocracy, the landed gentry, and a large portion of the wealthy classes have been on the side of the Established Church; that the exclusion of Dissenters from the Universities has given her a monopoly of the rewards provided for the encouragement of learning; that while there has been but little of the severer forms of persecution which often serve to stimulate and to quicken the loyalty and self-devotion of their victims, Non-conformists were long subjected to civil disabilities, and are even now exposed to those adverse social influences which tell so powerfully upon a large class of minds.—*The Free Churchman.*

Correspondence.

THE "SPIRIT" IN ROMANS VIII. 16.

SIR,—Allow me to express my obligation to Mr. Ellis, and to say that, if I push my inquiries further, it is not because I undervalue his very sensible letter, but because I wish more fully to elicit the truth.

I have no doubt as to the frequent use of the masculine and feminine genders when inanimate objects are spoken of. It is well known that this accords with the genius of the Greek language. Nor do I doubt that the neuter article is often used with reference to the Holy Spirit. A much larger number of examples might be given. My inquiry had reference only to the meaning to be attached to "the Spirit itself," when this construction, as well as the 15th verse, are taken into account.

Mr. Ellis thinks it "unquestionable" that "the Spirit itself" is "one and the same with the Spirit of adoption." This I accept. But I wish to ask, by what method of interpretation is it "evident" that "the spirit of bondage"—"the spirit of adoption"—and the Holy

Spirit are "one and the same?" This is my difficulty; and if it be true, I shall be glad of further enlightenment.

At present I doubt much if the Holy Spirit be intended in either of these two verses. I am not aware that the Holy Spirit is anywhere represented as the "spirit of bondage." It appears to me much more consistent to understand the "spirit of bondage," and "the spirit of adoption" as personifications of certain feelings and affections. "The spirit of bondage," or of *slavery*, as it might be rendered, is the feeling that pervades the mind of the slave, (such as *fear, alarm, &c.*) and is very expressive of the feeling that pervades the mind of an alarmed sinner. "The spirit of adoption," is the feeling that would naturally pervade the mind of the slave when he should not only be set at liberty, but be made the adopted heir of his master—the feeling of filial love, gratitude and confidence. Then "this same spirit" (so Stuart translates,) beareth wit-

ness together with (so Macknight) our spirit," or *mind*, (so Barnes) "that we are children of God." This interpretation is favoured, I think, by the fact that *no article* is used in connexion with "spirit" in the 15th verse. It is not "*the Spirit*," but "*a spirit of bondage*" and "*a spirit of adoption*."

And here let none accuse me of denying the Holy Spirit's work in producing in us a consciousness of our acceptance with God. I recognise most fully the agency of the Divine Spirit in giving the "spirit of adoption," and in preparing the mind to corroborate its testimony. Our *affections* and *mind* are sanctified and ruled by the Spirit of God, and these two uniting their testimony give us the assurance that we are the children of God. I take the "leading of the Spirit of God" as mentioned in the 14th verse as the cause of "the spirit of adoption," and understand the passage thus: "For as many as are led by the Spirit of God, they are the sons of God. For ye" (who are thus led by the Spirit of God) "*have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. (And) this same spirit (of adoption) beareth witness together with our mind that we are children of God.*"

Hoping you will kindly insert this in your next issue,

I am, yours truly,

A STUDENT.

DID CHRIST MAKE INTOXICATING WINE?

DEAR MR. EDITOR.—I am much interested in every cause which is favourable to the spread of Christianity and true religion, and especially in our own Denomination, in which I was brought up from my infancy. I was much pleased in some respects with Mr. Uran's article, entitled, "Example;" but much surprised, as well as grieved, that he should hold such narrow views on a point on which various opinions are held.

Mr. Uran says: "Once admit... that the Saviour when upon earth made intoxicating wine, and drank it, and gave it to others, and the temperance cause has not an inch of solid ground to rest upon." I cannot agree with this view, and I expect many of my fellow-members cannot either. I think Dr. W. Cooke's argument in his pamphlet, entitled, "The principles of Total Abstinence purified from Unsound and Dangerous Opinions, and placed upon a Rational and Scriptural Foundation," quite conclusive. He says on page 19, "The Son of God not only drank wine, but he made it. We have heard it gravely asked, 'Do you think it possible that the spotless Redeemer—the perfect example of obedience and holiness—would work a miracle to create a liquor capable of producing intoxication?' to which we have replied, *Yes*; and we now repeat, most emphatically, *yes, quite probable*; just as likely for Christ to create it by miracle, as for his father to create it by providence, or to commend it in His Holy Word, or to require it to be offered to him in sacrifice as a sweet savour. Would Christ be ashamed to do that which his Father had done? Let ignorant and presumptuous man be ashamed to lay down a theory which originates such a question, and renders it necessary for them to explain away an obvious historical fact, in order to save the character of the Son of God from either ignorance or immorality. The whole account of the miracle at Cana renders it quite obvious to an unprejudiced mind that it was real wine the Saviour created, such as was used on like occasions, only differing from it by some superiority in quality. The liquor drunk at a marriage festival was *oinos*, proper wine—not *must*, or the unfermented juice of the grape; and that which our Lord created is called by the same name; and was, no doubt, similar in its general properties, &c., &c.

I shall be very glad to see some further remarks on the subject.

A TOTAL ABSTAINER.

Brief Notices of Books.

Christian Adventures in South Africa.

By Rev. WILLIAM TAYLOR. Demy 8vo. cl. With Portraits and Engravings. London: Jackson, Walford, and Hodder.

VITAL godliness, wheresoever it is found, is a source of inestimable delight to all who fear and love God. In itself directly an emanation from the Divine Being, it seeks in every possible way to do that work which is the best evidence of its divine origin. Let it once possess a human soul, and it will make itself known and its influence felt on every hand. Hundreds of thousands of ransomed spirits in heaven owe their presence there directly to the conversion and subsequent vitalising efforts of John Wesley. In like manner, to the sound conversion and enthusiastic zeal of William O'Bryan, Hugh Bourne, and many other equally devoted men of God, do multitudes, under God, owe their rescue from "the horrible pit," and their triumphant entry into the paradise of God. How truly shall he who turneth many to righteousness shine like the stars in the kingdom of God in heaven. There lately travelled in England one of these thoroughly devoted men of God, William Taylor, an American Methodist Minister, whom God has used in bringing many souls to Jesus in every quarter of the globe. In his own country, his labours in California were so much blessed by God in the conversion of sinners, that they became known through the press all over Christendom. His book entitled, "California Life Illustrated," attracted multitudes of readers of every class, and his "Model Preacher" has made his name a household word amongst thousands who are pursuing that sacred calling. His other works we need not here further refer to; his latest publication is the very interesting and instructive one we have given the Title of. It contains an ample account of his travels and adventures through

South Africa, and of his Evangelistic labours amongst the natives and colonists. He has taken the Missionary stations in the regular succession of their position, and in connection with each he has given some account of its origin, its missionaries, the occupations of the people, the number of inhabitants, and then he narrates the results of his evangelistic labours in connection with each station. Some of the scenes witnessed by Mr. Taylor, and resulting from his presence there and his great popularity and earnest labours, are but little less interesting to a Christian than is the apostolic record of the proceedings of the day of Pentecost, when Parthians, Medes, Elamites, and dwellers from the uttermost parts of the earth, all gathered to hear the preaching of the apostles in Jerusalem. In one instance at the least, Mr. Taylor preached, in South Africa, to three congregations at one and the same time; no chapel or other building being large enough to hold the multitude which had been gathered, amongst whom were English, American, and Dutch; Kaffirs and Hottentots; civilized and savage, clothed and naked, washed, and painted, making up as motley an audience as was ever witnessed, and whilst Mr. Taylor delivered his discourse in good plain earnest Saxon, on either side him stood a Kaffir and a Dutch interpreter who, in turn, delivered to the assembled multitude, each in his own language, the earnest vitalising words of the preacher. Mr. Taylor's success in winning souls to Jesus is to be attributed to several causes. First of all, he has been soundly converted himself, then he retains his hold on God by unceasing faith; his prayers and expositions of the Word of God are those of a man sincerely in earnest, who means to succeed, and who does not give up his purpose till his prayers are answered; he preaches for souls, and at the prayer meetings, which always fol-

low, he wrestles with God, and waits till the blessing comes. He is master of his subject, and even in the matter of interpreters he always succeeded, without any great trouble, in making his native interpreters understand the simple truths of the gospel as he preaches them. The numerous gratifying and instructive incidents of conversions, sometimes of whole families, lead one to overlook the frequent allusions Mr. Taylor makes to himself, which are unavoidable in such a man and in such a work. Wherever he went, his preaching was attended with extraordinary effects. A Wesleyan Minister writes some time after Mr. Taylor's visit to his station:

"We now present the unwonted spectacle of two native villages in the very heart of heathendom, where *more than half the entire population*—I speak this advisedly—are converted to God, and living holy lives. Perhaps you would scarcely find a parallel even in England."

Mr. Taylor is no mere enthusiast, but a sensible, matter-of-fact man. When, for instance, in Graham's Town, the usual effects did not follow his preaching, he at once found out that one cause of his failure was the want of ventilation in the building! He therefore said to the brethren, "Your beautiful church is not sufficiently ventilated for a large audience by one half. . . . It is out of the question to have a great work of salvation without a good supply of oxygen." As no permanent change could be made without a meeting of the trustees, Br. Atwill, one of their number, "went into the gallery, hammer in hand, and knocked a pane of glass out of each window on both sides," and on the same evening "over thirty seekers came promptly forward to the altar of prayer."

Where there is so much that is good, so many proofs of the word preached being the power of God to the salvation of those who heard it, it would be difficult to make extracts; the book should be read as a whole, and it will bear and repay amply a careful perusal

and a diligent study, and may suggest the means to many earnest godly preachers how to make their own labours more like those of this American Revivalist. We are probably greatly under the mark when we say, that even in benighted heathen South Africa, not less than 50,000 souls have passed from death unto life, spiritually, through the instrumentality of this one man! How soon might we have the Millennium glory if we had but a hundred of such Evangelists constantly at work with the same zeal, earnestness, and success as Mr. Taylor! Every man may exercise the same faith, plead the same promises, wait with equal fidelity upon God for answers to prayer, and may have the same results; but they will not come without hard work, self-denial, and persevering effort. With the employment of such means as this book gives evidence of, where there are Circuit increases of ten members, there might be as many hundreds, and with a hundred such earnest workers in the Denomination, a connexional increase of many thousands annually might be reported. God is equally willing to save, if the same believing prayer and waiting faith is exercised, whoever the agent may be.

Before closing, we may notice one incident, as showing the difficulties of even a so-called Missionary Bishop in a heathen land. Many of our readers will have the late Mr. William Colenso in recollection, with whom we had for some years a friendly correspondence, and who died but lately, at an age considerably beyond fourscore, in his native Cornwall.

At the first service held in D'Urban, Natal, by Bishop Colenso, on his arrival in the colony, Francis Harvey, a venerable Cornish Methodist of more than seventy years was present, and tells the following.

"The bishop entered the plain church, as it was then, walked to the pulpit, sat down, and made a scrutinizing survey of the rustic audience. I being the oldest man in the house, with a white beard, he no doubt thought I was a vestryman, and came

down the aisle to me, and said, 'Are you an officer of the church, Sir?'

"'Yes, Sir, I am the superintendent of a Sabbath-school, and a local preacher in the Wesleyan Establishment.'

"'Ah, ah indeed!' replied the Bishop, with an air of disappointment, and walked back to the pulpit.

"After a little, he came to me again, and said, 'Have you been long in this country?'

"'Yes, Sir, about ten years.'

"'What induced you, at your time of life, to come so far?'

"'I had some promising sons for whom I thought I could do better in a new country.'

"'From what part of England did you come?'

"'Cornwall, Sir, where your father used to live before he removed to Devonshire. I used to go to school to your uncle, William, in Cornwall.'

"By this time all who were sitting near, hearing the conversation, became quite interested.

"'My uncle, William?' inquired the Bishop.

"'Yes, Sir, your uncle, William Colenso, I went to school to him many a long day. He was a Wesleyan local preacher like myself.'

Sensation among the listeners. The bishop took it very kindly, and soon returned to the pulpit, leaving the old officer in the Wesleyan Establishment.

Thus it is that Methodism, in one form or other, has found its way to the ends of the earth, and it has generally preceded the Established Church, during the past century, in all its aggressions on the heathen world. Vital religion as it is taught, believed, and experienced in Methodism, will succeed in renovating the most depraved and degraded of the human race, when merely formal religion, which is too often the characteristic of the Church of England, will utterly fail to either raise or renew the unregenerate heathen. We give Mr. Taylor's book a very warm and hearty commendation as tending to raise the standard of personal piety, and greatly to aid in the regeneration of a sinful world. G. J. S.

Dæmonologia Sacra; or a Treatise on Satan's Temptations. In three parts. By RICHARD GILPIN, M. D. 8vo. cl. Edinburgh: James Nichol.

No work in the English language deals so fully with the question under consideration as this masterly treatise by Dr. Gilpin. It forms one of the most recent issues of Nichol's Puritan divines, and extends to nearly 500 closely printed pages. It is a remarkable book by a remarkable man. Of the author himself but little was known till Mr. Grosart, with untiring zeal and persevering courage, gathered for the first time, a multitude of facts and incidents, from a hundred different sources, and in this volume he has given a most captivating biographical sketch of more than 50 pages, which adds very greatly to the value and interest of the Treatise itself which it precedes. This volume will be found full of suggestive rather than exhaustive matter, the reader will find in it rich lodes of the ore of thought opened, but many others only indicated, not worked; clear and keen of insight into the deepest places of the deep things discussed; curious and quaint in its lore; intense and anxious in its tracings of sin without and within; vigorous and faithful in its portrayal of Satanic guiles and guises, that are always disguises; and above all tenderly experimental in its consolation to the tried and troubled. The third part is an exposition of the Temptation of our Lord, which, for thoroughness and power, may bear comparison with any other extant. The full title of the first part is very suggestive, it is as follows: "A discourse of the malice, power, cruelty, and diligence of Satan: of his cunning in temptation in general: of his method of tempting to sin: of his policies for maintaining his possession: of his deceits for the preventing and spoiling religious services and duties, &c." Five of these large volumes may be had for a subscription of 21/- The works are supplied, by Mr. Stevenson, publisher, 54, Paternoster Row, London. W. T.

What we must do to be Saved. By RICHARD BAXTER. Cr. 8vo. cl. Printed for private circulation, 1868.

THIS work is one of such extreme rarity, that only two copies of the original edition are known to exist, and from one of the two, this reprint has been produced by the Rev. A. B. Grosart, the Editor of Nichol's Puritan Divines, and through that gentleman's kindness we have received a copy of this the first reprint. The original book is dated 1692, and it is so rare that neither Calamy, Orme, nor Darling, name it in their lists of Baxter's writings. Intrinsically the work is packed with judicious thought, and has all its saintly author's best characteristics, being scriptural, fervent to passion of entreaty, pungent, pointed, and full of the pure "Bread of Life," suited to the humblest capacity. We can only express a hope that soon a cheap edition of the work will appear for general circulation. We notice the work to say further, that the latter half of the volume before us consists of an "Annotated List of the Writings of Richard Baxter, Author of the Saint's Everlasting Rest, made from copies of the Books and Tractates themselves, by the Rev. A. B. Grosart. Printed for private circulation." This list extends to 56 closely printed pages, in double columns, and includes no less than one hundred and sixty-one separate publications. The original title page, contents, price, number of pages, and description of each work is given. Let any reader of this Magazine think of the amount of mental labour required in writing and publishing 161 separate works, and such works as were those of Richard Baxter's, and then think of the self-denial they involved, and the immense good which future generations have derived therefrom; let each one afresh buckle on his armour and resolve to labour for God and for souls as did that persecuted, patient, persevering, pious Pastor.

G. J. S.

The Circulation of Roman Catholic Versions of the Bible by the British and Foreign Bible Society: The Defence of the Practice examined. By a Clergyman of the Church of England. 8vo. W. Macintosh. 1868.

MINISTERS and others who are interested in the wider diffusion of the Word of God, and in defending the British and Foreign Bible Society, should carefully study this sixpenny pamphlet. The information is very ably placed before the reader under thirty-two distinct and classified heads, and all the corrupt passages in the Romish version are tabulated, thus making the entire contents easily available for purposes of discussion or study.

s.

The Irish Question. Eight letters by JAMES AYTOUN. 8vo. R. Hardwicke.

SURVEYS the entire question as involved in the condition of Ireland on the one hand, and the contemplated changes as implied in the present legislation of Parliament.

s.

Which Side shall we Join: the Ritualists or Evangelicals? A Lecture by the Rev. BREWIN GRANT, B.A.

POINTS out in vigorous language the evils, powerlessness, and popish tendency of the church system, and urges the necessity for Christian Union to correct these evils.

s.

The Homilist. January. R. Dickinson.

The Homiletical Treasury. Part I. By Rev. J. LYTH, D.D. R. Dickinson.

THE Homilist has again changed its publisher, but the same editorial pen directs its internal arrangements. Any preacher of the gospel hitherto unacquainted with this serial will do himself a service by ordering a specimen copy. The new work by Dr. Lyth will meet with a hearty reception from those who wish rightly to divide the Word of Truth. Part One supplies an analytical arrangement of the whole of the Book of Isaiah, and furnishes germs, ready made, for scores of good, earnest, practical discourses.

s.

Pleroma to Pneumatikon: or a Being Filled with the Spirit. By JOHN GOODWIN. 8vo. cl. Edinburgh: J. Nichol.

No subject can be of greater moment than the one which is discussed in

this volume, and until the acting members of the church realize more of the blessedness indicated in its teachings, we cannot hope for any evidence of Millennium glory. Goodwin's views are so thoroughly Arminian, Methodist in the strictest sense, that any work of his will readily meet with acceptance by followers of John Wesley. The masterly treatise which forms this volume, and which does not enter into the doctrinal controversies of the time, will be read with pleasure and profit by all who value the writings of an eminently learned and gifted Divine. Ralph Venning, who differed widely in some points from John Goodwin, says in his preface to this treatise, "Though I confess myself not to be of the same mind and opinion with the learned author in some other controverted points, yet I cannot but give my testimony concerning this piece: That I find an excellent spirit moving on the face, and acting on the heart of it, to promote the glory of God, the power of godliness, and consequently the good of man, especially of Christian men."

This volume furnishes matter which is ready for immediate use by preachers of the gospel, and in fact a large portion of the work may be incorporated in a Series of Sermons, and cannot fail of doing much good when properly applied to the hearts and consciences of

those who regularly sit under the word.
G. J. S.

Service at Home, for the young Folks in Schools and Families for Wet Sundays and Winter Evenings. By DAVID A. DOUDNEY, D.D. Cr. 8vo. cl. London: Collingridge.

THE design of this book is admirable, and the working out of its plan is equally good. In families, schools, and small congregations where there is the absence of a preacher, the present volume is well adapted to prevent disappointment. It contains fifteen complete services, including hymns, prayers, and short sermons. The subjects chosen are those which will be sure to interest the young, such as Cain and Abel; the Ark, its building, occupants, and design; Lot and his choice, Samuel, the Birth of Jesus Christ, Trials and Triumphs, &c. The hymns are well chosen, popular, and easy; the prayers are practical and experimental, suited to the condition chiefly of the young, and the sermons are simple, earnest, pointed, and instructive. Suitable passages of Scripture are appointed to be read round in the family during the progress of the Service, and where singing is liked, additional hymns are printed so as to lengthen and enliven it. None of the Services will extend over one hour, and as they have been tried and approved, they need no further commendation. The book is very neatly got up.

Religious Intelligence.

REVIVALS.

BRIDGEWATER.—We also have had an ingathering of souls. About thirty persons of different ages have sought and found peace through faith in Christ; and deep convictions press heavily on the minds of some others. All the converts will not join our fellowship; a few will connect themselves with the Wesleyan church, one is the son of the Wesleyan Home Missionary of this town. We are thankful that we are thus permitted to do good to our neigh-

boursing churches. Our meetings have been characterized by thoughtful feeling and solemn reverence. Much of that noise and turbulent excitement which frequently accompany revivals we have not had; but on some occasions the joy felt has been delightful and overpowering.
J. J.

The few additional items of information we are able to supply will, we know, be very welcome.

BR. MAYNARD writes, April 1st: "I

am happy to inform you, we have had a nice little move at some places in the circuit. Praise the Lord!"

Br. JORY, 2nd: "The revival is still progressing at Greenbottom. I admitted 40 there last Thursday, and many have been brought in since: 9 in distress on Tuesday night."

Br. VAUGHAN, 6th: "We have a little good working at St. Buryan."

Br. BANWELL: "Mr. Smith, of Bream, has informed me that a gracious shower of heavenly influence has come down upon the congregation there, and a revival is the blessed result. Praise God!"

Br. COLES, 8th: "Our friends at Herland have had some 8 or 10 brought to God in the last three or four weeks; and we have also had a few at some other places."

17th: "We have a revival in progress at Rosendian. It broke out last Tuesday week. 8 were converted up to last Tuesday. I think we shall have a good work there."

The following accounts are taken from *The Observer*.

LONDON, CANADA.—Lambeth, in this station, was one of the many places in which an effusion of the Holy Spirit was much needed.

This need some have long felt; but the feeling was slow to resolve itself into action. Many of the people in the village believed, and with much confidence asserted, that special services would be attended with but very little good; hence, there were great misgivings about the utility of protracted efforts at Lambeth. However, as believers in the power of the Gospel to save man, and in the right of ministers and people to expect success as the result of the warm, earnest prayers of the church, and the plain, faithful preaching of God's word, some four or five weeks ago, we commenced special services at the above place. A church anniversary and missionary meeting interrupted the meetings almost at the outset, and as yet there were but slight signs of success, and it was indeed a question if any of the dry bones should live.

But we continued to pray for the life-giving breath. Eventually the tear of penitence was seen to fill the eye and moisten the cheek, and one soul sought and found salvation; others soon followed to the altar. There are now about twelve who profess conversion, and some three or four others at the altar seeking the Lord, and we hope there

are many more in the congregation, who, growing tired of the service of sin and Satan, will soon yield to be saved by grace.

Connexional interests called off our pastor last week, in whose place Br. Edwards came, and did us good service. Br. E's sermons were felt by saint and sinner, and did much to cheer all hearts. God bless the aged brother! Would we had many such, not only to preach to us, but to bless the church by prayer.

The meetings are still going on, and increasing in interest. Last Sabbath afternoon, after the public service, we had a fellowship meeting, and there were but few dry eyes while the young converts in their own honest simplicity related their experiences—told what the Lord had done for their souls.

W. HODNETT.

BOWMANVILLE.—It will gladden the hearts of the readers of the "Observer" to learn that in Bowmanville we have "times of refreshing coming from the presence of the Lord." The church is being greatly quickened, and some have turned from their sins, sought the Saviour, and found Him to the joy of their souls; but I trust, what has been already witnessed, is but the dropping which precedes a great and long continued rain.

P. ROBINS.

CHAPELS.

SELSEY.—On Thursday, December 26th, 1867, our new chapel in this place was opened for Divine worship. A sermon was preached, at half-past two in the afternoon, by Mr. J. Horwill, of Portsmouth. A rich, heavenly influence pervaded the meeting; all felt it good to be there. After the service a bazaar for the sale of useful and ornamental articles was opened in the school-room adjoining; it was pleasing to witness the interest manifested by the numerous visitors in purchasing the various articles, and at the close it was found that upwards of £20 had been realized. About five o'clock, 250 persons sat down to a comfortable tea; nearly all the provisions were gratuitously provided by our Selsey friends. After the tea, a public meeting was held, presided over by Mr. S. Steele, of London. The chairman having made a few pleasing remarks in his usually felicitous style, the meeting was addressed by the writer, Messrs. Broken-shire, Martin, and Horwill. The speeches were earnest and effective, and singing and prayer brought the happy

day to a close. On the following Sunday the opening services were resumed, when three sermons were preached; in the morning and evening by Mr. M. Brokenshire, and in the afternoon by Mr. J. Martin. The word preached was "in demonstration of the Spirit, and with power." A collection was made at the close of each service, which added to the receipts of the previous day (profits of bazaar included) made the total about £46. The building is in the semi-Gothic style, will accommodate about 240 people, and was erected at a cost of £800; towards which, including profits of opening services, the sum of about £240 has been collected. Since the chapel has been opened our congregation has considerably improved, and a good spirit of hearing prevails among the people. Oh for the baptism of fire, which will make every discordant string harmonious, and cause a "church" in the true Apostolic sense of the term to be established, and such as the "gates of hell shall not prevail against."

W. H. HILL.

SOUTH ASHFORD.—The memorial stone of the new chapel was laid on Friday, March 15th, 1868. The day had been looked forward to with a considerable amount of anxious interest by the friends in the neighbourhood. A great number of persons gathered around the site of the edifice about to be raised, and the service commenced with a hymn, given out by Mr. Denning, of Chatham. Prayer was then offered by Mr. Hawken, the stationed minister of the circuit, after which the stone was formally laid by Mrs. Vile, of South Ashford. An admirable address was delivered by Mr. T. W. Garland, of Faversham, on the connexional origin, name, strength, and doctrines of the Bible Christians. The doctrines (he said) were the same as those preached by Christ when on earth. The address appeared to interest the assembled audience highly. At the conclusion of the service, a goodly number of persons adjourned to the Congregational School-room, kindly lent for the occasion, where a sermon of sterling worth and great encouragement was preached by Mr. P. Labdon, of London, from Malachi iii. 16, 17. The beautiful and apt illustrations which the preacher adduced, and the winning manner in which he showed that the fear of the Lord leadeth to Christian fellowship, appeared to inspire the congregation with a perfect

rapture of delight. After showing the different kinds of fear which are seen in every day life, he showed that where the fear of the Lord is, there is a sacred regard for the laws and statutes of God's word, and submission to His decrees. And as there is a centre of attraction in nature, so is there in the cross of Christ; for there the king forgets his royalty, the philosopher his wisdom, and the scientific their knowledge of general principles—each forgetting his peculiarities in one common experience, which has always been the same in all ages of the world's history. Christian fellowship, the preacher went on to say, leads to religious intercourse; and as light leads to light, so will one Christian body help another on in the grand scheme of saving immortal souls. Religious fellowship would be righteously rewarded; and no matter whether we were learned or illiterate, rich or poor, we might all be entered in the "book of remembrance prepared for those that feared the Lord, and that thought upon his name." In conclusion, he impressed on his hearers the necessity of Christian fellowship in these days, in which sin and vice so greatly abounded, and as the object of their meeting together was for one grand object—the reclamation of sinners—he prayed that the undertaking might meet with the approbation of the most High God, who now looks down the same as he did in the days of Malachi, and might many "jewels" be found in the day when He shall appear "to number them up." A very successful tea meeting was held at six o'clock, about 120 persons sitting down to the tables, and partaking of the good things of this life. After tea the room was cleared, and a public meeting opened by Mr. Denning giving out a hymn, which was followed by prayer. Mr. T. W. Garland officiated as chairman, and introduced Mr. Hawken, who gave an encouraging and interesting account of his labours in raising a part of the required sum for the erection of the new building. Mr. Denning then gave an address showing how valuable was the co-operation of the ladies in setting such works as this on foot. Mr. P. Labdon spoke concerning the great inroads which, in his opinion, Ritualism and Roman Catholicism were making on the faith of the people of our land; and urged the importance of unity among Protestant denominations in defending themselves from the assaults of this grim monster of hell, as he termed

the ritualistic spirit. Mr. A. Turner thought that there was no danger while the Nonconformists of this country were as strong in number as they were now, and urged the utility of prayer to protect them from the errors alluded to. Mr. J. Archer gave a very practical and heart-stirring address, and he was followed by Mr. T. Clark, who said that unity was the means of dispelling error, and the reading of the Bible would create unity. Mr. B. Dinnick having spoken on the power of truth, the meeting concluded with singing and prayer, all seeming highly delighted with the day's services. Nearly £9 was realized by the day's proceedings.—*Kentish Express*.

MEVAGISSEY.—A few facts and figures respecting the Mevagissey Chapel will not be uninteresting to those who know its history. As soon as we saw a possibility of forming a Trust to take the Chapel off the Chapel Loan, we resolved to make a special effort in its behalf by getting up a Bazaar to be opened on Good-Friday. Four female friends belonging to the Society at Mevagissey, with two belonging to each Society in the Circuit, allowed their names to be put on a circular, soliciting useful, ornamental, and fancy articles. On Sunday, April 5th, Mr. S. Jory, from Truro, preached two good sermons, and collections were made. On Friday, the Bazaar was opened at 1 p.m., in Mr. G. Dinnis's Loft, kindly lent for the occasion. About 500 persons paid for admission. At five a Public Tea was provided in the Chapel, to which more than 200 persons sat down. The provision was given by the Society and leading friends of the Circuit. After Tea a Lecture was given by the writer on the "Life and Death of Moses." The chapel was comfortably full, though the Bazaar was kept open at the same time. The Public Meeting being over, Mr. Roberts, auctioneer, kindly consented to sell by public auction the remaining articles. We continued the sale until eleven o'clock, and as there were several things left, we resolved to resume the sale on Monday, when nearly all were disposed of. The result of our effort is as follows. By Collections, £5 2s. 1½d. Public Tea, £12 7s. 6d. Bazaar, £37 10s. 4½d. Total, £55. After meeting all expenses, we shall have £52 or £53. This is said to be the most successful effort ever made by the Society in Mevagissey.

Great praise is due to many friends (too many to mention), both in town

and country, for the interest and liberality they have manifested. What we want most in Mevagissey is, a revival of God's work. May it speedily be realized. Amen. W. KENNER.

BEER TOWN, CALLINGTON CIRCUIT.—Wednesday, April 1st, 1868, was a high day in this place. Early in the morning some of the people were astir, and their movements indicated that something unusual was about to take place. Two large arches were raised on the bridge, adorned with evergreens and flowers. About two o'clock p.m. a steamer steamed up the river Tavy with a party of friends from Plymouth and Devonport, and persons began to enter the place from surrounding neighbourhoods, making their way to a beautiful and well-constructed chapel, the first and only chapel in the place. Our religious services have been held in the Barton house for the last twenty years, where God has many times visited his people, and during the last two years has so graciously poured out his Spirit, that a chapel was much needed. The necessary steps were taken, and at length the desirable object has been accomplished. Mr. F. W. Bourne preached the opening sermon, from Rom. iii. 24. It was a well arranged discourse, orthodox in doctrine, abundant in matter, sublime in sentiment, and effective in its delivery. Many appeared spell-bound while listening to the preacher. After the service about 530 took tea, who appeared to enjoy themselves. The chapel in the evening was thronged long before the service commenced, and as many could not gain admittance, arrangements were made for an out-door service. Mr. Hockin, Wesleyan Methodist Minister, from Gunnislake, kindly offered to preach, which he did to the great satisfaction of those who heard him. In the chapel, after the giving out of a hymn, Mr. Kemeys offered prayer. Mr. J. Williams, who presided, was quite in his element. Mr. Paynter presented the financial report. Addresses were delivered by Messrs Westington, Yeo, Jasper, (Independent Minister), Miss Potter, and Messrs. F. W. Bourne, and F. Lockwood. A most delightful influence was realized, and many felt that God was in the midst, consecrating the place by his presence. The proceeds of the day were very gratifying.

The chapel is 40 feet by 29½ in the clear, 20 feet high, and will seat from 210 to 220 persons. The work is neatly executed; and the chapel is a credit to the place.

The services were continued on the following Sabbath. Mr. Seldon, from Looe, preached morning and evening, and Mr. Hill, (Independent Minister), of Beeralstone in the afternoon. The services were well attended. The entire cost of the erection, including boundary walls, will be about £400. The receipts from various sources a little over £200. The friends have interested themselves nobly. It is worthy of remark, that every seat in the chapel, including the free seats, was taken before the chapel was opened.

It is in contemplation to erect a school room forthwith.

A good congregation assembled last Sabbath, April 12th, and one soul was in deep distress. May many be born for glory there. R. WESTINGTON.

WEARE CIRCUIT.

MISSIONARY MEETINGS.

We have held our Missionary Services for the year. Have been assisted at the three tours by the Brethren, H. W. Lillington, Jno. Ching, and J. Bartlett, each of whom did us good service. At several of the places a rich influence prevailed, and refreshing influences were felt coming from the presence of the Lord. Upon the whole our regular receipts will be a little in advance of last year's.

DEBT ON THE MISSIONARY SOCIETY.

I am happy to say that many of the friends have nobly responded to the appeal in behalf of the said debt; and the raising of our proportionate part is, I hope, placed beyond all doubt. But although the promises are given without reserve, yet it is fully expected that other stations will come forward in a similar manner, and thus entirely remove the incumbrance.

CHAPELS.

Anniversary services have been held in behalf of Draycott, Bleadney, South Brent, Webbington, and Huntspill Chapels. Special efforts were made at the first three places, which resulted in removing several pounds of the debt. Last year Weare chapel underwent important alterations at a cost of about £34. There now remains a debt of £18, which we hope will soon be paid, and the seat-rents appropriated to quarter-board. The friends at Biddisham have decided on effecting alterations in their chapel similar to those at Weare, at a cost of, perhaps, from £25 to £30, which will be a great accommo-

dation to the congregation. About half of the required amount is already realized.

REVIVALS.

At the Christmas Quarterly Meeting, the importance of using special means to promote a revival, was warmly discussed, and, after prayerful consideration, it was unanimously decided that one of the preachers should attend to the regular appointments, while the other should conduct revival services. This arrangement has been acted upon for the past quarter with satisfactory results. Notes of admittance have been delivered as follows: At Bleadon, 12; Webbington, 9; Draycott, 26; Bleadney, 15; Biddisham, 5; about 20 others, principally among the elder children in the Sunday Schools, have professed faith in Jesus, and we hope that, with careful training, and suitable instruction, several of them will by-and-bye become useful members of society. May they adorn the doctrine of Christ their Saviour in all things, become useful in the vineyard of the Lord, and endure unto the end, that they may eventually sit down with Abraham and Isaac and Jacob in the kingdom of their Father.

GENERAL STATE OF THE CIRCUIT.

There is still much room for improvement. Many of the members are living far beneath their privileges, and the social means are not duly appreciated. We suffer much for the want of more efficient local preachers. Some whose names are on the plan are worked too hard, and seldom have the privilege of listening to any on the Sabbath, but themselves. The result of inefficient local aid is, that some of the places get frequent disappointments which tends to keep the congregations small. Most of the societies, however, are living in peace, and proving the truthfulness of the Psalmist, "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore." C. B.

SEVENOAKS STATION.

It is very cheering to find that on so many of our stations God has of late been visiting the churches with showers

of heart-reviving and soul-saving influences, affording us additional proof of his readiness to bless and prosper a devoted, holy, working people.

I desire to record a few facts which are somewhat encouraging, and I hope indicative of subsequent good.

I find that as a denomination we are becoming more known in this part, and obtaining a more favourable position. Bills have been circulated to advantage.

At most of our places of worship the congregations have improved, many of those in Church fellowship are progressing in holiness, and some eight or ten conversions have taken place during the past quarter.

Our missionary meetings have thus far been seasons of refreshing; receipts in advance. Nine additional Missionary boxes have been heartily taken.

The anniversary of our chapel at Chipstead was held yesterday—Good-Friday. Br. Vanstone preached two excellent sermons; the evening service was a time of great spiritual good, heavenly blessings copiously descended, causing believers abundantly to rejoice, and sinners painfully to feel their unsafe condition. More than a hundred friends took tea together. Collections favourable.

Would that I could report the conversion of scores of sinners to God, for nothing but revivals—the salvation of souls—will raise us to anything like a satisfactory position. Will not a faithful discharge of our duties result in the salvation of men, as well as secure for us the commendation of the Great Judge?

J. G.

Obituary.

1. DIED, at St. Eval, on Thursday, December 26th, 1867, MARY DAWE, aged 78. She had probably been a traveller to the better land for several years; a ticket of her membership having been found, since her decease, bearing date 1836. She had rather humbling views of herself as a Christian. Her removal from time to eternity was rather sudden. She sat up the day before Christmas day, appearing about as well as usual. She was taken worse on Christmas day, and lingered till the next day. She said but little after she became worse; but to her daughter, who made inquiries respecting her state, she said that she was "trusting in Jesus." Blessed are those who are found watching when the Master comes.

R. Down.

2. DIED at Columbus, Hampton Circuit, Feb. 2nd, 1868, Mr. JOSEPH TUCKER, Sen., in the eighty-third year of his age. He was born in the parish of Moorwinstow, England, on the 13th of July, 1785. He was brought up in connection with the Church of England as by law established. When a young man he held a commission as Lieutenant in the North Devon Militia. He was converted to God when on a visit to the West of Cornwall about the month of October, 1818, under the ministry of the Bible Christians. He immediately united in church fellowship with them, and shared in their joys and

sorrows, hopes and fears, conflicts and victories, persecutions and deliverances, and by precept, example, influence and purse, supported the infant church. On Feb. 22nd, 1819, he was united in marriage to Miss Mary Lyle, who proved a help-meet in promoting his temporal and spiritual prosperity. Their house became a home for the preachers, and the best of everything in it was cheerfully afforded to make them comfortable. He emigrated with his wife and family to Canada in the year 1832, and settled in the neighbourhood of Columbus, Whitby; where he continued to the end of life. As soon as a class was organized by Br. J. H. Eynon, Br. Tucker and wife became members thereof, and Br. T. laboured for its prosperity. His piety was for many years undoubted, and he adhered to the people of his choice without wavering, for a period of nearly 50 years. His liberality was regular, and cheerful to the last; he having paid his proportion towards the Circuit expenditure for the year but a few days before he was called away. His last illness was short, and of such a nature as to prevent his giving that satisfaction to his friends they desired. "God sometimes undresses his children in the dark." Br. Tucker had his infirmities and failings, especially after his mental powers began to decline, and in him the saying was verified, "Once a man, but twice a

child." His mortal remains were interred in the Bible Christian Church burying-ground at Columbus. The writer improved his death. In this death we should hear Jesus saying, "Be ye also ready, for in such an hour as ye think not, the Son of man cometh." J. WHITLOCK.

3. DIED, of inflammation and congestion of the lungs, at Sewdley, in the Forest of Dean Circuit, April 13th, 1868, ELIAS STEER. He was ill about six

weeks. Three doctors visited him during his illness. Br. Steer was only in the Circuit a few months, since Br. Hodnett left for Canada; but during that short time the Lord has graciously blessed his labours. This bereavement is felt to be very painful and mysterious, but the Lord ordereth all things right. Br. S. told the friends in his last moments that it was well with his soul. Praise the Lord!

Poetry.

TEKEL.*

The board was spread—a sumptuous feast;
 Delicious odours filled the air:
 Juice of the vintage for each guest,
 Sparkled in costly goblets rare;
 Statesmen, and lords of high degree,
 Unto that feast did come;
 And ladies, decked in jewels bright,
 And beauty's richest bloom.

In feasting, merriment, and song,
 The winged hours swift sped away:
 Nor thought those guests of danger near,
 While wine and revelry held sway.
 And he—the king at whose command
 That banquet scene was spread—
 Deemed not he should, ere morning dawned,
 Be numbered with the dead.

But what, within that sumptuous hall,
 Has stilled the Bacchant's loudest song?
 Has paled the rose on beauty's cheek?
 Made cowards of the brave and strong?
 For every eye in terror turns
 To see the mystic scroll!
 Which some dread phantom hand has traced
 On the unconscious wall.

What is it? Not one there can tell:
 That monarch's lofty spirit cowers:
 He knows One mightier than he,
 Too long defied, asserts his powers:
 And when the fearful words are known,
 He feels the sentence just:
 That stricken king by fear and awe
 Bowed even to the dust.

In the dim ages of the past,
 This scene has mouldered to decay;
 The gorgeous state, the pomp and pride,
 Long, long have passed from earth away.

* Daniel v. 27.

Deep buried in the dust, which Time
 For ever heaps on Death ;
 That life of mortal power and show,
 Gone like a fleeting breath.

But yet 'gainst many a human life,
 TEKEL stands clearly written still,
 Who in the pride of earth-born strength,
 Have set at nought God's sovereign will ;
 In royal halls—at wealth's rich feasts—
 In poverty's mean cot—
 Too few, alas ! the blessed homes,
 Where it is written not.

Too few are they who rightly learn
 The lessons God himself doth give ;
 Lessons to teach immortal souls
 How they, while in this world, should live ;
 Nor found when in the balance weighed
 In the ascending scale,
 And shudd'ring see that *fearful word*,
 Which made Belshazzar quail.

Missionary Chronicle.

MAY, 1868.

FROM THE FOREIGN SECRETARY'S PORT-FOLIO.

SOUTH AUSTRALIA.—PORT AUGUSTA.

OUR friends will doubtless remember, that the "Chronicle" for November, 1867, contained interesting particulars respecting the opening of a chapel at Port Augusta. Br. Richards, the pastor of the mission, intimated that the friends intended making an effort still further to reduce the debt by holding a bazaar. It seems from a letter just to hand from Br. Richards, dated January 24th, 1868, that at the time the readers of the Magazine were making themselves acquainted with the particulars of the opening services, Br. Richards and his friends at Port Augusta were busily employed in connection with the bazaar. The following particulars will be read with interest, as they certainly evince great zeal and liberality on the part of the young and small society. Br. Richards says :

"The bazaar was held on the 27th and 28th of November, 1867, in a part of Mr. A. D. Tassie's store, which was cleaned and tastefully fitted up for the occasion. The place was all that could be desired, with one exception, it was not more than half large enough to display the fine stock of goods, and to accommodate the numerous visitors ; but being lofty the heat was not so oppressive as was feared. The bazaar was opened the first day at seven p.m., and on the second day at three p.m. There were three stalls, and they presented an imposing appearance. We calculated that we had about £200 worth of things on the whole. Some of us wondered how we were going to get buyers for so many articles ; but purchasers came forward, and the whole

of the things have been disposed of ; not, however, at their full value. At the close we had to sell many things at a sacrifice, so that the sum realized does not reach the amount we calculated on at first. The following will show the Receipts for the two days :—

	£	s.	d.
Mrs. Hobkirk's Stall...	46	0	0
— Burgoyne's do ...	40	0	0
— Richards' do ...	53	0	0
Refreshment Stall.....	9	0	0

£148 0 0

There were still many things unsold, and in answer to the question, What shall we do with them ? one of the ladies kindly offered to dispose of them on New Year's Day, provided they were all put together to make one stall.

This offer was accepted—the articles are all sold—and the additional sum of £37 6s. realized, together £185 6s., the greater part of which we shall be able to devote towards lessening the debt. As the chapel has been opened during the year, and no official report given of it financially, it may not be amiss to give you the account just as it will stand at the next District Meeting.

Disbursements.

	£	s.	d.
To Cost of Land	150	0	0
— Contractor	591	0	0
— Pews and Forms...	37	0	0
— Lamps and Posts	8	15	0
— Plans and Specifications	5	5	0
— Bell and Hanging	5	10	0
— Incidental Expenses	5	2	6
— Interest on £500	50	0	0
	£852	12	6

Receipts.

By Subscriptions.....	228	14	4
— Foundation Services	34	14	6
— Opening Services	29	10	8
— Two Quarters' Seat Rents	15	12	6
— Bazaar.....	185	6	0

(To be continued.)

By Interest through W.

Richards	20	0	0
	£513	18	0

Leaving a Balance due to the Treasurer of £338 14 6

We have had to work hard to secure the above results, and to get the chapel into such comfortable circumstances. We certainly feel satisfied with what has been done in this department of our work. There are, however, other matters, in our estimation, of much greater importance than chapel building, and paying chapel debts, viz., the awakening of and leading sinners to Christ. This is the object for which we came so many thousands of miles, and this is what we most heartily wish to realize; but I am sorry to say that we have not succeeded so well in this respect, as we fondly hoped. The congregations are generally good, and a small society has been formed; but the results of our two years' hard toil are not so rich in spiritual fruit as we have desired. Our prayer is, that the Lord will ere long visit this place with a gracious rain, that He will pour floods upon the dry ground, so that our successor may reap a rich and an abundant harvest."

DONATIONS TOWARDS THE DEBT.

	£	s.	d.
S. L. Thorne, Northlew	1	0	0
William Mason, do	1	0	0
Thomas Gloyn, do	2	0	0
William Shobrook and Co., do	1	0	0
A Friend, Bratton	1	0	0
John Smale and Co., do	1	0	0
James Smale and Co., do	1	0	0
Richard Kennard, Sen., do	1	0	0
John Ward, do	1	0	0
Miss Hatch, do	1	0	0
John Down, Boasley	1	0	0
An Old Friend, and Two Friends, do.....	2	10	0
Philip Hoper, do	1	0	0
Charles Williams, do	1	0	0
George Voaden and Co., do	1	0	0
Thomas Harry, Madworthy	1	0	0
"Say Nothing About It," do	1	0	0
John Smale, do	1	0	0
John Box, Chilla	1	0	0
A Friend, Highampton	1	0	0
Richard Speare, Inwardleigh	1	0	0
Christopher Clements, and Co., Eworthy	1	0	0
Lewis Braund, Bridestowe	0	10	0

Northlew Circuit £25 0 0

Mr. Jesse Thomas, Rodmersham, Faversham Circuit	2	2	0
Teachers of Ebenezer Sunday School, London	1	1	0

[illegible]



Engd by D.J. Pound

S. Crocker

Rev. Christian Minister.



BIBLE CHRISTIAN MAGAZINE.

CHRIST GLORIFIED IN HIS SAINTS.

"He shall come to be glorified in his saints." 2 THESS. I., 10.

Two great results followed Christ's *first* coming into our world. He came "to seek and to save that which was lost;" and he does save all who truly repent and believe, but he condemns once and for ever all the impenitent and unbelieving. His purpose is to save, but incidentally many are condemned. Simeon said concerning the infant Saviour, "Behold, this child is set for the fall and rising again of many in Israel." And the salvation is as glorious as the condemnation is terrible. The fall is as great and deep as the exaltation is great and high. The one is the exact measure of the other. The intensity of the glories of the saved will be known to the lost by the intensity of their sufferings; and the intensity of the sufferings of the lost will be known to the saved by the intensity of their glories.

Two great results will also follow the *second* coming of Christ to our world. These results are nowhere more solemnly and impressively described than in the chapter from which the text is taken. The apostle declares that "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of the Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." What a contrast! This manifestation of Jesus will bring joy and despair. The same name will produce the sweetest music and the harshest discord. From the same throne will proceed both blessing and cursing. The same lips will pronounce the widely different and the eternally distinct sentences, "Depart, ye cursed,"

JUNE, 1868.

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and, "Come, ye blessed." The same hand will bestow the endless reward, and inflict the endless punishment. The presence of Christ will be at the same moment a heaven and a hell.

"Lo! he comes with clouds descending,
Once for favoured sinners slain:
Thousand, thousand saints attending,
Swell the triumph of his train:
Hallelujah!
God appears on earth to reign.

"Every eye shall now behold him
Robed in dreadful majesty;
Those who set at nought and sold him,
Pierced and nailed him to the tree,
Deeply wailing,
Shall the true Messiah see.

"The dear tokens of his passion
Still his dazzling body bears;
Cause of endless exultation
To his ransomed worshippers:
With what rapture
Gaze we on those glorious scars!"

How fearful a thing it must be "to know not God, and obey not the Gospel of our Lord Jesus Christ," involving, as it does, the most tremendous curse, viz., "everlasting destruction from the presence of the Lord, and from the glory of his power." To know God, and then obey the Gospel of our Lord Jesus Christ, is the way to secure the greatest blessings, the brightest glories, the noblest honours, and the most magnificent rewards.

This is our present theme; and may the Divine Spirit help us to consider it aright. Christ "shall come to be glorified in his saints."

1. *Christ shall be glorified in the number of the saved.* Christ, in the days of his flesh, rebuked the foolish and impertinent curiosity of one who asked, "Are there few that be saved?" The answer of Christ in effect was, *That does not concern you; but your salvation is infinitely and eternally important, therefore "strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able."* Our personal salvation is of the greatest importance, and until we have entered in at the strait gate, nothing else is worth a moment's consideration. If all besides were saved, and we were lost, their being saved would only increase our misery and condemnation.

"Nothing is worth a thought beneath,
But how I may escape the death
That never, never dies;
How make mine own election sure:
And, when I fail on earth, secure
A mansion in the skies!"

But it is not in the spirit of vain curiosity, that we approach this question. And, thank God, whatever bigots may assert, or false systems

of theology may require, or timid souls may dread, it is not a few, but many that will be everlastingly saved by Christ. "When we think of the vast proportion of our race that die in infancy, and remember that 'of such is the kingdom of heaven;' when we think of the probability, that our world is but in its childhood; that humanity, now, is but as a babe beginning to open its eyes of thought upon the creation, and to feel what life is; and that as numerous ages have been taken up in bringing it even to this stage of childhood, the sun of many ages must shine, and the vital air of many ages more must flow, to train it into manhood: when we think of the moral birth of 'nations in a day,' and the many glowing visions which the inspired prophets had of numerous generations that are to come, in which 'all shall be righteous;' when we think of the infinitude of restorative provision in Jesus Christ; when we think of the pictures that Jesus drew of the final state of humanity, in which he shows that there was but one out of three stewards who abused the trust—only one found at the wedding feast who had not on the qualifying costume; and when we think that, in the days of John, eighteen hundred years ago, the multitudes of the saved were such as 'no man could number:'—when such subjects as these pass under our review, we get the deep and soul-uplifting faith that the saved will far out-number the lost, as stars out-number the passing meteors of the sky."* Other considerations might be adduced, but these are sufficient. In the number of the saved, as in everything else, Christ shall have "the pre-eminence." It would indeed be a terrible humiliation, almost a defeat, "if in the long run of our poor earth's history, Satan's captives were not outnumbered by the Saviour's trophies." It was a part of the joy set before Christ, that great multitudes of the saved should surround his eternal throne, and be His diadem of glory.

It is not intended by these representations to make the impression, *that only a few will be lost, or to cause the unconverted to think that they are in little or no danger of everlasting perdition.* As it was in the days of Christ it is now, the gate is wide, and the way is broad, that leadeth to destruction, "and many there be which go in thereat."

Nor is it intended to give the slightest countenance to the dangerous, but plausible doctrine of *universal restoration*. If our idea of the Bible be true, universal restoration is only a myth, a vain dream of the imagination, a hope without any basis, a faith without any warrant. Universal restoration is a delusion; it is a lie, not without motive, but without reason; not of the understanding,

* Homilist, Vol. iv. p.p. 393, 4.

but of the heart ; and its origin may be traced to false ideas of God's mercy, and a mischievous sympathy with sinful but suffering men.

Least of all is it intended to *ignore the conditions of salvation*, by forgetting the requirements of God's word, or by lowering the standard of Christian character and attainment. No man can enter heaven who is not justified by faith in Christ, regenerated and sanctified by the power of the Holy Ghost, and who does not render a cheerful obedience to all God's will and word. If we believe not in God's own beloved Son with our heart unto righteousness, we shall assuredly perish ; if we be not born of the Spirit, we cannot see the kingdom of God ; without holiness " no man shall see the Lord ;" and only those who keep the commandments of God have a right to enter in by the gates into the city.

But it is intended to teach that Christ in his greatest conflict with Satan shall obtain the completest victory and triumph ; that his great enemy and ours shall be deprived of all ground of boasting ; that though hell will be largely peopled from our world, heaven will be peopled still more largely ; that the armies of the living God will vastly outnumber the hosts of the aliens ; and that the cross of Christ shall prove itself to be the mightiest power in this world, attracting multitudes, notwithstanding Satan's influence, and sin's dominion, and the world's charms, to God and heaven.

2. *Christ shall be glorified in the character of His people.* They are designated saints, or " holy ones," and they become such by believing in Christ, and by being the subjects of the Holy Spirit's influences. Believers are justified by faith, and sanctified by faith also. Faith is the principle of the Christian life, holiness is the fruit ; faith is the foundation, holiness is the building ; faith is the root, holiness is the tree ; faith is the seed, holiness is the flower. When the heart is taken possession of by Christ, the Holy Spirit adorns it with every grace and virtue. Saints place implicit reliance on God's testimony concerning his Son. They assent to the great doctrines of our holy religion with their understandings, they consent to them with their hearts, and they conform to them in their lives. It is not necessary to specify what those doctrines are. We have an admirable summary of Christian verities in that remarkable document known as "The Apostle's Creed." The truths of the Christian system are realities to the believer. Their faith, embracing the revelations God has given us of Himself, produces great changes in the heart and life, and secures great blessings and rewards, both for time and eternity. They receive the salvation of their souls. They are made free from sin. They overcome the world. They are restored to God's favour, and also to God's image. They become one with Christ in all holy affections and purposes. They are distinguished

by the wisdom of their words, by the purity of their motives, by the consistency of their conduct, and by the brightness of their example. They fulfil the command, "Rejoice evermore; pray without ceasing; in every thing give thanks." As they no longer live to themselves, but to Christ Jesus the Lord; abound no longer in iniquity and in evil works, but in the work of the Lord; make none of earth's heroes, nor even the best of Christ's servants, but Christ Himself, their perfect pattern, and their glorious example, there is one word, and one word only, that can properly describe them, they are saints. They are born again, not of the will of man, nor of the flesh, but of God; born from above, born of the Spirit, born into the heavenly kingdom, born unto all immortal joys and all heavenly hopes. When a man is enrolled among the citizens of the heavenly Jerusalem, he receives corresponding heavenly dispositions and affections. Jesus causeth his beloved to lie down in green pastures, he refreshes them with the pure waters of his grace and comfort; but there is one greater thing he does for them, He leads them in paths of righteousness for his own name's sake. Sweet, varied, and comfortable enjoyment of the divine favour they certainly possess; they delight also in the Lord's holy and blessed will and service. They walk, not according to the course of this world, but in paths of holiness and peace. They make straight paths for their feet. Christ's own will is their rule of life; Christ's own life is their perfect example; Christ's own glory is their constant aim.

In that day, too, their character will be perfected. Whatever imperfections may cling to them now, and whatever inconsistencies may mark their conduct, *then* they will be without spot, or wrinkle, or any such thing. There is provision made in the gospel of Christ for the complete restoration of the soul to holiness and God—its perfect recovery from the ruins of the fall. The blood of Jesus Christ, God's Son, cleanseth from all sin. There is not a stain or spot of sin but what may be washed away in the fountain that is opened in the house of David for sin and uncleanness. This is the glory of the Gospel. The unspeakable privilege of every believer is to walk in the light as God is in the light. The command is, "Be ye holy." The promise is, "From all your filthiness, and from all your idols, will I cleanse you." The forgiven and the renewed pant after holiness. They hunger and thirst after righteousness. They cannot neglect God's imperative command, they cannot despise their inestimable privilege, they cannot slight so unutterable a mercy.

And this honours Christ. It is a part of his eternal reward, one of the chief elements in his full and overflowing cup of joy.

Let us think of what they once were. They *did* walk in the

darkness of error and sin; they *do* walk in the light of God's truth and mercy. They *were* the children of wrath; they *are* the children of God. They were dead in trespasses and sins, but they have been made alive by sovereign grace. They were bondslaves; they are the Lord's freemen. They did blaspheme their Maker; now in loud hallelujahs they sing his praise. They once gloried in their own fancied wisdom and goodness; they now glory alone in the cross of our Lord Jesus Christ. They were formerly sunk in the lowest depths of degradation and misery; they are now sitting in heavenly places in Christ Jesus. They once did willingly the devil's work, and wore the devil's livery, and received the devil's pay; they are now doing the work of the Lord, they are clothed in the righteousness of saints, and their eternal reward shall be a crown of glory that fadeth not away.

I say again, this honours Christ. As a splendid painting, such as Raphael's "Infant Saviour," or Michael Angelo's "Last Judgment," or Holman Hunt's "Light of the World," that charms and delights every beholder, honours the painter; as a magnificent building, such as St. Peter's or St. Paul's, that fills men with admiration, or moves them to tears, honours the builder; as a wonderful poem or history, such as Milton's "Paradise Lost," or Macaulay's "History of England," that excites the astonishment and commands the gratitude of every reader, honours the poet or historian; as earth's landscapes, or heaven's glories, honour the Maker of all; so the saints, on the great coronation day, shall honour Christ; for then they shall be radiant with all the lustre of holiness, and be clothed in all the beauty of eternity: then their principles shall be without a bend, and their consciences without a stain; then their minds shall be filled with eternal light, and their hearts with eternal love; then their voices shall be sweetly attuned to join in the anthems of the skies, and their souls "lost in wonder, love, and praise;" then they shall be fairer, purer, whiter far, than the angels of God; then they shall shine forth as the sun in the kingdom of their Father. There will be glory, such as the world never saw, and such as man had never imagined; and, I ask, whose shall it be? It is not the glory of saints, not one particle belongs to them, but it is the glory of Christ, of his Divine and Incarnate natures, of his gracious and everlasting purposes, of his redeeming power and grace, of his all-sufficient atonement and all-prevalent intercession, of his Spirit's work and operations, of his precious blood, of his constant presence, of his abiding faithfulness, of his mercy, his holiness, and his truth.

3. *Christ will further be glorified in the grand destiny of his servants.* This part of our subject can only be set forth very feebly and imperfectly. "It doth not yet appear what we shall be."

"Dost thou desire to know and see
 What thy mysterious name shall be?
 Contending for thy heavenly home,
 Thy latest foe in death o'ercome;
 Till then thou searchest out in vain,
 What only conquest can explain."

But, then, there are some things that we do know. We know that we are "heirs of God, and joint-heirs with Jesus Christ;" that we shall be where Christ is, and behold His glory, the glory which he had with the Father before the world was; that we shall sit on the same throne with Christ; that we shall inherit all things; that we shall "follow the Lamb whithersoever he goeth;" that we shall be nearer the eternal throne than the first-born sons of light; that we shall render "heaven's superior praise;" that we shall bear "the image of the heavenly;" that we shall "enter into the joy of our Lord;" that we shall inherit the kingdom prepared for us from the foundation of the world; in a word, that we shall receive a nobler inheritance than the angels of God, share Christ's own joy, partake of His own nature, and occupy His own throne.

Let us consider what might have been our destiny. Suppose the original sentence had been carried out? Suppose we were to reap the fruit of our own doings? Suppose Christ had left us to perish? Suppose we had been cast out into outer darkness? Suppose devils had been our companions, and therefore our tormentors? Suppose we had not been delivered from the lowest hell? Suppose we had been tormented in the lake which burneth with fire and brimstone? Suppose we had been separated for ever from all that is bright and beautiful, glorious and Divine? All these suppositions, and ten thousand others, would be awful realities, had it not been for the mercy of God, the atonement of Christ, the work of the Spirit, and the power of Divine grace.

Christ could not satisfy himself by delivering us from hell, He must raise to heaven. He not only forgives the offender, but He restores him to His favour, and welcomes him to His home. He exalts him to the highest place in the universe, far above all principalities and powers. And when, in the last great day, these sainted ones are seen, in stately and solemn array, going away into life eternal, Christ will be acknowledged as their Deliverer and King, their Redeemer and Benefactor; and for so precious a privilege, and for so exalted an honour, endless praises shall be ascribed to glory's King.

4. *Christ will be glorified also in the perfection of their happiness.* Would that we had the power to describe the present enjoyments of the saints.

"The men of grace have found
 Glory begun below."

They have blessed foretastes of eternal glory. They partake on earth of the fruits of heaven. They drink, by anticipation, of the river that maketh glad the city of our God. They realize the joy of pardon, the joy of holiness, the joy of communion, the joy of progress, the joy of victory, the joy of gratitude, the joy of hope, and each of these, and a multitude besides, is a joy for ever. They have even comfort in sorrow, and peace in trouble. But their joy is often interrupted, and it is always imperfect. Every rose has its thorn; every sky its cloud; every sea its storm; every pleasure its sting. Even duties and privileges have their dangers and responsibilities. We rejoice with trembling over our fairest prospects, our dearest possessions, our greatest privileges. In heaven the joy of the saints is to be perfected. "In thy presence," says the Psalmist, "is fulness of joy; at thy right hand there are pleasures for evermore." "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Every foe will then have been conquered, every danger escaped, every difficulty overcome, every sin forgiven, every fear hushed, every promise fulfilled, every hope realized, every blessing secured, and everlasting victory won.

"What ecstasy of bliss is there,
While all the angelic concert share,
And drink the floating joys!
What more than ecstasy, when all,
Struck to the golden pavement, fall
At Jesu's glorious voice."

5. *Christ will also be glorified,* (to entirely pass over many points,) in their heartfelt songs of praise. "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth." "After this I beheld, and, lo, a great multitude which no man can number stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." "They sing a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests." "Worthy the Lamb!" is the true Hallelujah chorus. Our songs shall be as lofty and as lasting as his love. The vast multitude shall all join in singing one song to all eternity. Here their faith sometimes wavered, their courage sometimes failed, their hopes sometimes perished, their enemies sometimes prevailed, their feet sometimes stumbled, their

prospects were sometimes clouded ; but they overcame through the blood of the Lamb.

“When we appear in yonder cloud
With all the favoured throng,
Then will we sing, more sweet, more loud,
And Christ shall be our song.”

Each attribute of our Saviour King, constituting together a multitude of perfections, a constellation of stars, a crown of brilliants, will be glorified by the saints in that day. His sovereignty, His wisdom, His faithfulness, His holiness, His love, His power, His truth, each and all shall be glorified by the redeemed. We can, however, only name this point, without attempting to illustrate it. But it is Christ himself, not simply His wisdom, nor His righteousness, nor His truth, nor his compassion, but Christ himself that shall be glorified.

“By faith the upper choir we meet ;
And challenge them to sing
Jehovah, on his shining seat,
Our Maker and our King.

“But God made flesh is wholly ours,
And asks our nobler strain ;
The Father of celestial powers,
The Friend of earth-born man !

“Ye seraphs, nearest to the throne,
With rapturous amaze
On us, poor ransomed worms, look down,
For heaven's superior praise.

The King, whose glorious face ye see,
For us his crown resigned ;
That fulness of the Deity,
He died for all mankind !”

Let us, in conclusion, only make one inquiry of the reader, “Are you a saint ?” And, oh, turn not the question aside with indifference, or treat it with contempt, or shrink from it with terror. All true Christians are saints. The term does not exclusively belong to prophets and apostles, or to real or fabulous persons who have been canonized by the Church of Rome ; but is the common and glorious inheritance of all the true servants of God. Some may answer, “I hope I am a saint ?” Suffer us to ask another question, “On what does your hope rest ?” If it be simply, that you have been sprinkled with holy water, that you worship in a holy house, that you bear a holy name, that you profess a holy faith, none of these things, nor all of these things, are sufficient to warrant such a hope. These are privileges, but not graces ; motives to holiness, but not of its essence. Some have done wonderful works in Christ's name, whom he will disown at last. Gifts, charities, prayers, devotions, all, all are in vain, unless we are made new creatures in Christ Jesus. Have you

experienced the great change? and does it manifest itself in deadness to the world, and in devotion to God? Does it cry and wrestle in prayer, wait in patience, mourn in penitential sorrow, labour in love, burn in zeal, overcome in temptation? Have you looked to Christ on the cross for salvation, and because you have thus looked to Him, are you now looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ? This is to be a Christian; this is how Christians act; *are you one?*

MEMOIR OF GRACE TONKIN.

BY HER SON PETER.

GRACE TONKIN, whose maiden name was Rounsefell, was born at Pleasant Streams, St. Issey, Cornwall, in 1807. At the early age of six years, she was taken by her mother to Trenance Wesleyan Chapel, St. Issey; and while there, listening to a vivid description of the sufferings of Christ, she was so convinced of her sinful state as to weep under a consciousness of guilt. On her return home, she repaired to a quiet corner for prayer. But, while convinced of sin thus early in life, she did not become decided to serve the Lord until she was fifteen years of age. At this time, having been invited by a pious uncle to attend a class-meeting, of which class he was the leader, she accepted the invitation, cast in her lot with God's people, and came to the decision to be a true disciple of the Lord Jesus Christ. Happy decision this! the starting point of a holy and useful life, the issues of which eternity alone will unfold! The principle of divine life implanted in her heart, developed itself in zeal for the glory of God, and the salvation of sinners. At the age of seventeen, she was called to labour as a local preacher. When twenty-three, she entered the marriage state with William Tonkin. Though her new relationships and responsibilities prevented her to some extent from labouring publicly as she had previously done; still she zealously pursued her course, and what her hand found to do, she did it with her might; and when she was obliged to lessen her public labours, "the love of God shed abroad in her heart," led her to devise new plans by which she could serve her Master's cause. She made her home a sanctuary for the ministers of the gospel. Every means Christian love could suggest, and every plan her sanctified wisdom could devise, were called into requisition in this department of the Lord's work. She felt and expressed it to be a great privilege to minister to the necessities of the labourers in God's vineyard. So promptly and cheerfully did she discharge her self-imposed duties, as to indicate that her hospitalities sprang from a heart deeply imbued with the love of Jesus.

But while she felt a deep interest in the cause of God at large, and especially in the welfare of his servants in the ministry, she also paid special attention to her own household. Her affection for her husband, and her attention to his wants, not only proved her to be a good wife, but secured her husband's affectionate regards and confidence; so that it might truly be said, "The heart of her husband did safely trust in her." Her children also shared largely in her affections. So wisely did she train her children—eleven in all—in the "nurture and admonition of the Lord," that now "they call her blessed." On one occasion, she was highly gratified in seeing them altogether within the family circle. But, as is sometimes the case, it was the bright sunshine before the dark cloud; for very soon she was called upon to give up one into the arms of death. Her tenth child—little Samuel—was nipt in the bud: he withered, drooped, died. This was a severe trial to her; but she bore it with Christian resignation, acknowledging that the Lord was

"Too wise to err,
Too good to be unkind."

Shortly after this bereavement, which occurred in 1855, her health began to decline. But though "the earthly house of her tabernacle began to dissolve," she felt she had "a house not made with hands, eternal in the heavens." Her treasure and heart being in heaven, she did not cleave to earth with an unhallowed love; but sweetly felt, as the King of terrors advanced with steady and sure steps, that her love to Jesus increased, her hope brightened, and her joy in the Lord abounded. Thus "rooted and grounded in love," she was sometimes heard to say with Paul: "I desire to depart, and to be with Christ, which is far better." But this desire was tempered with resignation, inspiring her with a willingness to remain longer in the furnace of affliction, if this would be for the good of her family, and the honour of her Lord. From 1855 to 1866, her health so failed, that it was with great difficulty she could attend to her domestic duties. During this period, she became so weak, and suffered so much pain, that she could not walk about the house without great difficulty. On one occasion, while doing her best to walk with the help of the furniture, one of her collar-bones broke, and she fell to the floor. On being lifted up, it was found she had broken both of her femoral bones. This happened on her fifty-sixth birthday. Medical help was immediately sought; but, though the bones were all set, the femoral ones never knit together. From this time until her death, her sufferings were very great; she was never able to move without help; but amidst all, she found the Lord according to his promise—"a Friend that sticketh closer than a brother, a

stronghold in the day of trouble." While passing through this fiery ordeal, she possessed her soul in patience, never murmuring nor complaining. True, she was sometimes perplexed at this afflictive dispensation of Providence, wondering why she was left so long to suffer, and what purpose could be answered thereby in the economy of grace; but her soul found a resting-place in this truth: "What I know not now, I shall know hereafter." During her long confinement to bed, she was often visited by her children and other friends, to whom she gave a word of advice or warning, exhorting all to love the Lord, to seek an interest in the Saviour's cleansing blood, and to prepare for the better world. She often requested her visitors to sing the songs of Zion, and while they were engaged in singing some favourite hymn, either—

"Come sing to me of heaven," &c.,

or,—

"My Jesus I love Thee, I know Thou art mine,"

she would herself heartily join therein.

From the time of her accident there was no marked change in her health until 1866; but in the spring of that year, dropsy made its appearance and soon so increased, that she felt "the earthly house of her tabernacle was fast dissolving." But while feeling this, her eye was at the same time fixed upon the mansions above, and she would say: "I have a building above, a house not made with hands, eternal in the heavens." As death approached, her confidence in God apparently increased, and her peace became so blessedly settled, that with the utmost composure she gave particular instructions respecting her funeral. She especially desired, that after her mortal remains had been consigned to their long-resting place, her family should all gather around the family altar, and earnestly pray that they might all meet her in heaven. The night before she died, while several of her relatives were standing around her bed, she begged them before parting to kneel together in prayer, for, as she thought, the last time, while she was with them. Her wish was readily acceded to, and the Divine presence graciously manifested. After this she conversed but little; for her thoughts appeared to be almost exclusively fixed on things above. In the course of the night, she frequently repeated sacred promises and some of our hymns; treasures with which her mind was well stored. At one time, with apparent desire to remind those around her of the shortness of time, she repeated the hymn beginning—

"Pass a few swiftly fleeting years," &c.

Shortly after five o'clock, she said to her husband: "I shall not live to see the close of this day." After a short silence she broke out:

"O! good old way, how sweet thou art,
May none of us from thee depart;
But may our actions always say,
We're marching on the good old way."

And then, on the morning of August 10th, 1866, she passed away in triumph to the kingdom of glory. Prior to her departure to "the realms of the blest," she selected the text for her funeral sermon: "Set thine house in order; for thou shalt die, and not live." On the 2nd of September, the Pastor of the Circuit improved her death at Tolskiddy in the afternoon, and at St. Columb in the evening. Both services were well attended, and much of the Divine presence was manifested. And now, the prayer of the writer is, that he, all the family of the departed one, and all his readers, may so live as to meet at last around the throne of God. Amen.

MEMOIR OF MARY BROAD.

THE arrangements of Divine Providence are often to us mysterious, not only in our every day affairs, but particularly in regard to life and death. How frequently the bud of infancy is nipped, and the bloom of youth is blighted; while the aged linger on in decrepitude and decay! How often the pious youth, and the active Christian, are called from their post of labour in the church below, while the careless and profane are allowed to live, and spread their pestiferous influence through a whole neighbourhood! In this world of sin and error we are prone to look only at the one side, and to be guided by the dim light of reason, and as the result to judge wrongly of these dispensations. Our families are thinned, our children are taken from us, our active helpers in the church are removed. This seems hard to human nature, we unwarrantably complain and say: "All these things are against me." To judge rightly of these arrangements, we must take a higher stand and get to a sunnier region, where "we shall know, even as also we are known."

But whatever may be our reasonings, these arrangements must be right, for "God is too wise to err; and too holy to do wrong." He who gave life has a right to dispose of it. And if he should see good to call his most devoted ones from their earthly toil, to serve him in a higher sphere, and with nobler powers, who shall dispute his claim, or grudge them their happiness and honour? Surely the Lord of the vineyard has a right to the mellowest fruit! That which drops the first is often the ripest, and not that which remains upon the tree until loosened by the frost of winter. The King requires the most faithful and active of his servants to do his

will, and to stand in his presence. Besides, the greatest amount of labour is not always done in summer's longest day; the diligently employed hours of the shorter day of spring may be quite as satisfactory to the Master.

MARY, the daughter of JOHN and THOMASINE BROAD, whose memory this short sketch is intended to perpetuate, was born at Week Saint Mary, Cornwall, February 17th, 1841.

From early childhood she had many religious privileges. She was blessed with religious parents—enjoyed the advantages of Sabbath School instruction—attended the regular services of the sanctuary—and was frequently favoured with the company and conversation of the ministers of Christ. These means, with the prevenient grace of God, kept her from many evils into which others have fallen.

When about fourteen years of age—during the pastorate of Br. W. Mason—she was convinced of the necessity of conversion and yielded to the strivings of the Holy Spirit. Soon she was enabled to rely upon Christ as her Saviour, and received the evidence of acceptance through faith in Him. Having obtained peace with God, she at once united with the Society, and continued steadfast in her Christian character and profession, until called from the church militant to the church triumphant.

There are some women who appear to step out of the regular path of the softer sex, and display more of the courage and bravery and impulse of the masculine nature than the gentler graces of the feminine. There are others who are unnecessarily soft, self-indulgent, and sentimental, who regard it as a lowering of the female character and dignity, to raise a tune in a religious service, or to pray publicly, or by the bed of the sick and dying; who seem to pride themselves on being too refined to take any active part in the cause of Christ. Our sister's nature and feelings were not in sympathy with either of these extremes. She was, naturally, meek, gentle, and unassuming: and her services were of the same character. They resembled the quiet, unobserved, fertilizing dew, leaving its salutary effects behind, rather than the heavy, teeming shower, which makes every one conscious of its presence.

From the time of her conversion she made herself useful in the cause of Christ. For several years she rendered great assistance in the public services of our chapel, by taking the lead of the singing on the harmonium. Her loss in this particular is greatly felt. The Sunday School also shared her sympathy and exertions. In this department of Christian labour she took a lively interest: as a teacher, she was regular and diligent, and being of an inquiring mind, and having access to a good Sunday School library, she was well qualified for the discharge of her important duties.

During her last illness she seemed resigned to the will of God, and desired her parents to exercise the same submission. On the morning of the day on which she died, she said to those around her bed, "I am going home to die no more." And as well as she could speak she said something about a robe and a crown. She sweetly fell asleep in Jesus, on Wednesday, July 17th, 1867, aged twenty-six years.

I take the liberty to insert a part of two letters, one from Br. W. Woolcock, of Queensland, the other from Br. R. Lang, of South Australia, written to her sister in reply to hers announcing Mary's death.

Br. WOOLCOCK says :—

"My dear Thomasine,—Your kind letter, containing an account of the death of our *Dear Mary*, (for she was dear to us,) is just to hand. We were considerably affected on the receipt of it, but we had almost anticipated the sad event. When I saw her last at the house of her sister Grace, near Camelford, I had a strong conviction that her previous affliction had considerably enfeebled her constitution. And we thought that had she been alive, and in health, she would have replied to us before this time. I can assure you we greatly loved her. She stood in the very foremost rank on our list of friends. And now that she is gone from earth we feel as though one nearly and dearly related to us had been taken away! We sorrow, 'but not as those who have no hope!' 'She is not dead, but gone before!'

"We deeply sympathize with you all. Your parents must feel it most deeply. She had always been with them, excepting a few brief intervals, when on a visit. Both myself and Mrs. W. earnestly desire to convey to you all our deepest sentiments of sympathy and condolence. For her we have no regrets—she is '*robed and crowned*,' as she anticipated before her departure. She is '*before the throne of God*.' 'For ever with the Lord.' The gathering home of dear friends makes heaven all the more attractive to us who are left a little longer in this vale of tears. We hope to overcome—to overtake. We are glad to find that she had so little real suffering as she approached the last lonely enterprise. Thankful, too, that she was so graciously sustained all through to the last. And how satisfactory to find that, though speechless for some time, she was able to articulate a few words, and arrange a few little matters of kindness to her friends, up to the very last. God be praised for His faithful goodness and tender mercy. We have one regret, viz.,—that we were not present to witness the final scene. But it matters not, 'He doeth all things well.' Although we are removed 16,000 miles, I think we feel the loss of dear Mary quite as much as if we had been in our native country. Ever since your letter came it has been constantly on our minds. On Sunday morning I preached in our chapel here from Jeremiah iii. 4, 'Wilt thou not from this time cry unto me, My Father, thou art the guide of my youth?' I related a few things respecting Mary's conversion, life, and death. Several were related to tears! 'I, too, wept!'"

Br. LANG says :—

"My dear Thomasine,—Your letter, which I received by the last mail, quite took me by surprise, and filled me with sorrow. I can scarcely tell how to realize the truth, that your dear sister, and my esteemed friend, is no more. I need not say how much I respected her. I have just had a search among my letters, and I find several from the hand now cold in the grave. I have read them with melancholy interest. But we must

not murmur. She is, I have not the slightest doubt, gone to be for ever with the Lord. He has taken her early to rest and felicity. This is an evil world to live in. We all meet with the most determined opposition in our way to heaven, but I hope you will earnestly strive to follow your departed sister, and emulate her example. Her removal will be a great loss to Week St. Mary. I hope the Lord will make me wise in winning souls. I desire to live to him, and meet my dear friends in heaven."

To the bereaved parents and friends this is a heavy stroke ; but it should be remembered that it is inflicted by a loving Father's hand ! The Society, the Sunday School, the preachers, and the congregation, all feel the loss ; but we believe their loss is her infinite gain ! What important lessons should be learned by this and similar events ! "Be ye also ready ; for in such an hour as ye think not, the Son of man cometh." How applicable is this to the young ! If death should come, would they not like to be prepared for it ? Our sister was ready to meet death without fear. What a blessing to be always ready ! Mary Broad began early to prepare for heaven. Does she now regret beginning so soon ? She found pardon and peace at the foot of the cross : and there all may obtain the like blessings. She retained her happiness by a constant application for strength and grace : and all others may be supplied in the same way. May every one be induced to seek and serve the same Saviour, and enjoy the same happiness in the hour of death. Amen.

SPRING BLOSSOMS AND SUMMER FRUITS.

THE fruitfulness of the Tree of Life distinguishes it from all other trees, however stately or beautiful. It bears, according to the inspired writer in the Apocalypse, "*twelve manner of fruits,*" and yields its "*fruit every month ;*" that is, it yields *all kinds of beneficent fruit always*. There is a perfect variety in the fruits of this celestial tree, and an infinite abundance. Our work-houses and our schools, our hospitals and our asylums, and all that makes our boasted civilization sacred and precious, must be placed to the credit of our common Christianity. These were born of it, just as the day is born of the sun, as the Bible is born of inspiration, and as holiness is born of the cross. The salvation of millions and millions more in many lands and in every age is its own direct and intended result, while its indirect and incidental influences have spread themselves everywhere abroad, so that literature, and philosophy, and science, and commerce, and good government, have largely shared its benefits. Christianity has a glorious history, and a still more glorious prospect. Its successes hitherto—neither few nor inconsiderable—are but little more than a mere shadow of those greater victories that it is destined to achieve. The buds and

blossoms that shall yet ripen into fruit are to day more abundant than ever before. In these, even more than in the ripe fruit that has been already gathered home, do we find our mightiest encouragement, our brightest hope, and our deepest joy. In the church of Christ for many centuries there were but few indications of life, but few green leaves, or opening buds, or beautiful blossoms; but during the present century these have increased beyond all former experience, and now exceed men's knowledge and expectations.

These words are intended as a brief introduction to some "Gleanings" from the "May Meetings," but which now begin before May begins, and are hardly ended before the full glory of summer is upon us. At these meetings this year, the arguments have been as cogent, the facts as thrilling, the illustrations as beautiful, and the appeals as effective, as at any former series. The church needs the same qualifications as it has ever needed, and the wants of the world, if not actually increasing, are more distinctly seen and more fully recognized. The great comparative success in which all the Societies can rejoice, makes larger demands every year upon the faith, and zeal, and liberality, and wisdom, and united efforts of their supporters. It is true, as has been finely said lately, that the church has faith enough to *ask*, but not enough to *receive*; to *pray*, but not to *prevail*. Alas! that the faith of many, like the faith of Christ's first disciples, is but a modification of unbelief. "Lord, I believe," is still our confession; "help Thou my unbelief," must be still our prayer. As soon as the church believes and doubts not, that the promises and predictions of the Bible respecting the conversion of the world will be certainly fulfilled, the church's power and the Saviour's triumphs will be increased a thousand-fold. At the Annual Breakfast Meeting in aid of the *Wesleyan Methodist Mission to China*, Mr. GEDEN spoke on this point with much wisdom and force. He said:

In view of this work, Sir, whether the whole of it or any part of it, such as this meeting represents and is intended to further, it is necessary for us to have faith in God. I believe, Sir, and feel more and more, that this is the Alpha and Omega of Missions. The philosophy of them, the history of them, and the prospects of them, are all bound up in this. Faith, as it appears to me, is the reason and warrant, the obligation and motive, the scope and supreme issue, of Missions. Everything is carried by that single vocable,—the most glorious word in the Missionary vocabulary,—a word upon which we cannot surely ring the changes too often, whether as the tolling bell of duty, or whether as a gracious music from heaven to incite and to support us. Apart from the principle of faith, I cannot divine what we are doing in seeking to bring about the Christianization of China. What do we propose to ourselves? We propose to bring the total population of that land to believe in the same sublime verities which we believe in, to celebrate the same holy worship which we celebrate, and, what is a thousand times more difficult, to live the same lives of purity, piety, and charity which we are living, or are bound to live. Now

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I would ask whether any man in his senses, proceeding upon natural principles of human intelligence and judgment, believes this to be possible? Not one who knows what human nature is, and what the history of the world has been, and what the difficulties of this enterprise are. I cannot refer this morning, and it would be superfluous to do so, to a multitude of these difficulties. * * * But even with these difficulties, with a full knowledge of them, we propose to bring the entire population of China, the half-a-thousand millions of that population, to a knowledge of the truth as it is in Jesus. I do not know whether, in view of such an enterprise as this, any one of us has any faith in what one might call, within the sphere of moral and religious action, the necessary and inevitable action of a law of Natural Selection. You may depend upon it, in view of history and of inquiry, that upon this principle, or upon any purely natural theory, millenniums multiplied and re-multiplied into millenniums will be insufficient to overcome, to say nothing else, the moral *vis inertia* of such a people as the inhabitants of China, who, unless by some supernatural power, will never be brought to receive the truth of the gospel. Faith, however, changes the entire aspect of the case. If Christianity be supernatural in its origin, if there be supernatural forces sustaining and furthering it, if there be a supernatural purpose and decree that the Gospel shall carry it the earth over—I need look no longer at the ceiling or the floor when I am called upon to justify myself for taking such action as I take in connection with this enterprise.

Never perhaps were more eloquent words spoken on the necessity of being “zealously affected always” in this good and holy cause than Mr. CLARKE, of Bristol, uttered at the meeting of the *Baptist Missionary Society*. The quotation is long, but it will suffer by condensation.

It would not be a matter that need surprise anybody if the surface-enthusiasm of our churches at this stage of their history—enthusiasm for missions, I mean—were apparently to flag somewhat. The novelty is gone; the poetry of missions is somewhat familiar to us, and the persons of our brethren are familiar to us, more than they used to be. I can well remember the time when I looked with more reverence than I can possibly express upon the form and figure of a live missionary, because to me, I suppose, as to most of us, he was redolent of the atmosphere of a far-off land of palm trees, where gems are born, and where men worship under strange stars, and write strange characters from right to left. But we have got round to the other side of that sort of thing a good deal, and consequently we do not perceive all the force that he used to have upon our minds. And besides, there is not to-day, as it seems to me, the agony of interest that thrilled the hearts of Christian England when, on this platform and throughout our larger cities, the burning words of Knibb used to demand justice for the down-trodden, and freedom for the slave. Those days, with their grand enthusiasms, are gone. We bless God for the results of them; but a generation lies as a chasm between me and them at all events, and their living memory is the heritage of our fathers, who then gladly cheered the champions to their conflict. But the substantial results, I say, have floated down to us even; and, therefore, to-day, recognizing what has been wrought, we are glad to feel that in quieter fashion, without these tremendous excitements, but with none the less real and earnest faithfulness and devotion, we are prepared to carry on our share of the work which the fathers are handing down to us. The fathers—all honour to them! They dared the deadly breach; they bore the heat and burden of the day. But do we not miss them? One by one the prophets pass away to their glory; the fathers ascend to their reward. But God

lives; and the mantle of the prophet falls on his chosen successor, and the spirit of the fathers, indomitable and full of presages of triumph, glows and thrills in the hearts of all the children. Therefore, I think that in this and in kindred facts, the hopes of our Missionary Society will be found to lie. We may be sure that the Church of the future lies very close to the heart of Jesus Christ; that it is His purpose in every dispensation to gather and to discipline such material as shall project the force and glory of the Church into the ages which are coming; and if it be true that the reasons for gladness enumerated in this resolution call for renewed effort and for self-sacrificing zeal, then I think that our appeal must be addressed, not exclusively, but mainly to the young. To you, therefore, young men and women, standing with me nearly half-way, perhaps, through your life, looking forward still, knowing that there is brightness in the future,—to you, I say, is committed this sacred work of missions. You are not children to laugh at everything you see, and to love play rather than work; you are not aged, dulled and worn with toil, and wearied with the long round of life, anxious to be rid of every entanglement, and to have nothing to do but to die. You are young, crossing the threshold of existence in obedience to the immortal impulse from within, that urges you to seek the stir of life among the busy throngs of men. Oh, that you could fully estimate, and wisely employ, the treasures of your youth! because you are rich to-day in that celestial hopefulness which keeps the heart of him that holds it ever buoyant, glad, and free, and, though wintry skies project a gloomy shadow between desire and realization, pierces the veil, and looks with joy upon its vast conceptions, as though the summer of a changeless eternity were unfolding every flower of beauty to rich and abiding fruit. I say, you are rich in that enthusiasm for every pure and worthy purpose, a devotion which makes the heart of every man in whom it lives, to be strong under every difficulty, courageous in the face of battle, ready to bear and to do anything, so that men may be saved, and God may be glorified. The Truth's honour glitters upon your limbs; your shields are trusty, your weapons are sharp, your hearts are tried and true. Stand, therefore, in unbroken phalanx broad and fair, expectant of a signal that shall bid you charge the foe. Rich, then, in all that constitutes the peculiar treasure of youth—love for noble things, sympathy with purity and goodness, and faith in a swiftly coming good—I say that this cause of missions has claims upon you not simply for its own sake, but for what you are, and for what you must become. I pray you, therefore, by all our bonds of brotherhood, be faithful to your obligations; accept your share of labour gladly at the hands of Christ; count no sacrifice too great for the Master; be willing to do or bear, so that His name may be hallowed; and then, though you may not live to see the day when every evil thing from being and remembrance both shall die, when the provision shall be commensurate with the need, and none shall have occasion to say to his brother, "Know the Lord," for all shall know Him; at all events, like our brethren and fathers, you will depart and be gathered to your rest with the noble consciousness that your obligation has not been unregarded, your talent unoccupied, your duty unperformed.

Mr. ARTHUR MURSELL spoke some plain words on the sin of Covetousness at the meeting of the *Systematic Beneficence Society*.

The moth of worldliness and covetousness was constantly eating away at the garments of our Christian life. As we place in our wardrobes lavender and rose-leaves to keep away such intruders, if we would rid ourselves of this canker spiritually, we must lay up in the depository the leaves of "the Rose of Sharon." This moth of covetousness can devour almost anything. It has before this gnawed and nibbled away the feathers of wings on which souls ought to have flown away to heaven. The

loathsome insect must be crushed. Let Christians light the candle of the Christian rule of stewardship, and the moth of covetousness would singe its evil wings in the flame. This Society was worthy of their regard, for justice and generosity are its watchwords, the milk of human kindness its beverage, the spirit of Christ the breath which it draws. It quarrels with no one, but on the contrary has an encouraging smile for every channel of human liberality, which it only sought to widen and unite into one great river of love. When the systematic beneficence of acknowledged Christian stewardship became the rule of action, the penny of the poor man and the sovereigns of the rich would all be stamped with one glorious motto—

“ Were the whole realm of nature mine,
That were a present far too small ;
Love so amazing, so divine,
Demands my soul, my life, my all.”

The Blessedness of Giving was illustrated most powerfully and beautifully by Mr. DALE, of Birmingham, at the same meeting.

There is a strange alchemy in nature which causes common things to appear in the tints and perfumes of fair flowers of gorgeous splendour. This Society asks the church to practise this alchemy. The money consecrated to God and the poor is common gold, but follow it—track its path, see what shape it gradually assumes. It becomes an angel of mercy by the side of the sick ; skill is there ; the great fight between life and death terminates in favour of life, and the father is restored to the children, and the husband to the wife ; there are pale, shivering, wretched children in some back court : in a little time their hunger is satisfied, their nakedness exchanged for comfortable clothing, they are disciplined and cultivated. Gold has worked these miracles. It has, in the latter case, taken the shape of an evangelist, or a sister of mercy—not clothed, however, in any special garb. Across the water it has taken the shape of a Livingstone, or a Moffat, or a Carey, preaching the gospel to those who had never heard it before, and a whole race is being brought to bless God for His infinite love, as the result of a little self-denial. This Society would take the material wealth and consecrate it to spiritual uses. If they wished their whole life spiritualized, they would see that their wealth was consecrated in fair proportion to God.

And Mr. GUTTERIDGE had his say on another aspect of the same subject at the Missionary Meeting of the *United Methodist Free Churches*.

And then, Sir, my resolution refers to giving, I wish we understood this, and I wish we practised as much as we understand. There is a book that says, “ It is more blessed to give than to receive,” but the practice of a number of Christians indicates the contrary. Their practice makes this speech, “ It is more blessed when you have got money to stick to it, than part with it even for Christian missions.” I am ashamed at our missionary list. I want to see more £10, and £15, and £20 ; and I should be glad if, so far as the ministry is concerned, we had better salaries, in order that we might get into the Report oftener with a £5 note ; but as it is I think we should appear more frequently than we do. There are religious communities in this country that are more liberal with their purse than they are with their polity. I could name one, but I know another that is quite as liberal with its polity as it is with its purse, and I think a little more too. * * * Now I do not wish to make any personal remarks, but I mean to say that if I were outside, and had the chance of a quiet chat with persons that I know, I should tell them this—that flowing chains, and glittering rings, and high airs, and broad-cloth, have

slender supports and solitary companions in threepenny-bits, and I should say to such persons, either lessen a little your look of extreme respectability or do give more to the collections.

The space we have left is so little, that we must reluctantly pass over many passages which we had marked for quotation, and content ourselves with the following brief extracts. There are others besides the Wesleyan Methodists that stand in need of the gentle rebuke administered by Mr. DONALD FRASER, of Inverness. Such grand old terms as "Preachers" and "Preaching" ought never to go out of fashion.

Let not our Wesleyan friends be ashamed of that good old word—preachers! When I first knew the Wesleyans they were almost all preachers; now they boast a good many ministers; and by-and-bye they will be clergymen if you do not look out. Preaching is a far grander thing than clergymaning. When Jesus Christ was manifested He began to *preach* and to say—Repent, for the kingdom of heaven is at hand, and that is what Jesus Christ's servants ought to do. When the Apostles went forth they began to preach, and the Holy Ghost being with them, they shook the world so far as they touched it. The church that they gathered round them began to preach, and carried peace, and heralded in salvation to the world that lay around. I know where I can see the Apostolic Church any day I like—wherever I see a good preaching Church. Oh, yes, I like to see that you have got the same scorn—shall I say, that my countrymen have?—of all this religion of garments, and paintings, and processions, and incense, and beautiful man-millinery, and that you do understand that the good old custom and glory of the Apostolic Church was the preaching to all the world the unsearchable riches of Christ.

And then Mr. J. G. ROGERS, of Clapham, in speaking of Ritualism, and none has a greater right to speak on this subject than he, and the manner in which it can be effectually overcome, used these weighty and impressive words.

You can hardly take up a paper of a certain class without finding the immense efforts that are being made for the purpose of carrying back this nation to the darkness and bondage from which we thought that, by God's grace, we had been for ever happily delivered. Just look at the reports given a fortnight ago of the wonderful procedure that took place in a great many churches in this metropolis on Easter Sunday. Just think of the flaunting of the gorgeous vestments, and the smoke of the incense, and the elevation of the Host, for there are those who still declare that they will elevate the Host, despite all injunctions to the contrary. I say just think of all that is told in that respect, and just think of the error that all that symbolises; think of the power that is being brought to bear for the purpose of recommending that error to the English people, comparatively innoxious in these great cities, but fearfully dangerous in our rural populations. I say think of all that, and then I say that free churchmen of all names have a great work to do, and I take the liberty of saying that we only can do it, and are we going to do it, that is the question? Are we going to lift up, as we ought to do, the standard of a pure, simple, spiritual, and unsacramental Christianity? That is, I do not say a Christianity without sacraments, but a Christianity without that faith in sacraments as the special means of spiritual life which is the grand doctrine and characteristic of the party. And as we have this work to do, we are not going to quarrel amongst ourselves. I do not think we have been in the habit of doing that. I think we have understood for a long time past the great differences

between us are very much more in expression and in name than in reality. I remember a good friend of mine who has departed and gone, the Rev. Dr. Winter Hamilton, of Leeds, saying that he was in conversation with a Wesleyan Methodist, and amongst other points that were raised, this gentleman said to him, "Oh yes, we might come very near to each other, but then," he says, "there is that expression in one of your hymns which seems to me to make out the difference—

‘Twas the same love that spread the feast
That sweetly forced us in.’

Now," he says, "I do not believe in forcing." "Ah," says Dr. Hamilton, "what do you believe in? Because I get a hymn out of Wesley's Hymn-book which says,

‘Nay, but I yield, I yield;
I can hold out no more;
I sink, by dying love compelled,
And own thee conqueror.’

Now," said Dr. Hamilton, "the only difference between you and us seems to be summed up in the difference between forcing and compulsion." Well, I do not mean for a moment to say that there are not differences, but I mean to say this, that there has been quite enough written about them, that there has been quite enough said about them, there has been quite enough of profitless and unproductive speculation about them, and that if one tithe of the power which has thus been spent in arguing about things which no man on earth will ever be able to decide infallibly for other people as well as for himself, and if we had only agreed from the very first each man to hold his own faith, and each man to take his own course, but each man to take his brother by the hand and say, "Whatever our differences we love the same Lord," it would have been better for the Church and better for the world. I believe we are coming in some extent to that. The Church is going past old narrow sectarianism. I do not say that there are not a great many people to be found in all sects who cling to the old things, and who do not like what are called these new broad notions; but I mean to say that these broad notions, recognizing fully the right of every man to seek Christ in his own way, but at the same time, extending the hand of fellowship, and the heart of love too, to all who do love Christ, though they be new, they are true. They are not new; they are the doctrine of the apostles of old, who taught us to dwell together and love as brethren, since love is the fulfilling of the law. I am sure we need to learn these lessons. There is a yearning after Catholicity abroad in the world, of which Ritualism is taking advantage, and we cannot meet it unless we, in opposition to the false idea of visible and outward confederacy, bring out the true idea of a spiritual unity among all Christ's people.

THE LIBERATION CONFERENCE.

THE eighth Triennial Conference of the Liberation Society was held in the large hall of the City Terminus Hotel, Cannon St., London, on the 5th and 6th of May. The very large number of delegates from nearly all parts of the country, stimulated by one common glorious aim into a warmth of enthusiasm which no discouragement has been able to chill, and into a determination of purpose which no difficulties can change, is a convincing proof of the deep interest that the organization has awakened in the ranks of Nonconformity. Many of the earliest promoters and leaders of the

movement are gone from the scene of conflict to receive the reward they strove so manfully to win—perhaps even now they are not unconcerned spectators of the battle that is so fiercely raging—but others are still spared and among them the most distinguished of all, EDWARD MIALL, richer of course in wisdom and experience, but with his eye not yet dim, nor his natural force abated. And as the Elijahs of the cause ascend to the throne of God, our hope is that the Elishas will take up their mantle, and wear it with untarnished honour and undiminished usefulness. The efforts of the Society lately to secure the co-operation of young men have been signally successful, and there is no doubt of their being well-trained and fully equipped for this “Holy War.” Mr. MURSELL, of Leicester, Mr. T. BARNES, M.P., for Bolton, and Mr. BUTLER, of Leeds, respectively presided over the several sittings of the Conference with marked ability. Mr. J. H. TILLET, of Norwich, made a most efficient Chairman at the Public Meeting. Mr. CARVELL WILLIAMS’s Report cannot be too highly eulogised. Sir JOHN BOWRING described it as “remarkable, emphatic, eloquent, and irresistible.” At the Conference of 1865, it was proposed to raise a special fund of £25,000, and considering the severity of the commercial crisis that has intervened, it is astonishing that about four-fifths of that amount has actually been received. Since that time several Measures have also been passed by Parliament in the direction of full religious equality. Mr. HARDCASTLE’s Church Rate Abolition Bill has also been supported by the largest majority yet obtained, but the Committee has given its assent to the compromise proposed by Mr. GLALSTONE. The hearty cheers that greeted Mr. BROCK’s declaration, “that nothing but total abolition would meet the requirements of the case,” because he knew what village life in England was, justifies the opinion we have long entertained, that the Lords’ Committee could not do a more foolish thing for the church, or a better for the interests of Nonconformity, than to strangle Mr. GLADSTONE’s poor little Bill. The movement for the abolition of sectarian tests at the Universities has made great progress, and its ultimate success is not doubtful. But the question of the disestablishment and disendowment of the Irish Church the Report wisely dealt with at the greatest length, because that is *the* question of the hour. Whatever subject was before the Conference, the tide of thought and feeling as if by magic turned towards this, or to Mr. MIALL’s continued absence from Parliament. The spontaneous outburst of the long pent-up feelings of the nation at the first suitable opportunity, as many believe, or the exigencies of party warfare, as others assert, have raised this question of the Irish Church into paramount and pressing importance. It was a singular coincidence that the great meeting of the Archbishops and Bishops, and all the other varieties of the genus ecclesiastical, supported by Peers and Members of the Commons House of Parliament almost innumerable, besides the representatives of other classes, forming together a most imposing array, should have been held on the second day of the Conference. The Bishops dwell so much above ordinary mortals, that their serenity is but seldom disturbed by mundane affairs; we do not mean that they have never been moved before, but surely they were never moved like this before. None can rejoice more heartily than we do that they have at length descended into the arena

of conflict and strife, and condescended to argue (that is not the right word, for of argument there was none) with the assailants of the Irish Church. Their wisdom would have been to have kept silence; their strength to have sat still. But, like others, they cannot be quiet when they have lost all confidence. If they have used their most cogent arguments, and made their most powerful appeals, and brought forth their weightiest reasons, the battle is ended almost before it is begun. But the meeting was certainly a most edifying spectacle. We will venture to say that every Non-conformist present devoutly thanked God that he was not a Churchman. The proceedings, as the Bishops know better than any person else, were a perfect farce; even the flimsy covering of outward decency and agreement was not thrown over them. When the Bishop of Oxford rose to speak he was greeted with such a storm of hisses and shouts of "No-Popery" that several minutes elapsed before the venerable Primate could obtain for him a hearing from the Evangelical clergymen of the Bishop's own church, and perhaps of his own diocese. The "No-Popery" cry, was the only genuine cry heard that day in St. James's Hall. And this was the treatment the Bishop received in a meeting packed with the church's supporters, where no discussion was allowed, and no amendment could be proposed. Poor Bishop! it was certainly not encouraging. In these degenerate days, it is almost better to be anything than a Bishop! But the Bishop's clergy, or "sibilant geese," as he called them, were (after some had been turned out) at length silenced, and he was allowed to deliver his speech not only without further interruption, but his magnificent periods were received with loud bursts of cheering, sometimes again and again renewed. If eloquence could save the Irish Church, the Bishop of Oxford would be hailed as her deliverer. We are great admirers of the Bishop's sonorous eloquence; but his logic—well, any school-boy cannot help himself, he must despise *that*. But Dean STANLEY suffered a more grievous wrong. He was permitted to begin, but not to finish his speech. His liberalism was far more offensive to portly rectors and their ghostly curates, than the Bishop of Oxford's High Church proclivities. At the Liberation Conference the night before, Mr. EDWARD WHITE had courteously demolished the Dean's comprehension theory—only a magnificent dream, but it is something after all, to have dreamed it—and now his brethren uncourtously set themselves to demolish the Dean himself, because they could not demolish his arguments, or thought they could not, for they had not patience to listen to them. The Dean's scheme is the only practicable one if the English State-Church is much longer to be maintained, but it is *not* practicable; it may be beautiful in theory, but it would be found impossible to work it. We must be certain that the Deluge is approaching before we shall all, clean and unclean beasts, consent to go into the Dean's Theological Ark; and before the Ark is ready for its occupants, we are afraid that the flood will have come, and swept them all away. The Bishop of London was more wary than either of the other speakers, and the Archbishop of York came out as the zealous defender of the Queen's prerogative. The Archbishop of Canterbury and the stately CHELMSFORD, in a meeting called to defend the Irish Church, contrived between them to destroy all Church Establishments. We may quote in future the high authority of his Grace of Canterbury as to the human

origin of all State-Churches. "It was in the time of Constantine," said the Archbishop, "that the union of Church and State was first effected, and what the breath of man created the breath of man may put an end to." That is what we have always said, and have never doubted either, that, sooner or later, it would do so. And the ex-Chancellor later in the meeting declared (and we are sure that this sentence of his will carry with it more weight than most of his decisions) "that if this work," (this Establishment then being defended) "be of men, it will come to nought." As Gamaliel and Chelmsford are agreed, we need not fear as to the result.

We have wandered far away from the Liberation Conference, but Englishmen are prone thus to wander now-a-days; an English army has even gone as far as Abyssinia, and not in vain either. Let the gathering at St. James's Hall be the rule by which our readers shall judge of the importance of the gathering at the Cannon Street Hotel. The air is filled with the smell of gunpowder, and the sounds of explosions,—some of them, it is true, of the gentlest kind, but others are rather serious,—are being heard in every direction. This Irish Church question crops up everywhere. There is but little else heard in Parliament. Westminster Abbey, if report be true, has caught the contagion. It brings together excited multitudes in all our large cities and towns. Our quiet village homes are being stirred to their lowest depths. Over the smooth surface of our great religious anniversaries the wave of excitement and feeling rolls and breaks, to the astonishment of all the spectators, to the scarcely disguised contempt of some, and to the open exultation of larger numbers. Such a scene was witnessed at the meeting of the Sunday School Union—Mr. STOVEL was the magician. There was a grand upheaving and none could be ignorant of the cause, though it was not even mentioned. At the Breakfast meeting in aid of the Wesleyan Methodist Missions in China, of all other places, WILLIAM BROWN, Esq., of Dublin, a good Methodist, doubtless, as well as a good Christian, said: "We must do one of two things—perhaps some hold different opinions on this point to mine, but I cannot help it—we must have levelling up or levelling down, and I say let us have levelling down. We must either endow Popery in Ireland, or disendow the Established Church in Ireland, and I say the latter is preferable." Can any one doubt what was in the mind of the ex-President of the Wesleyan Methodist Conference when, at the meeting of the Young Men's Association in aid of the Baptist Missionary Society, he said: "We often hear of endowments for churches, and I often say that of all endowments to me there is none like young hearts and young hands. I have not very much faith in any endowment that you could put into a box or a bank. I do not mean anything disrespectful to the bankers who are here, but I say that for religious purposes I have not very much faith in parchments or banks, or even that most venerable and respected thing—an Act of Parliament. Give me the living endowment of a few loving hearts, and each heart working a pair of young hands. That is the best endowment any church can have." Still more significant are the overtures to the President of the Wesleyan Methodist Conference to take part in the meeting at St. James's Hall under the chairmanship of the Archbishop of Canterbury, and his reason for declining the flattering request, viz., "that it did not appear to him that it was the duty of the

Wesleyan Methodists as a Body, or of himself, as their President, to act either for or against the Irish Establishment." And why? Because the members ought to be at liberty "to use their political rights, as citizens, in such ways as they may individually judge to be proper." On this great question there is no uncertain sound, for Mr. BEDFORD says: "If the issue to be joined is to be between the disestablishment of one and the endowment of three [churches] or all, nothing would induce me to consent to the endowment of Popery." Thank you very much, Mr. Bedford, for that word, "Nothing would induce me to consent to the endowment of Popery!" The ball has been set rolling, and all the Archbishops and Bishops, together with all that they may summon, no, all that they may get to come to their aid, will not be able to stop it.

But to return once more to the Conference. We there heard a Wesleyan Methodist, bearing the honoured name of CORDEROX, scornfully repudiate, for himself and others, the representations made by certain officials, before the Lords' Committee on Church Rates, of the opinions of the Wesleyan Methodists on ecclesiastical questions; and he read from the *Methodist Recorder* the following extract, which does infinite credit to the candour of JOHN WESLEY, and to the courage of the journalist who has at so timely a period reproduced Mr. Wesley's views.

"Let all the clergy of the Irish Church," said the venerable man, "live as the apostles lived, and preach as the apostles preached, and the work is done." And we are sure that he who wrote as follows would not have regarded the disestablishment of the Irish Church as an overwhelming calamity: "I have long been convinced," says WESLEY, "that CONSTANTINE's calling himself a Christian, and pouring that flood of wealth and honour on the Christian Church, the clergy in particular, was productive of more evil to the Church than all the persecutions put together. From the time that the Church and State, the kingdoms of CHRIST and of the world, were so strangely and unnaturally blended together, Christianity and heathenism were so thoroughly incorporated with each other, that they will hardly ever be divided till CHRIST comes to reign upon earth." It may be that we are about to see in Ireland the beginning of the end of what has wrought so much mischief and evil to the cause of true religion and retarded its spiritual progress.

Mr. SPURGEON, as might have been expected, spoke out right manfully on the question of the day.

We may congratulate ourselves upon our present position, but I think it very probable—I may not be right—that we may have to wait a considerable time before this matter is actually carried out, and it may be as well for us to be cautioned not to be discouraged by that waiting, because I think that as far as we are concerned we shall greatly gain by delay. We cannot wish to have a better thing with which to agitate the country than this question. We do not disguise—whatever others may do—that we only consider this to be a part of the whole; that so far from our thinking it will not lead to the disestablishment of the Church of England, we certainly trust that it will, and most firmly believe that it will, and determine that no exertion shall be wanting on our part, if we can do it, to do something by which so desirable an object can be achieved. I thank God that the conductors of this Society have never been reticent about what they intended to do at critical periods, when some Dissenters thought that they had better not avow what their intentions were, for now, not having adopted policy, but the straightforward course of honesty, you can go straight on, and you will find that all circumstances in the long run tend to help the man who scorns policy and who follows principle. But if I were a friend of the Established Church, I should recommend the supporters of that Church to close this question as soon as possible, for albeit that the wise and moderate proposition of Mr. Gladstone will be agreed to by us all, yet there are some who do feel that he has gone quite as far as it is necessary to go, and in a year or two's time we may think it necessary to say that he has gone too far. For my own part, whatever is given

I shall be only too glad to get rid of the nuisance, but I think quite enough is given. I do not want to have that question discussed here. We can go into details by and bye, but they had not better provoke us into going into the details. For my part, I can see no particular right that any man has to the next presentation, or to any compensation whatever. I consider the whole bargain of the Irish Established Church, as formed at the Union of Great Britain and Ireland, to have been a most villanous bargain, and to have been *in limine* null and void, because contrary to the natural principles of justice. If these gentlemen were turned into the street to-morrow, therefore, I think it would only be the act of stern Justice with its bare and naked sword doing its duty. But at the present time we have counselled leniency. We have said that in order to effect a great purpose we will consider peace and concord. This is a great compromise, but if not accepted the time may come when the day of compromise may be past, and there may be very serious questions asked yet, for there is an extreme party, of course even in England—although the Liberation Society never is extreme—and I do not now wish to raise the question, but only mention it simply for the warning of any of those who wish to prolong the discussion that they cannot have anything to gain by it, while we have everything to gain; and that they have much, very much, to lose; and therefore the sooner they can make up their minds and come to the conclusion to accept this very generous offer the better.

MR. SPURGEON is not a mere declaimer, as the following wise and well-chosen words respecting the approaching election will shew.

We have still a long, long battle to fight, and some of us may be quite as grey as our esteemed chairman before the fight is thoroughly fought out; for the intense stupidity of a certain party in this nation will require a very great deal of effort to deal with it. These black ebonies are not so soon sawn through. We shall find, it may be, that we must bear for a little while longer the ostracism which some parties know so well how to practise upon us. We must bear it, and be content to wait, until the very last rag of anything like Episcopal, or even Protestant, ascendancy shall be cast to the winds, and the whole work of this Society shall be done right thoroughly in the name of God and of His truth. I think we must take care of the next election. I am not so sanguine as some of my brethren are as to all the new voters, or a majority of them, being on our side. I have taken pains to look into some towns of perhaps 30,000 inhabitants, and I am afraid, either that no difference will be made in the condition of parties, or that in some cases there will be influences at work in the minds of men not of the very cleanest kind, which will, I am afraid, rob us of some of the increase which we have expected. It will be very safe indeed for us to look for the worst, and then if the best shall come we shall have to congratulate ourselves; but if we do that too soon we may find ourselves to be mistaken, and the "leap in the dark" may be a leap into the dark for us indeed. We all must take care of the next election, and I would say let Mr. M'Laren's advice be followed. There must be at the next election but one cry, and that one cry must be religious equality—the taking away of the Irish Church and of Church-rates. I would even narrow it to those two things, or even to one of them. We must have this disestablishment carried out, and I would ask other brethren—those who hold strong teetotal views, for instance—to try to carry their views out afterwards. But for once let us give the water up in order that we may get fixed the underlying rock upon which the water will be able to shine with all the greater lustre. I would say to our friends who are agitating upon any other point—if you agree with us now there is no doubt about your principles being carried by-and-bye, but meanwhile this is of the first importance, and therefore let us have this. Even with regard to the Sunday question, I would say—First let us emancipate a people who can keep Sunday, before we go on to that question. I would, myself, give a vote to no man, though he were the best liberal possible in all other respects, unless he subscribed to this, and this must be the one thing by which every candidate must stand or fall. Then, you gentlemen here who are ministers, will you tolerate my saying to you that you must try to get your people right on this subject? What! Are we to turn aside from religion to politics? Nay, verily, but get your people to carry their religion with them when they go to the polling-booths, and if they do that they must vote aright—if they will but vote conscientiously for the kingdom of Christ, vote with clear views, such as, I trust, we have all endeavoured to impart to our hearers, that Christ's kingdom is not of this world, but spiritual, and that the way of

advancing and supporting it is not by compulsion, but by persuasion. We must try to indoctrinate the people with this truth, telling them that it is their duty not to let their votes lie by, as many now do, but to go up to the polling-booths and record their names for Christ and for His truth; and telling them also that they may let politics alone by-and-by if they will but now recognize it as the incumbent duty of every Christian to use his influence so as to carry this point for us.

We venture to assert that not a doubt as to the ultimate success of their principles flitted across the vision of any member of the Conference. Mr. MIALl has referred to "the absence from the Conference of most of the foremost political and ecclesiastical men of the day." Mr. GLADSTONE we hardly expected to be there; but one can hardly help asking, Where was Mr. BRIGHT? The names of our great leaders were never pronounced in the Conference without eliciting tremendous cheering; and if they need encouragement, the profound respect, the warm sympathy, the ungrudging support of so large a number of intelligent workers in the same cause would have inspired hope and confidence in their breasts.

But surely no one expects that this great battle will be won solely, or even mainly, by the exertions of the noble and mighty. No! No! for this is not a political question only, it is a religious more than a political question, and God always employs in this special sphere agencies that are weak and despised to bring to nought things that are. As Mr. CONDER said at the Soiree:

A few earnest men, honoured and beloved in their own little circles, had originated the Society, and the bulk of its members had always been tradespeople and merchants. It was composed of just the simple, plain members of the Independent and Baptist bodies principally—the same class of people as those who about 220 years ago left the bench, and the shop, and the mill, and the counting-house, to rally round a man who up to that time had not had a very renowned name, and to wrest the liberties of this English nation out of the hands of a tyrannous monarch. This was the kind of material of which God had always made choice for the accomplishment of His purposes.

Success may be delayed, but it is sure. Because we have faith in truth, and in the God of truth, we can be patient, and wait for the results. Let us quote Mr. MIALl's words on this point, and with them we will close.

We have from the beginning made use of that weapon which the Apostle of the Gentiles has termed foolishness. We have been able to bear the ridicule of men who have no faith in the energy of truth; and now that that truth has burst forth in all its beauty, and its glory, and its power, though it have reference only to one institution, men seem to wonder how it is possible that we could bring about such a result. We did not bring it about: the truth that we proclaimed did. And we believe whatever may be the gigantic strength of the Church Establishment in this country—a strength that we find ourselves unequal to, I will not say assail, but to overpower now, and perhaps for many years to come—whatever may be its gigantic strength, we can calmly look to the end, believing as we do that He whom we serve and whose word we are attempting to proclaim will make that truth as a seed, even in the cleft of the rock, and by his influence upon that seed will so swell and expand it that no mechanical power whatever shall be able to resist the energy of the living power of truth. And this is the whole secret of the success of this Society. We have done nothing wonderful; we have made use of no means which were not within the compass of the Church Establishment itself; we have effected no change but those which might have been effected by earnestness anywhere; and this has been the sole advantage that we have had over those who now wonder at our triumph, and who fancy that there has been wonderful wisdom in the transaction of our affairs. The sole advantage that we have had in conducting this Society is, that we have had a right purpose, and have gone to it, I trust in a right spirit; and where rightness is at the beginning and rightness at the end, the God of rightness removes all intervening difficulties.

The Gleaner.

ROME A PAGAN CITY. — Her churches, numerous as the days of the year, rise every where around you. Bells are continually going; the commemoration of saints and martyrs is endless. Yet, with very rare exceptions indeed, the *worship of the people* in those churches has nothing in common with Christianity. It is not even the one God of Jews and Christians who, as matter of fact, is adored in them: it is not He whom Christians believe to be God blessed for ever, incarnate in the flesh of man. God has passed out from the practical worship of this people: the Son of God has, as matter of fact, ceased to be an object of their adoration. The Eternal Father is found in their pictures as an old man—the Divine Saviour as a little child; but both are subservient, and nearly all their worship is subservient to one purpose—to the glorification of a great goddess, and, after her, not of the Father, Son, nor Spirit, but of a host of men and women, made into objects of adoration by themselves, and, whatever may be alleged to the contrary, clothed, as she is pre-eminently clothed, with the incommunicable attributes of the Godhead itself.—*Dean Alford.*

A NAME TO LIVE ONLY.—“Have you ever read Coleridge’s ‘Ancient Mariner?’” asked Mr. Spurgeon on a recent occasion. “I dare say you have thought it one of the strangest imaginations ever put together, especially that part where the old mariner represents the corpses of all the dead men rising up to manage the ship—dead men pulling the ropes, dead men steering, dead men spreading the sails. I thought what a strange idea that was. But do you know that I have lived to see that true; I have seen it done. I have gone into churches and I have seen a dead man in the pulpit, and a dead man as a deacon, and a dead man holding the plate at the door, and dead men sitting to

hear. You say ‘Strange!’ but I have. I have gone into societies and I have seen it all going on so regularly. These dead men, you know, never outstep the bounds of prudence—not they; they have not life enough to do that, they always pull the rope orderly.”—*Kingsbridge Paper.*

CHRISTIAN LIVING AND WORKING. —Nothing gives such a glow to the countenance of piety as self-denying toil; nothing imparts such a holy vehemence to prayer as to spend an hour by the bed-side of sorrow, or in labouring with an impenitent friend, or in efforts to save a wretched drunkard or harlot. Teaching the Bible gives an appetite for the Bible. A working church is always sure of a “live” prayer-meeting and of joyous communion seasons. While Newman Hall was preaching Jesus so lovingly in America, his flock were following Christ as their Shepherd. And when he returned, last month, to them, he found that they had been so abundant in prayer and toil that no less than *one hundred converts* were waiting to be welcomed by him into church membership! That was a glorious proof that a praying, active church is stronger than any one man’s brain and heart for pushing forward the kingdom of Christ. A living church *works*, and a working church *lives*.—*T. L. Cuyler.*

THE LAST JUDGMENT.—There is a machine in the bank of England which receives sovereigns, as a mill receives grain, for the purpose of determining wholesale whether they are of full weight. As they pass through, the machinery, by unerring laws, throws all that are light to one side, and all that are of full weight to another.

That process is a silent, but solemn, parable for *me*. Founded as it is upon the laws of nature, it affords the most vivid similitude of the certainty which characterizes

the judgment of the great day. There are no mistakes or partialities to which the "light" may trust; the only hope lies in being of "stand-ard weight" before they go in.—*Arnot's "Parables of our Lord."*

THE DUTY OF IMPORTUNATE PRAYER.—I am persuaded that we are all more deficient in a spirit of pray-

er than in any other grace. God loves importunate prayer so much that He will not give us much blessing without it, and the reason He loves such prayer is, that He loves us and knows that it is a necessary preparation for our receiving the richest blessings which he is waiting and longing to bestow.—*Dr. Judson.*

Correspondence.

THE SPIRIT IN ROM. VIII. 16.

DEAR MR. EDITOR.—While I hope that you will be supplied with communications from abler hands on the important question of "The Spirit," in Rom. viii. 16, I feel it obligatory upon me to forward a reply to "Student's" second letter. I am not sorry to have an opportunity of saying a few words on the interesting subject of "The Witness of the Spirit," a doctrine of no secondary importance as I view it, but which is the principal excellency of the present dispensation. For if our evidence of adoption is only the result of inference, what "better thing," (Heb. xi. 40,) has God "provided for us," which the ancient saints did not receive? "Student" does not say that he doubts whether there be any direct testimony of the Holy Ghost "with our spirits that we are the children of God;" but that certainly is the question at issue, for if the terms used in the 15th verse can be explained away, then, by the same method of interpretation, its parallels must be made to signify the same "personifications of certain feelings and affections." Hence, "The Spirit of His Son," in Gal. iv. 6, which "God hath sent forth into our hearts, crying, Abba, Father," and which we always thought could never be supposed to mean anything but the Holy Ghost, is nothing, according to this method of interpretation, but a "personification" of the filial "feelings and affections" of His Son. And indeed there are few places in the

New Testament, where the Holy Ghost is mentioned that might not be so construed, and, to be consistent, we should find great difficulty in proving the Personality of the Spirit at all.

I cannot believe that "Student" doubts the doctrine of the Personality of the Spirit, but the line which he affects to pursue would ultimately destroy his faith in it. And does it not appear strange that grammatical objections, which occur in so many places where the Holy Ghost is obviously intended, should be urged as reason of doubt in this particular? If, for instance, the neuter gender is used to express the third person in the Godhead in so many instances, why should that particular be made the ground of inquiry in this case? To apply arguments, founded upon the grammatical construction of a passage, which, if generally adopted, would overthrow the tenor of the whole Scriptures is not wise; and I fancy the mind must be biassed towards a notion which it is anxious to sustain before it could make use of a method of interpretation so partial and impracticable.

The omission of the article in the 15th verse is adduced by "Student" as an argument in favour of his opinion, but does he not know that the same thing occurs in very many other instances where the Holy Ghost is certainly meant, and that the frequent omission of the article (to use his own expression,) "accords with the genius of the Greek

language?" Then why should that be advanced to support the supposition, that He is not intended in the passage in question? Probably I should not have thought of this omission of the article had not "Student" mentioned it; but since he has done so, I beg to ask him whether, among the several rules for the use and non-use of the Greek article, there is not one to the effect that *it is always employed when the noun is personified!* And if so, how can "Spirit of bondage" and "Spirit of adoption" be "Personifications" of any thing?

As to rendering the words in the 16th verse "This same spirit," instead of "The Spirit itself," while I do not see that it affects the argument much, I believe the rendering in our English version to be the true and correct one, for the Greek demonstrative pronoun has the force of "this same" only when it is preceded by an article, which is not the case here, except in some manuscripts which were not judged, by our honest and able translators, of sufficient excellence to be followed.

I should not be disposed, were I ever so learned, to attempt improvements on our version of the Scriptures, but I venture my opinion that the idiom, common to both the Old and New Testaments, of expressing a property of a noun by the use of another noun instead of by an adjective, is followed in the 15th verse; so that as "bread of life" means living bread; "mammon of unrighteousness," unrighteous mammon; "Spirit of promise," the promised Spirit; and "water of life," living water; (and many more instances which might be given) so "Spirit of adoption," means ADOPTING SPIRIT. If this opinion is correct (and I can see no tangible objection that can be offered to it) then the question is incontrovertibly settled, inasmuch as it is an indisputable truth that the Holy Ghost is the agent of adoption.

The notion that the Spirit of bondage, and the Spirit of adoption are "personifications of certain feelings and affections," and that the "feelings and affections" natural to

an adopted son constitute the Spirit that beareth witness with our spirits that we are the children of God, appears to me exceedingly weak. What are joy, love, and gratitude? Are they not emotions of the soul, enkindled and sustained by the assurance of sonship? Are they not the effect of a witness borne to our spirits? How can a son who was a slave realize the joy, &c., so natural to his new state, until he is informed of the fact that he is made a son! So that instead of the feelings being the witness, they are produced by the witness which is given antecedent to their existence. If, then, the assurance of the fact of our adoption is the exciting cause of our filial feelings, and if it is the Holy Ghost who thus assures us (which "Student" also believes,) then how simply and beautifully rational it is to call Him "The Spirit of adoption."

It is by the same method of interpretation that it appears evident to me that by the Spirit of bondage, also, is meant the Holy Ghost. For a slave will not realize the fear and dread natural to his state and condition until he is made sensible of the inconveniences and danger to which he is liable. "An alarmed sinner" certainly does possess those fearful feelings, but there are many slaves (sinners) who are not alarmed, easy and unconcerned, and can only be made apprehensive of their danger by that Spirit who reproves the world of sin. It is not the FACT of their slavery, but the conviction of the fact, that produces their unhappy feelings, and as it is the Holy Ghost who works that conviction, He becomes to them the "Spirit of bondage."

There is an abundant source of argument contained in the context not yet touched, which, by the help of that blessed Spirit, I will do my best to advance should it be required by any further inquiry from "Student," or any other reader to whom I may not appear sufficiently sound or explicit, or who may still be troubled with doubts and difficulties upon the subject; but this letter is long enough.

H. ELLIS.

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as St. Augustine says, "the pure innocent juice of the grape, exactly the same as that which every year

in the course of nature He creates on the vine." I am, Sir, yours,
A CONSTANT READER.

Brief Notices of Books.

The Queen's Book.

It will be readily perceived that by the brief title given above we refer to the most popular book of the age, the book of royalty, "Leaves from the Journal of our Life in the Highlands." It is so seldom we have a work from any royal pen that it is no matter of surprise that Queen Victoria has almost a whole nation for her readers in the present instance. At half-a-guinea the book had a large sale, but since the people's edition appeared at half-a-crown, we understand several hundred thousand copies have been required to supply the demand. Editors throughout the land have announced its advent, and critics of every class join in extolling the simplicity, the picturesque style, the condescension, and the goodness displayed in every page. The chief excellences of the volume are those which are natural to an affectionate and well-educated woman's writing, who in the absence of all restraint records freely daily occurrences in which a whole nation cannot help feeling an interest. The period covered by the narrative extends from 1848 to 1861. Balmoral is the centre of the panorama, and from that centre radiates scenes of home and Highland life as captivating as were ever offered to gratify public taste: the whole book forms a series of pictures so vividly sketched, that the humblest can understand, and realize the beautiful simplicity and pleasant instruction found on every page.

The Queen's sympathy with the poor has been so often alluded to, that the reader will gladly welcome a brief extract on this subject. Few can read of the Queen's visit to the old women without being affected by it. There is no cold, formal performance of duty apparent here:

"Albert went out with Alfred for the day, and I walked out with the two girls and Lady Churchill; stopped at the shop and made some purchases for poor people and others; drove a little way, got out and walked up the hill to Balmacrost, Mrs. P. Farquharson's, and she walked round with us to some of the cottages to show me where the poor people lived, and to tell them who I was. Before we went into any we met an old woman, who, Mrs. Farquharson said, was very poor, eighty-eight years old, and mother to the former distiller. I gave her a warm petticoat, and the tears rolled down her old cheeks, and she shook my hands, and prayed God to bless me; it was very touching.

"I went into a small cabin of old Kitty Kear's, who is eighty-six years old—quite erect, and who welcomed us with a great air of dignity. She sat down and spun. I gave her, also, a warm petticoat; she said, 'May the Lord ever attend ye and yours, here and hereafter; and may the Lord be a guide to ye, and keep ye from all harm!' She was quite surprised at Vicky's height; great interest is taken in her. We went on to a cottage (formerly Jean Gordon's) to visit old widow Symons, who is 'past fourscore,' with a nice, rosy face, but was bent quite double; she was most friendly, shaking hands with us all, asking which was I, and repeating many kind blessings: 'May the Lord attend ye with mirth and with joy; may He ever be with ye in this world, and when ye leave it!' To Vicky, when told she was going to be married, she said, 'May the Lord be a guide to ye in your future, and may every happiness attend ye!' She was very talkative; and when I said I hoped to see her again, she expressed an expectation that 'she should be called any day,' and so did Kitty Kear.

"We went into three other cottages—to Mrs. Symons' (daughter-in-law to the old widow living next door), who had an 'unwell boy;' then across a little burn to another old woman's; and afterward peeped into Blair the fiddler's. We drove back, and got out again to visit old Mrs. Grant (Grant's mother),

DID CHRIST MAKE INTOXICATING WINE ?

SIR,—I hope you will find room for a few words in support of Mr. Uran's views on this subject. For Dr. Cooke's opinions, generally, I have the highest possible respect, but in this instance I believe his reasonings to be unsound, and his conclusions are therefore unsatisfactory. A writer in the "Church of England Temperance Magazine" for May says: "Archbishop Trench commences his Preliminary Essay on 'The Names of the Miracles' with the very true and just remark, 'Every discussion about a thing will best proceed from an investigation of the name or names which it bears; for *the name ever seizes and presents the most distinctive features of the thing, embodying them for us in a word. In the name we have the true declaration of the innermost nature of the thing; we have a witness to that which the universal sense of men, finding its utterance in language, has ever felt thus to lie at its heart; and if we would learn to know the thing, we must start with seeking accurately to know the name it bears.*' Let us apply this remark to the drink which our Lord is supposed by the opponents of the Temperance movement to have made at the marriage in Cana of Galilee. They say that He changed pure water into *intoxicating* wine, and that when 'the water saw its God and blushed,' it was transformed into a liquid like that which makes wives widows, and children orphans, and fills our prisons and workhouses, and lunatic asylums. The name of this drink, by which it is universally known and called, namely, *intoxicating* or *poisoning* drink, ought, one would think, to have prevented every true believer in the loving Saviour from imagining that He would ever make a thing which would mar the work He came into this world to perform, and be the chief external obstacle to His own heavenly mission. To use Archbishop Trench's words: 'In the name [*intoxicating*, that is, *poisoning*] we have the true declaration of the innermost nature of the thing; we have a witness to

that which the universal sense of men, finding its utterance in language, has ever felt thus to lie at its heart.' When the prophet Isaiah describes in the eleventh chapter of his prophecy the happiness of the Messiah's kingdom, he represents it as consisting in the change of a savage beast into a gentle animal. 'The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.... *They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.*' Can we for a moment imagine that the loving Jesus would Himself introduce into His own kingdom an article which perpetually 'hurts and destroys,' and prevents to a very large extent the earth from being filled with the knowledge of the Lord? This intoxicating drink transforms gentle women into cruel fiends, and changes lambs into wolves, and bears, and lions. Our blessed Lord commanded Satan to depart from Him, and yet some of His followers maintain that He wrought a miracle to produce a thing of which our greatest English poet, with the concurrence of all thoughtful men, has said:

'O thou invisible spirit of wine!
If thou hast no name to be known by,
Let us call thee—*devil.*'

Another describing the baneful effects of this poison, and judging this upas tree by its fruits, ascribes its invention to the agency of Satan:

'He joys to transform by his magic spell
The sweet fruits of earth to an essence of hell;
Corrupted our food, fermented our grain,
To fannish the stomach, and madden the brain.'

Did our Lord, who came not to destroy, but to save the souls of men, manifest forth His glory by making one hundred and twenty-six gallons of such a poison? No, we may confidently reply, but He created by a miracle in a moment,

as St. Augustine says, "the pure innocent juice of the grape, exactly the same as that which every year

in the course of nature He creates on the vine." I am, Sir, yours,
A CONSTANT READER.

Brief Notices of Books.

The Queen's Book.

It will be readily perceived that by the brief title given above we refer to the most popular book of the age, the book of royalty, "Leaves from the Journal of our Life in the Highlands." It is so seldom we have a work from any royal pen that it is no matter of surprise that Queen Victoria has almost a whole nation for her readers in the present instance. At half-a-guinea the book had a large sale, but since the people's edition appeared at half-a-crown, we understand several hundred thousand copies have been required to supply the demand. Editors throughout the land have announced its advent, and critics of every class join in extolling the simplicity, the picturesque style, the condescension, and the goodness displayed in every page. The chief excellences of the volume are those which are natural to an affectionate and well-educated woman's writing, who in the absence of all restraint records freely daily occurrences in which a whole nation cannot help feeling an interest. The period covered by the narrative extends from 1848 to 1861. Balmoral is the centre of the panorama, and from that centre radiates scenes of home and Highland life as captivating as were ever offered to gratify public taste: the whole book forms a series of pictures so vividly sketched, that the humblest can understand, and realize the beautiful simplicity and pleasant instruction found on every page.

The Queen's sympathy with the poor has been so often alluded to, that the reader will gladly welcome a brief extract on this subject. Few can read of the Queen's visit to the old women without being affected by it. There is no cold, formal performance of duty apparent here:

"Albert went out with Alfred for the day, and I walked out with the two girls and Lady Churchill; stopped at the shop and made some purchases for poor people and others; drove a little way, got out and walked up the hill to Balnacroft, Mrs. P. Farquharson's, and she walked round with us to some of the cottages to show me where the poor people lived, and to tell them who I was. Before we went into any we met an old woman, who, Mrs. Farquharson said, was very poor, eighty-eight years old, and mother to the former distiller. I gave her a warm petticoat, and the tears rolled down her old cheeks, and she shook my hands, and prayed God to bless me; it was very touching.

"I went into a small cabin of old Kitty Kear's, who is eighty-six years old—quite erect, and who welcomed us with a great air of dignity. She sat down and spun. I gave her, also, a warm petticoat; she said, 'May the Lord ever attend ye and yours, here and hereafter; and may the Lord be a guide to ye, and keep ye from all harm!' She was quite surprised at Vicky's height; great interest is taken in her. We went on to a cottage (formerly Jean Gordon's) to visit old widow Symons, who is 'past fourscore,' with a nice, rosy face, but was bent quite double; she was most friendly, shaking hands with us all, asking which was I, and repeating many kind blessings: 'May the Lord attend ye with mirth and with joy; may He ever be with ye in this world, and when ye leave it!' To Vicky, when told she was going to be married, she said, 'May the Lord be a guide to ye in your future, and may every happiness attend ye!' She was very talkative; and when I said I hoped to see her again, she expressed an expectation that 'she should be called any day,' and so did Kitty Kear.

"We went into three other cottages—to Mrs. Symons' (daughter-in-law to the old widow living next door), who had an 'unwell boy;' then across a little burn to another old woman's; and afterward peeped into Blair the fiddler's. We drove back, and got out again to visit old Mrs. Grant (Grant's mother),

who is so tidy and clean, and to whom I gave a dress and handkerchief, and she said, 'You're too kind to me; you're over kind to me; ye give me more every year, and I get older every year.' After talking some time with her, she said: 'I am happy to see ye looking so nice.' She had tears in her eyes, and, speaking of Vicky's going, said, 'I'm very sorry, and I think she is sorry herself'; and, having said she feared she would not see her (the Princess) again, said; 'I am very sorry I said that, but I meant no harm; I always say just what I think, not what is fut' (fit). Dear old lady; she is such a pleasant person.

"Really, the affection of these good people, who are so hearty and so happy to see you, taking interest in everything, is very touching and gratifying."

When it was suggested to the Queen that she should publish these extracts from her journal, she said "that she had no skill whatever in authorship; but these were, for the most part, mere homely accounts of excursions near home, and that she felt extremely reluctant to publish anything written by herself." The chief charm of the book is that there is no attempt at skill; but there is something as far surpassing skill as nature does art. She has conferred no small benefit upon her people and the world by allowing the record of her holiday rambles to be published—the chief of which is, perhaps, that she shows us thereby (as she, indeed, has always shown) that, though a true Queen, she is only a woman after all.

During one of the autumns included in the period, we were ourselves on a visit to the Highlands of Scotland, and attended Divine service at Orathie church. The attention given to the sermon, by both the Queen and the Prince Consort, was shewn by repeated whispers of approval mutually exchanged during the progress of its delivery.

A Presbyterian when in Scotland, the Queen thus speaks of the Rev. Norman M'Leod's ministrations.

"The sermon, entirely extempore, was quite admirable: so simple and yet so eloquent, and so beautifully argued and put. The text was from the account of the coming of Nicodemus

to Christ by night; St. John, chapter iii. Mr. M'Leod showed in the sermon how we all tried to please *self*, and live for *that*, and in so doing found no rest. Christ had come not only to die for us, *but* to show how we were to live. The second prayer was very touching; his allusions to us were so simple, saying after his mention of us, 'bless their children.' It gave me a lump in my throat, as also when he prayed for 'the dying, the wounded, the widow, and the orphans.' Every one came back delighted, and how satisfactory it is to come back from church with such feelings."

With the Rev. J. Caird she was equally satisfied. He

"Electrified all present by a most admirable and beautiful sermon, which lasted nearly an hour, but which kept one's attention rivetted. The text was from the twelfth chapter of Romans and the eleventh verse, 'Not slothful in business; fervent in spirit; serving the Lord.' He explained in the most beautiful and simple manner what real religion is; how it ought to pervade every action of our lives: not a thing only for Sundays, or for our closet; not a thing to drive us from the world; not a 'perpetual moping over good books,' but 'being and doing good,' letting everything be done in a Christian spirit. It was as fine as Mr. M'Leod's sermon last year, and sent us home much edified."

It is to be wished that all hearers of sermons could and would remember and repeat so much of what they have heard.

The book affords abundant extracts for quotation, but as it is offered at so small a price, we can assure our readers that the outlay of thirty pence will supply them with a book which they are sure to read all through, and some portions of the work will afford very interesting occupation during a second perusal.

G. J. S.

Dark Sayings on a Harp; and other Sermons on some of the Dark Questions of Human Life. By the Rev. PAXTON HOOD, Author of "Wordsworth—a Biography," etc. London: Jackson, Walford, and Hodder.

With the old and well-worn ruts in which Sermons are usually made to travel, we are all, fortunately or

unfortunately, so familiar, that many will hail this volume of original and suggestive sermons with great pleasure. Earnest and thoughtful souls, who have been perplexed by the mysteries and sadness of human life, will feel under a great weight of obligation to Mr. Hood for giving shape, and in that sense reality, to their only partly formed conceptions, and half uttered desires; and for putting their inarticulate moans into words and sentences, most of them so clear as to be easily understood, at least by all those for whom they are specially intended and applicable.

Retrospect and Forecast in Relation to Missionary Enterprise. Two Sermons preached in Fuller Chapel, Kettering, on Sunday, October

13th, 1867. By JAMES MURSELL.
London: Elliot Stock.

KETTERING occupies a position almost as honourable "in relation to Missionary Enterprise" among the cities and villages of England, as Bethlehem of old did among the cities of Judah. At Kettering the Baptist Missionary Society, whose history has been so eventful and so glorious, and the precursor of all modern Missionary Societies, was formed hardly three quarters of a century ago. In these pages the reader is presented with a vivid picture of what has been done for Christ and souls since then, and suggestions, many of them full of thought and wisdom, concerning the future operations of Missionary Societies.

Religious Intelligence.

CHAPELS.

ROADWATER, KINGSBROMPTON Circuit.
—The anniversary of Roadwater chapel was celebrated, as usual, on Good-Friday, and proved to be the most successful, as it regards finances, ever held in the place. The weather being most propitious, a large number of friends, from nearly all parts of the circuit, assembled in the beautiful valley in which the chapel is situated. At two o'clock a bazaar, consisting of a great variety of useful and ornamental articles, was opened. The stalls were very tastefully decorated, and the ladies who presided were untiring in their efforts to dispose of the numerous things offered for sale. About half-past four o'clock a public tea was provided in the chapel, to which 200 persons sat down. The provisions were abundant, and the arrangements reflected much credit on the managers and waiters. The smiles that lit up the countenances of those present, indicated not only animal enjoyment but pleasure of a much higher order. In the evening a public meeting was held, and addresses delivered by Mr. M. Marsh, one of our local preachers, and Mr. Grose. Messrs. Hopper and Turner were assisting in the bazaar, which was kept open during the time of service. But besides a good congrega-

tion, and good singing, the smile of Jehovah was enjoyed. The sum realized by the bazaar and tea, after all expenses were met, was (including a donation of £5 from Mr. Cording) £27 15s. 1d., besides things unsold to the amount of about £9. This is considered a noble sum for the place. There has been for many years a debt of £100 on the chapel, and in addition to that nearly £20 back interest. A part of this was occasioned by the enlargement which took place during Br. Bartlett's pastorate. This effort will enable us to pay off the back interest, and several pounds of the principal. The committee and other friends are worthy to be eulogized for the deep interest they manifested in getting up the bazaar and tea. R. GROSE.

DARTMOUTH. —Twelve months ago this very day, April 22nd, the Foundation Stone of our New Chapel was laid, an account of which may be found in the Magazine for June, of last year. The building has progressed very slowly, so that it is not yet quite finished, or this account would have been written months since; however, the architect has gone through the building, and has pronounced it complete, with the exception of a few trifling matters which will be put to rights in a few days.

On Sunday, Dec. 15th, 1867, the

chapel was opened for Divine worship, though not nearly finished; but we were obliged to open it, as our term was expired in the old room. Mr. F. W. Bourne preached the sermons, morning and evening, and Mr. Barber (Wesleyan) that in the afternoon; sermons which we ponder over to-day with profit, and which will never be forgotten by some. On the following day (Monday) Mr. Bourne preached again, in the absence of Mr. Luke, who was unwell. A public tea was held afterward in the Subscription rooms adjacent; about two hundred and twenty persons sat down thereto, and did justice to what was set before them. The public meeting, which commenced as soon as the room could be put in order, was a very spirited one. The writer was voted to the chair, and the meeting addressed by Messrs. J. Dymond, J. Strong, W. S. Rae, (Congregationalist) F. W. Bourne, W. Worden, and A. Barber, (Wesleyan.) The speeches were most appropriate and excellent, and made a fine impression on the audience. On the Sunday following, we had great pleasure in listening to Mr. J. Thorne, who preached morning and evening, and Mr. W. S. Rae, in the afternoon. In our humble opinion the sermons were very good, and did good. Any reader of our Magazine will conclude that our cause is young in Dartmouth, when we inform them that this was Mr. Thorne's first visit to our ancient town. Miss Potter followed up the rear, which she did creditably to herself, our Connexion, and to the advancement of the Master's cause, by preaching two impressive sermons the third Sunday. The congregations during these opening services were very good, with two or three exceptions. The collections on the whole exceeded our expectations. A good degree of Divine influence was realized, and a few souls converted to God. The financial statement as nearly as we can give it is as follows:—

Disbursements.

	£	s.	d.
Contract	509	11	11½
Concrete Foundation	15	0	0
Platform	18	18	0
Gas Fittings	23	13	8
Ground, Deeds, Travelling Expenses, and sundry articles of Furniture not included in the Contract	44	14	10½
Architect's charges at 5 per cent	28	16	0
Total	640	14	6

Receipts.

	£	s.	d.
Donations	85	12	6
Collecting Books	10	1	6
At laying the Foundation Stone	7	17	5
Bazaar	38	1	5½
Chapel Opening	18	9	3
	160	2	1½
Present Debt	£480	12	4½

It is due to the collectors to remark, that the major part of the donations included in the above sum under that head, are found on their books; but as the larger donations are mentioned in the Secretary's book, with the names of parties attached, we thought it better to include them with the other donations.

We have a few friends here who are deeply interested in our cause, and that of the Connexion in general, and who at least do their very best, financially speaking, to promote it. They have, notwithstanding the strenuous efforts made on behalf of the chapel, taken up the Missionary effort most heartily, and will do something more than their part to clear the debt. We believe moreover that they would make another chapel effort to pay off the odd £80 12s. 4½d., if a little stimulus were offered them by some kind friend, or by the Committee, as is frequently done under such circumstances. Nor do we think this is too much to expect when we consider how young the cause is here.

About the future working of the church in this place we have great hope, but it will mainly depend, humanly speaking, upon the next preacher; for we have a standing in the town, our chapel, which is the best in the place, is finely situated, and we get a few substantial and influential people to attend the services, yet our congregation is by no means established; we sometimes get a good number of people, but at other times the attendance is scanty. With good management, however, and the Divine blessing, we have not the least doubt that in a very few years this side of the mission will do what the Torquay side has done, viz.:—*declare its independence.*

We cannot close this rough and imperfect sketch, without acknowledging our heartfelt gratitude to the Almighty, who has so graciously smiled upon all the efforts we and our friends have put forth, and so mercifully sustained and encouraged us, amidst conscious weakness. "What shall we render unto the Lord for all His benefits?" It seems

but as yesterday that we came to Dartmouth, where we found fifteen members and a few other persons worshipping in a small room, where also a few small children were taught Sabbath after Sabbath by two or three self-denying teachers; but now we have a beautiful chapel, which will comfortably seat 300 persons, a small school-room, a good vestry, and other conveniences for holding teas, &c. We have from forty to fifty members meeting in church fellowship, and sixty scholars and nine teachers in our Sabbath School. Our singing is conducted (*gratis*) by a very efficient player on a first-class harmonium; we have also opened preaching in two villages, which bid fair to be prosperous. On all the glory may there be a defence!

R. ORCHARD.

BISHOP'S TAWTON, BARNSTAPLE CIRCUIT.—In the report of the laying of the foundation stone inserted in the Magazine for September, 1867, the great need of a place of worship was shown. The chapel was opened on the 4th of March. As much depended on that day, we felt very anxious about the weather, as it was very inclined to be wet. Our fears were however quite groundless, as the day proved to be very fine. Mr. F. W. BOURNE preached at eleven in the morning. The sermon was rich in thought, and replete with gospel truth; a very blessed influence attended the word.

Refreshments were provided for friends and visitors. A bazaar was opened at one o'clock, p.m., presided over in the most efficient manner by Mrs. J. Darch, Mrs. Joslin, Mrs. P. H. Andrew, Mrs. G. L. Andrew, and Misses L. Connabeer, and L. Lethaby.

In the afternoon, the chapel and school-room (divided only by a dwarf partition that can be easily removed if the school-room should be needed for the congregation) were crowded to excess. Mr. BOURNE again preached, and gave the fullest and heartiest invitation to his fellow-men to come to Jesus Christ, to which it was ever my privilege to listen.

The tea that followed was attended by about 400 people, and was very efficiently managed by Mrs. Yeo.

In the meeting, in the evening, addresses were delivered by Messrs. Dowding and King, (Baptists), Mewton, (Wesleyan), Bourne, and Rounsefell. Mr. P. Andrew in the chair.

The day thus happily closed, which, for excellence in the arrangements, unity of feeling, vigour of action, and

financial success, I have never seen surpassed.

On the following Sunday, highly appreciated sermons were preached by Messrs. Gilbert, of Bideford, and Carey, Baptist.

The impression made at these services is likely long to last. Since the chapel has been opened it has been well attended, a good society formed, and a Sunday school commenced, with a fair prospect of success. May these hopeful beginnings have a glorious future.

£ s. d.

The entire cost of the Chapel 320 4 3

Receipts.

By Trustees: Messrs. P. Andrew, J. Darch, R. P. Lethaby, G. Connabeer, J. Griffin, P. H. Andrew, G. L. Andrew, Joslin, and J. Yeo	46	6	0
„ Foundation Service	9	6	10
„ Opening Services, Col.	15	11	0
do., Tea	9	8	5
do., Bazaar	44	14	0
„ Mrs. Yeo, Collector	25	0	0
„ Mr. Rounsefell, do.	33	3	6
„ Mr. J. Darch, do.	8	0	0
„ Mr. Joslin, do.	4	0	0
„ Mr. P. H. Andrew, do....	3	0	0
„ Mr. G. L. Andrew, do....	4	10	0
„ Mr. J. Meare, do....	1	10	0
„ Mr. C. Shapland, do....	2	0	0
„ Mrs. Crocker, do....	0	16	0
„ Miss Cowman, do....	1	3	6
„ Mr. J. Dadds do....	1	6	1

209 15 4

Present Debt 110 8 11

P. ROUNSEFELL.

KINGSBRIDGE.—In connection with the opening of our new School-rooms, and in behalf of the Debt on the Mission, Miss Potter, of Exeter, preached two impressive and useful sermons, on Tuesday, April 14th. As the day was beautifully fine, a large number of friends from the country around flocked into the town, and in the morning our new Chapel was comfortably filled; and in the evening the Independent chapel, kindly lent for the occasion, was crowded to excess. Miss Potter chose James v. 20., and Ps. xxiii. 4., for her texts.

A Bazaar was held in the town Hall in the afternoon, and at the eight stalls, tastefully decorated with useful and ornamental articles, a brisk sale was kept up till five o'clock, when the tables were cleared for Tea.

Very soon the ladies had got everything ready. About 200 persons sat

down, who appeared to enjoy themselves. We did not expect to raise more than £15; but the proceeds of the day, collections, tea, and bazaar, amounted to £27, and by the time we get all in we expect it will be something more. Much praise is due to the ladies who have taken such an active part in getting up the bazaar, and also to those who managed the tea. Thus ended one of the most interesting services held by the Bible Christians in Kingsbridge. W. CLARKE.

PORTHELVEN. — BREAGE CIRCUIT. — The Anniversary was celebrated on Good-Friday, April 10th, 1868. In the afternoon Mr. J. Kirtlan (Wesleyan) preached a practical and profitable sermon, from Matt. xi. 23, 24; after which about 120 persons sat down to a comfortable Tea; provisions all given, and in such variety as I have not seen in Cornwall. In the evening the chapel was comfortably filled. Addresses by Messrs. Nott, Pentecost, Matthews, Bryant, Rashleigh, and Coles, who all spoke with freedom, and best of all God was with us. On the following Sunday the annual sermons were preached by Messrs. Vaughan and Balkwill, whose services were highly appreciated. Proceeds of the anniversary, £11 4s. 0d.

J. COLES.

ZION, PORTLAND. — In October, 1867, the Trustees and Friends resolved on getting up a bazaar to lessen the debt. A committee of ladies was formed, and circulars were printed and circulated. The bazaar was held on Monday, Tuesday, and Wednesday, in Easter week, in the spacious school-room below the chapel. As most of the articles were sold the first two days, the ministers, trustees, and committee took tea together on Wednesday afternoon. After tea the writer took the following account, while the treasurer took charge of the cash.

	£	s.	d.
Post Office	0	7	1
Bran Pie	0	17	0
Taken at the Door	5	8	5
First Stall (and Chinese curiosities)	3	1	6½
Second do (Refreshments)	4	10	0
Third do	4	14	4
Fourth do (Under Hill Stall)	5	12	2
Fifth do (and petrified fish)	5	5	8
Sixth do	8	9	0
Seventh do	8	17	2½
Eighth do	9	5	8½

Total.....£56 8 2

Nearly one thousand persons visited the bazaar. The names of the committee are not mentioned, as several of the ladies worked together in getting up each stall; that they worked harmoniously and successfully, the results show. Any person at a distance, who knows how small this station is, will involuntarily exclaim, "Surely the Portland ladies must be bold beggars, and zealous workers, to raise so noble a sum as £56 towards the liquidation of their chapel debt!"

This effort has been made amidst a blessed revival. The writer speaks advisedly, when he states that the services were well attended for seven or eight weeks in succession, not excepting Saturday evenings.

When the accounts of the chapel were last audited, there was a debt of £276. We hope, by this effort and the surplus of the ordinary receipts, to pay the odd £76. The receipts of the gallery will, if the cause continues to prosper, pay the interest of the £200; which, we may hope will be paid off in six years, at most.

Should our Maidenwell friends hold a successful bazaar next year, or the year after that, and we really think it would be a success, this small station would soon become self-supporting, unless prevented by the enlargement of the two chapels on the Island, and the erection of a good chapel in the beautiful and rising town of Weymouth. In either case, I should rejoice, and so would thousands besides. J. B.

MISSIONARY MEETINGS.

KINGSBROMPTON CIRCUIT. — We have held a meeting in behalf of the Missionary Society in every place in the Circuit. We have been assisted by Messrs. F. Martin and W. Smith, who rendered good service. Br. Martin interested the friends by dilating on the difficulties and successes of the Denomination in the early part of its history. Most of the meetings were well attended, and in some of them much of the Divine presence was realized. Our regular receipts will, we hope, be in advance of last year's, besides raising our proportionate part of the debt. We hope the effort throughout the Connection for this important object will be successful in liquidating the entire debt on the society. Surely it can be easily accomplished? Let all do their part, and we shall rejoice over its annihilation. R. GROSE.

MEVAGISSEY CIRCUIT.—Sermons were preached on April 19th at Boswinger, in the afternoon and evening, by Mr. Spencer, from Bodmin. At Veryan, afternoon and evening by the writer. The wind blew so strongly, and the rain fell so heavily, that we had not 60 persons at the four services. On Monday, meeting at Veryan, Mr. F. Trounce in the chair. He pointed out the necessity of united and persevering effort. The meeting was subsequently addressed by Mr. J. Maynard, (who came over from St. Columb to see old friends), and by Mr. Spencer. Total Receipts, £5 1s. 6d. a little in advance of last year's. On Tuesday, meeting at Boswinger, addressed by the above mentioned brethren. We feared our receipts would not be equal to last year's, but the liberality of the friends resembled the liberality of the clouds on the previous Sabbath, and we had £9 5s. 11d., the same as last year. Our receipts for the Circuit this year will be about £94, being nearly £11 more than last year's. We hope to raise the same sum next year, and a little more, and so raise in the two years something more than our part of the Missionary Debt.

W. KENNER.

HICKS MILL CIRCUIT.—Sermons were preached on Sunday, April 26th, at Hicks Mill, Penryn and Falmouth, by

Messrs. James Thorne, John Johns, and J. T. Daniel.

Meeting at Falmouth, on Monday. Mr. Mitchell, (Wesleyan) in the chair. Messrs. Daniel, Johns, Thorne, and circuit ministers took part in the meeting. In consequence of the efforts in behalf of the beautiful chapel, now in course of erection, the collection was a little behind last year's.

Hicks Mill, Tuesday. A sermon in the afternoon, followed by a public tea. Meeting at night. Our deeply interested friend, Mr. T. Verran, presided. The Pastor read the Report. Messrs. T. Braund, J. Johns, and J. Thorne addressed the crowded congregation with great ability. Collections, £3 12s. above last year's.

Penryn, Wednesday. A sermon and public tea in the afternoon, meeting at night, presided over, very efficiently, by John Freeman, Esq. The speakers, Messrs. Brock, (Primitive Methodist), Prior, Johns, Thorne, and circuit ministers. Crowded congregation, and blessed influence. Collections, £3 14s. ahead of last year's.

The deputation has given more than ordinary satisfaction. Our friends in the far-west were very glad to see and hear once more, our venerable brother Mr. Thorne, still zealous in his Master's cause, and his able colleague, Mr. Johns.

Editorial Remarks.

CURRENT EVENTS.

We had purposed writing half-a-dozen lengthy paragraphs on as many subjects which, on account of their intrinsic interest, and close proximity, have stirred the English people as they have not been stirred for many a day; but our space being almost entirely occupied, a sentence or two can only be devoted to each. An era of changes, great in themselves, and still greater in their results, has fairly begun. From our stand-point almost all these are to be welcomed, but we can understand how multitudes of our countrymen regard them with horror. All radical, revolutionary charges are so regarded at the time, by those directly interested in maintaining the existing state of things, and by the more conservative sections of Society. Even Christianity itself, about which some profess to be so anxious in connection with impending ecclesiastical changes, was thought to be fraught with danger to Society and the best interests of men when first promulgated. How such old nations as China must deprecate its introduction among them even now. The world is moving onward, and not merely in a circle; there is no fear of finding ourselves in the same place at last as we occupied in the beginning. But we are forgetting the exigencies of space. Let a personal matter, which all sincerely deplore, have the first word.

THE ATTEMPTED ASSASSINATION OF PRINCE ALFRED.—A thrill of horror was felt by the whole community when the intelligence reached our coun-

try of the attempted assassination of Prince Alfred, followed by a strong feeling of indignation, amounting almost to vengeance, when it was known that the attempted assassin was an avowed Fenian, and that the orders to murder the Prince had been sent out from this country. Let us devoutly thank God for the marvellous escape of our sailor Prince, for his own sake, and especially for the sake of his royal mother. Fenianism is showing itself to be, if not much more powerful, more wicked and devilish in its designs, than any right-minded people had previously thought it to be.

THE RELEASE OF THE ABYSSINIAN PRISONERS.—This is the only feature in the Abyssinian Expedition on which we care to dwell. We can admire the skill and promptitude and energy of the commander; we feel no particular exultation in the great slaughter of Theodore's army, the capture of Magdala, or the death of the king; but the complete success of the expedition in securing, with so few casualties to our men, the release of all the prisoners, causes us to exclaim, "It is the Lord's doing, and marvellous in our eyes."

THE IMPEACHMENT OF THE PRESIDENT.—We suppose this may be considered a failure, the requisite two-thirds majority not having been obtained by a single vote on one of the articles of impeachment. It may teach the President how dangerous to himself and the American people has been his course almost ever since the death of good Abraham Lincoln; but when the indignation his conduct has excited has somewhat abated all parties may be glad that the extreme measures resorted to were not successful. How imposing the spectacle of a whole nation calmly looking on during the progress of the trial, no disturbance of any kind occurring! and what a tribute to the greatness of a liberty-loving people, and what a guarantee of the permanence of the free institutions under which they live!

MR. GLADSTONE'S SUSPENSORY BILL has passed its crucial stage in the House of Commons by a somewhat diminished, but still a very large and substantial majority. The Lords of course may throw out the Bill—we heard such a cry as, Thank God for the House of Lords! at the meeting at St. James's Hall—but we do not think they will unless they have been smitten with judicial blindness. We can be quite easy, for though Mr. Disraeli's is in *place*, Mr. Gladstone is in *power*, and so we have no particular anxiety to see an immediate end put to the present anomalous state of things.

RITUALISM IN THE CHURCH OF ENGLAND.—The Commissioners have presented their second Report, in which they condemn the use of incense and of lighted candles during the celebration of the Communion. In their first Report, which dealt exclusively with vestments, the Commissioners were unanimous; in this, while agreed to by a large majority, there is an influential minority that would oppose or greatly modify it. A third and final Report, respecting which greater differences may prevail, has yet to be presented. The further they proceed, the more difficult is their task. Meanwhile, the judgment of the Court of Arches notwithstanding, Ritualism has it all its own way. The delay seems inevitable, but it must be very trying to Earl Shaftesbury and his fellow-religionists of the Evangelical party. But legislation will be found a much greater difficulty still; satisfactory legislation will be found a sheer impossibility. The only hope of the Evangelicals is the extreme position taken up by such men as Dr. Littledale, who not only thinks the Reformation a curse, but that an apology is due to Robespierre, Danton, Marat, and other French Revolutionists for comparing Ridley, Latimer, and Hooper to them.

And here we must abruptly close. The committal of Ex-Governor Eyre to take his trial for misdemeanour will commend itself, we believe, to the conscience of the nation, the loud outcry of certain classes, perhaps we ought to say, certain notorious persons belonging to certain classes notwithstanding; while the glorious weather and the present prospects of an abundant harvest cannot fail to excite our warmest gratitude.

Poetry.

CHRIST PRECIOUS TO THE BELIEVER.

"Unto you therefore which believe He is precious." 1 PETER II. 7.

As the root is to the flower,
As the trunk is to the tree,
As the soft refreshing shower,
So, O Christ, art thou to me.

As the sun in darkness shines,
Cheering every gloomy place;
So in me all grief declines,
When I see thy beaming face.

Thou art dearer far to me,
Than my dearest friend below;
Let me ever near thee be,
More of thee I want to know.

Thou of light and life the Fount,
Thou the Spring of hope and love,
Thou the Rock by which I mount
To the blissful home above.

Precious to me, Christ, thou art;
While with thee I have no fear;
From thee never may I part,
Never cease to feel thee near.

Thou wast precious when I came
Guilty, helpless, in distress,
Humbly trusting in Thy name;
Thou did'st with salvation bless.

All my sins Thou did'st forgive,
Freely I was justified;
Now I to Thy glory live,
Know that Thou for me hast died.

Thou art precious as a Guide,
Thou wilt lead me safely on
Through life's dangers, none beside
Could I trust if Thou wert gone.

Thou art precious as a Friend,
Friend of sinners, Friend of mine,
Constant ever to the end,
And beyond the bounds of time.

Precious in affliction's hour,
When with pain and grief o'ercome,
Thou dost then make known thy power,
Thy gifts then, how great the sum!

If all friends their leave should take
In the time of greatest need,
Thou wilt never me forsake,
For thou art a Friend indeed.

As I grow in grace, and feel
More of thy unbounded love,
Swell's my heart with Christian zeal,
Raised from earth and fixed above.

When I come to Jordan's flood,
Deep and rapid stream of death,
E'en there trusting in thy blood,
Quiet I'll resign my breath.

I shall feel thee precious there,
Thou wilt lead me safely o'er,
Kept from sinking, thou shalt bear
My soul safe to Canaan's shore.

I shall then thy glory see,
In that pure and splendid place,
There I shall for ever be
Gazing on my Saviour's face.

Yes thou art my all in all,
I am thine, O save thou me;
Mine thou art, on thee I call,
Mine to all eternity. T. J. P.

Missionary Chronicle.

JUNE, 1868.

FROM THE FOREIGN SECRETARY'S PORTFOLIO.

(Continued from page 244.)

The following particulars of a work of grace in connection with special efforts in the

GAWLER CIRCUIT

are taken from *The South Australian Bible Christian Magazine*.

VIRGINIA.—At the meetings here the presence of God was felt, and the congregations increased night after night, but it was not till the twelfth meeting that there was any manifest yielding of sinners to the heavenly influence, when

a woman, aged 62, came to the penitent form and sought and found mercy. The next day, with joy beaming in her countenance, she referred with wondering delight to the fact that after living so many years without thinking of the Saviour that he had made her happy in his love. Fourteen profess to have found peace with God at the end of the 4th week.

LYNDON.—The service here resulted in the addition of fourteen members to the society, and a decided improvement was manifest in the congregation.

SALEM.—Here our services have been very successful night after night; many crying for mercy. About 30 profess to have obtained salvation, 22 of whom have joined the church.

At **EBENEZER** we were also successful. At first things seemed against us, but at length signal proofs of the goodness of God were given. Husbands and wives, young men and maidens, were brought to rejoice in their Saviour. Fourteen were added to the church in this place, and the members were much quickened.

ELIM came next. Eight were added to our numbers.

The Michaelmas quarterly meeting at Virginia was largely attended. It was a delightful season, and in parting all seemed resolved to do their utmost to secure the prosperity of Zion. The week after the quarterly meeting services were commenced at

KANGAROO FLAT.—The first week passed without any particular manifestations of divine power, but in the second week many were weeping and offering the publican's prayer, "God be merciful to me a sinner." There was a glorious manifestation of the Lord's saving power. About 30 have been added to the church.

At the **WOOLLSHED**, about 7 miles from Kangaroo Flat, we have also had a gracious work, one whole family—consisting of the father, mother, and two sons and two daughters—has been converted. Brother and Sister Myer did their best to promote this good work.

The friends at **ZOAR** commenced their own special services, and though for a season it seemed as if they had to row against wind and tide, the Lord heard their prayer, and at the end of three weeks 20 professed to have found peace with God.

At **SMITHFIELD** services have also been held, and though in the midst of harvest the chapel was thronged every night. In this place persons have been brought to God from the child of eleven

years to the man of 65. About 20 have been added to the church. **S. KEEN.**

We are also indebted to the same source for the very interesting account of

MR. KEEN'S VISIT

to the South-Eastern part of South Australia.

Tuesday, December 10th.—I left the port by the *Penola*, had a rough passage, and suffered from sea-sickness. Arrived at Robe about 4 p.m. on the 11th; Mr. Tresise met me on the pier. I soon saw many who had found the "pearl of great price" through the instrumentality of the beloved minister we had sent among them. Here there is an Episcopal church, a resident clergyman, and from 450 to 500 inhabitants. On the arrival of Mr. Tresise—some 8 months ago—drunkenness prevailed to an awful extent, while its concomitant evils were everywhere seen. Now a temperance society is established, having 75 members, among whom are several who were wholly given to drunkenness; the homes of these are changed for the better; and better still, some of these are sitting at the feet of Jesus, rejoicing in His love. Had the church to bear every farthing of our brother's expenses this year, the good done would more than compensate: but the friends are resolved to bear them themselves, thus showing their gratitude for the good received. On the evening I landed, I preached to an attentive congregation. The Lord was present.

Thursday, 12th.—Gave a lecture on "The social evils of the drinking custom, and the social blessings of temperance." Several joined the society.

Friday, 13th.—Visited several families, and in the evening attended the class-meeting; fourteen were present. It was good to be there.

Saturday, 14th.—Left to visit Kingston, 35 miles from Robe. On the way called at the station of H. Seymour, Esq., who was on a visit to the outstation. He appeared to be a worthy Christian. Our conversation soon turned on the spiritual wants of the south-east; he was rejoiced to find that we were making an effort to meet them, as there were 13 or 14 families within 2 miles of the station. I proposed to establish a Sabbath afternoon service, if a place could be obtained to hold it in. He at once offered the best room, and engaged to inform the settlers that I would preach there the next day. After breakfast we went on our way rejoicing, and arrived at Kingston about

12 o'clock, where we found a hearty reception from Mr. and Mrs. Patterson. The township of Kingston is small, containing a little over 100 inhabitants; the government buildings are on the township, near the bay, with a few other cottages. We judge that there are about 200 in and around the two townships.

Sunday, 15th.—Preached to 40 attentive hearers, and felt it a refreshing season. Returned 22 miles to Mr. Seymour's, and opened the place for the worship of God; 17 were present, and were glad that a Sabbath service was established among them. Came back to Robe, 12 miles, for the evening service. The school-room was full; my soul was happy, and I trust many felt it good to wait on the Lord.

Monday, 16th.—Attended a public meeting to consider the propriety of building a chapel. It was felt to be desirable and practicable. Two committees were formed, 7 gentlemen and 7 ladies, to carry out the object: and we trust soon to see a chapel in this township.

Tuesday, 17th.—Left, to visit the other settled parts. Rode 32 miles, and stopped at a sheep station for dinner. Rode another 14 miles and came to Mr. Mac Innes's, a beautiful house; had a hearty welcome. After supper the dining-room was prepared for preaching; 21 were present, and a sweet influence was realized.

Wednesday, 18th.—Rode on 8 miles to an out-station, to breakfast. Here Mr. Seymour sent his boy to direct us 18 miles across the country to his home station. Arrived there at half-past 11; was warmly received. After dinner we resumed the conversation commenced on Saturday; and Mr. S., without being asked, promised £10 towards our proposed chapel at Robe, £20 per annum toward the preacher's salary there, and gave me £5 toward my expenses. Thus God opens our way, by raising up friends to help in time of need. The same day rode to Narracorte. This is a small, but apparently rising town: at present it has about 250 inhabitants. The land around it is being surveyed, some of which is good for agricultural purposes,—but we believe not so good as many think, from the fact that the earth is shallow and unfit for the plough. I expected to have preached here; but as no preparation had been made, and I had promised to return to Mr. Seymour's the next day, I was unable to stop more than one night. Most of the

people here are Scotch. A Presbyterian minister preaches every other week; but there is need for other efforts. Drunkenness, blasphemy, and other evils are fearfully prevalent.

Thursday, 19th.—Extremely hot, saw apples roasted on the trees. Called at Moy Hall, a beautiful house belonging to Mr. Robertson, a large sheep farmer. He gave us £2 toward Robe chapel. With some difficulty returned by sundown to Mr. Seymour's, where we had some profitable conversation and service with the family.

Friday, 20th.—Left Mr. Seymour's for Penola. Went through some splendid country, all sold; called on Mr. Dickson, a sheep-farmer, and dined with him. He gave us £3 for Robe chapel. Called on Mr. Riddock; spent a pleasant hour with Mr. Riddock, sen., and arrived in Penola just before 6. This is a central town, with good land around it—all purchased by the wealthy squatters. There are about 350 people in this place, mostly Scotch and Irish. There is a Presbyterian church and minister, and a Catholic chapel and priest;—but Satan's courts are well attended, and the songs of blasphemy and lewdness heartily sung. An earnest, soul-saving ministry would be a great blessing to this place.

Saturday, 21st.—Left Penola for Kalangadro. The country around here is lovely, and the land good. Magificent trees, rich and luxuriant grass, with cattle full of life and vigour,—a sight to be enjoyed, and not soon forgotten. Our letter had miscarried, and we were not expected. Called at Mr. M'cLeod's, and were well received. Word was sent to the few settlers that there would be preaching at 11 o'clock on Sabbath morning.

Sunday, 22nd, came, and the word of the Lord was spoken; we hope some good will result. Left at 2 for Glencoe, 10 miles distant. Here we found about 35 persons; among them several of our old friends from Harrowgate, and Rose Hill. They were glad to see one of the ministers of their own church among them. God gave his blessing, and all felt it was good to be there. I formed a class of 7, and promised that Br. Treaise should visit them once a month until a minister was sent among them.

Monday, 23rd.—I reached the much talked-of town of the south-east, and saw the mount that stands as a monument of the upheaving of ages long since passed away. The blue lakes, and the rich ashy soil, are all alike

wonderful;—the latter very profitable, and would, if the area were not so contracted, make Gambierton one of the most active towns in the colonies. Its population is from 1,500 to 2,000: its church accommodation is from 900 to 1,000. There is much need of an active zealous ministry, both in the town and the district around. Here we heard the most awful language, and were informed it was in the house of an elder of a church. When will the church of God disconnect herself with the drunken traffic? Then, and not till then, may we expect to see both temperance and the work of God prosper.

Tuesday, 24th.—Visited the out-districts. Found Mr. and Mrs. Chambers (who were formerly of the Sturt,) glad to see us. Went on 9 miles to the residence of Robert and William Sanders. The land here anything but good—very stony, and thickly timbered. One of the sections they gave up in the north was worth more than three of those they have now. They would not stop here a day if they could return to the sections they sold in the north. Here are, in about 3 miles each way, 20 families;—these want the gospel.

Wednesday, 25th.—Went out over some good land. Found Mr. Burrows, of Mount Lofty, on one of the best sections in the district. Counted 85 stalks of wheat from one root, with ears from 4 to 5 inches long: should say there was not less than 4,500 grains from one seed. I also found Mr. and Mrs. Lane, of Mount Torrens, here—who were converted to God some 12 years ago,—holding on their way to heaven.

Thursday, 26th.—Returned to Glen-coe, and preached to a good congregation.

Friday, 27th.—Came by another track back towards Robe. Called at Mr. Johnstone's station and was well received, and after refreshing ourselves and conducting prayer with the family, came on to a public-house about 35 miles from Robe, and had to pay 15 shillings for my tea, breakfast, bed, and hay for my horse,—and was professedly favoured, being a minister. Reached Robe on Saturday, the 28th, hoping to return home on Tuesday, but was delayed until Saturday, through the steamer being weather-bound at Melbourne.

MELBOURNE DISTRICT.

The brethren labouring in this District appear to be greatly encouraged in their toils by the tokens of the Divine

blessing which are manifest on most of the stations. Efforts on behalf of their chapels and mission houses have been very successful. Receipts for Missionary purposes are likely to be considerably in advance of last year—and, numerically, most of the stations are in a prosperous condition.

Br. Hosken, under date of February 4th, 1868, says: "Things are looking more cheering through the District. I hope our deficiency will be small. Shall be glad when our regular receipts will support the ministry. Our quarterly meetings are over—most of the Brethren are invited again. We are anticipating a good District Meeting. I was at Sandhurst last Sunday week. Br. Orchard is doing well there. We laid the foundation stone of a new chapel at California Gulley. There is a prospect of success. Ballarat still progresses. Clunes looks well. Mrs. Hosken is still an invalid. Her right hand is entirely useless for the present, and I fear it will be a long time before she regains the use of it. I am well, and so are the children, and what is better I am happy in my work."

Br. Warren, writing Jan. 29th, after referring to a severe domestic trial, says: "'The God of Jacob is our refuge, of whom shall we be afraid.' My health continues good. I like my circuit, and the colony as well as ever I did. I would rather be what I am, and where I am, than hold any other position, or be anywhere else in the world. Our society in Daylesford is progressing a little, we have had three or four added recently. Our congregations Sabbath evenings are quite large enough for the chapel, and our Sabbath morning attendance is much better than it has been. At Deep Creek our congregations keep up well, a good spirit of hearing prevails, and the collections there for the last four Sabbaths have amounted to £3 18s. for the support of the ministry.

"We have taken steps towards getting a chapel in this place, and I have good reason to hope that we shall soon have a sanctuary of our own here with very little debt on it. This will be a great help to Daylesford. On the 12th and 13th instant I was down in the Castlemaine Circuit attending the opening of Wattle Gulley chapel. I preached morning and evening, Br. Coomb in the afternoon. Crowded congregations on the Sunday. Tea and public meeting on the Monday, Br. Coomb in the chair. Meeting was addressed by Brs.

Blamey, Keast, and myself. On the Sabbath evening, the new Chapel (which is a cheap and pretty one) was the birth-place of one soul. The chapel has cost £220, towards which the friends have raised about £50. A young man in the Castlemaine circuit has offered himself for the ministry."

The following particulars are taken from the *Victorian Record*, for January, 1868.

MISSIONARY MEETINGS.

DAYLESFORD.—On Lord's day, November 3rd, 1867, three able and impressive sermons were preached in the Theatre Royal, Daylesford, which was crowded to excess at each service. Mr. Rowe, from Ballarat, preached at eleven a.m. and Miss Thorne in the afternoon and evening. On the following Tuesday an excellent tea was provided, and was patronized by upwards of 100 guests. After tea the annual missionary meeting was held in the Theatre, about 500 persons present. The writer was voted to the chair. Marked attention was paid to the speeches delivered by Messrs. J. Rowe, J. W. Blamey, J. Burchett, Wesleyan, G. J. Richmond, Independent, and Miss Thorne. Mr. Rowe was earnest, thoughtful, theological. Mr. Blamey, statistical, humorous, fluent. Mr. Burchett, fraternal, sweet, encouraging. Mr. Richmond, good, on individual action, for the evangelization of the world. Miss Thorne, in her own pleasing and eloquent style, urged the necessity of united efforts to bring about the happy and bright period when our sin-cursed world shall become one grand spiritual garden of the Lord, when the wilderness and the solitary place shall be glad, and the desert, bud and blossom as the rose. Votes of thanks were accorded to parties, nobly deserving them, and our pleasing and highly interesting services were closed by singing and prayer. Proceeds, £30.

R. WARREN.

DEEP CREEK.—A series of services, in connection with the Missionary cause, has been held in the church occupied by the Bible Christians, Deep Creek, commencing on Sunday, 3rd, when an able and impressive discourse was delivered by Mr. J. Rowe, of Ballarat, and attentively listened to by a large congregation.

On Wednesday, the 6th, at four p.m., Miss Thorne preached to a still larger audience, taking as her text Isaiah xiv 17. The subject matter of her sermon,

together with an earnest, though quiet and pleasing delivery, engaged the attention of all present to the close, leaving unmistakable evidence that it was felt to be an improving and soul-lifting discourse.

In the evening a public missionary meeting was held, and the chapel was again crowded. The meeting was opened by singing, followed by prayer by Mr. J. W. Blamey, when Mr. Fernald was voted to the chair, who very briefly addressed the meeting, stating that their previous public meetings there had been for the purpose of promoting the interests of the church in their own immediate locality; but that the present demonstration was in aid of the missionary cause—a cause which had for its object the extension of the Redeemer's kingdom throughout the world.

Mr. Blamey, after reading extracts from the Missionary Report, setting forth the necessity of adding to its funds, proceeded to address the meeting in a very highly humorous strain, after which he gave an interesting statistical account, in reference to Christianity and Heathenism, with a description of the sacrifices offered to idols in different heathen lands, and concluded a very effective address by an appeal on behalf of the missionary cause.

Mr. R. Warren, the pastor of the church, in an eloquent address, urged the claims of Christ's kingdom and Christ's cause, and alluded to the missionary movement as one demanding the zealous co-operation and assistance of all.

Mr. J. Rowe then addressed the meeting, and, in the course of a very able speech, also alluded to the missionary cause as destined and designed to be one of the greatest means for the evangelization of the world. He was listened to with marked attention, and sat down at the conclusion of a forcible and telling address amidst a demonstration of applause.

Miss Thorne was then introduced to the meeting, and when the sensation with which she was received had subsided, prefaced her address by replying in a very happy manner, and in appropriate and well chosen language, to the allusions made to her by the preceding speakers. She then proceeded to give a very interesting account of the rise and progress of the Bible Christian denomination, taking occasion to explain that they were not "split from another denomination," nor did the name "Bible Christian" originate with themselves,

but was given to them by others; and they subsequently became so well-known by the name, "Bible Christian" that they assumed it themselves. This was the reason they were called "Bible Christians," and not as had been sometimes represented that they considered themselves better than other denominations. The formation of the body was a purely missionary one, and this element was largely sustained through all its subsequent history. Miss Thorne then proceeded to set forth, in glowing and eloquent terms (and to which no report could do justice) the claims of the missionary cause, and urged all by prayer, and by dedicating a portion of their means (as God has blessed them) to this good cause, to hasten on the coming of the promised time, when Christ should have "the heathen for his inheritance, and the uttermost parts of the earth for his possession, and righteousness should cover the earth, as the waters cover the deep." Miss Thorne concluded amidst most enthusiastic applause.

The collection was then taken, when the chairman announced that the receipts from the different services amounted to £16 17s. 4d. The announcement was received with loud cheers.

After a cordial vote of thanks to Miss Thorne, gracefully responded to by her, a hearty vote of thanks to Mr. Rowe, and an able response from him, the business of the meeting (which was one of the most interesting and profitable ever held in this locality) was brought to a conclusion by singing the doxology, and by prayer from Mr. Rowe. The audience then dispersed, delighted with the entertainment they had enjoyed.—*Daylesford Express*.

MALDON.—On Lord's day, October 13th, 1867, three sermons were preached in aid of the Bible Christian Missionary Society in Harker Street Chapel, Maldon. Mr. J. Orchard conducted the morning and evening services, and Dr. Daniel officiated in the afternoon. The sermons were delivered with much energy, and were highly appreciated by large congregations. On the following Monday, the tea-meeting was a failure owing to the incessant rain. The public meeting was a good one, notwithstanding the inclemency of the weather. Speeches of a very high order were delivered by Messrs. J. Orchard, W. Tranter (Baptist), A. Robb (Presbyterian), and S. Anguin (Wesleyan). Proceeds, about £30. J. W. BLAMEY.

SANDHURST.—Our missionary services have gone off well. We have been assisted by Miss Thorne and the brethren, J. O. Coomb, and J. W. Blamey, whose presence and labours have been highly appreciated and rendered a blessing. The *Bendigo Advertiser*, speaking of the services held by Miss Thorne in the Odd-fellows' Hall, Sandhurst, on Sunday, December 8th, says:—"Yesterday afternoon and evening this fair ministriss of the gospel presided over large congregations assembled in the Odd-Fellows' Hall, Sandhurst, and conducted both the services almost entirely unassisted, her object being in visiting different parts of the colony to assist the funds of the Bible Christian Missionary Society. With a clear, distinct, well modulated, but quietly toned voice, she offered up some very impressive prayers, and preached extempore sermons, which must have reached the hearts of all her hearers. Many who doubtless attended out of mere curiosity, upon their departure, could not help feeling that they had been benefited by hearing the Holy Scriptures expounded in a simple and unaffected manner by a lady whose heart and soul seem to be engaged in the cause for which she is exerting herself."

The services held by Miss Thorne at Eaglehawk, were also of a very high order. God was in the midst of his people. A local paper has the following on the Eaglehawk services:—"Miss Thorne preached in the Eaglehawk Town Hall on Sunday afternoon. The young lady displayed none of that masculine manner which might have been anticipated from one of the fair sex placing herself in so prominent a position, but opened the service by reading in a very clear and articulate voice, without the slightest affectation, the 135th hymn in the Bible Christian collection, being similar to the 623rd in the Wesleyan collection—'The Crucifixion:' and the same having been sung by the congregation, the fair ministriss read, in a peculiarly distinct and impressive manner, parts of two chapters. She then offered up a most pure and simple, but affecting prayer, which was succeeded by the 189th hymn in the Wesleyan collection. From the Epistle to the Galatians Miss Thorne afterwards selected the text, 'But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world;' preaching a really eloquent extempore sermon, in a nicely modulat-

ed voice, which was distinctly audible in every corner of the building — the discourse being of a truly Christian character, delivered unostentatiously, without the least hesitation—the words flowing from her lips with a marvellous rapidity and precision."

The receipts have been considerably augmented, but not in proportion to the numbers that have attended the services. We believe, however, that our own friends have been liberal considering the scarcity of money, and what has been done in the Chapel building, and renovations during the past year. Thanks to the great Giver of all good.

J. ORCHARD.

BALLARAT. — A series of meetings have been recently held in aid of our Missionary Society at Skipton-street, Grant-street, Water Holes, Sebastopol, Humffray-street, Armstrong-street, and Cardigan. On Lord's day, October 13th, 1867, sermons were preached at Skipton-street, Grant-street, and Water Holes, by Miss Thorne, and Messrs. Tonkin, Gudridge, and Alfred. On the following afternoon Miss Thorne preached in the Water Holes Chapel, and notwithstanding the incessant rain, and bad roads, a goodly number assembled, and listened with marked attention to a good sermon, which carried our thoughts forward to our future home in the skies. The public meeting in the evening was a truly interesting one, and was ably addressed by Miss Thorne and the Circuit ministers. Proceeds, about £14.

A public tea was provided at Grant-street on Tuesday. Attendance not so good as we expected. The public meeting was well attended. Speeches of a high order, a good spirit of hearing, and liberal collections did much towards making up a good meeting. Miss Thorne preached in the "Charlie Napier Theatre" in aid of this place on Sunday. Total proceeds at Grant-street, about £30.

At Skipton-street, on Wednesday afternoon Miss Thorne preached to a deeply interested audience. After sermon, tea was provided in the school-room for all comers. The evening meeting was replete with interest, and considerable benevolence was manifested by our friends, in the cause of missions. Receipts, £34.

On Sunday, October 27th, sermons were preached in Sebastopol and Humffray-street chapels, by Miss Thorne and Mr. Tonkin. Miss Thorne preached a sermon in the Orderly-room, in connexion with Humffray-street.

Public tea at Sebastopol on Monday. The annual meeting followed. The chair was taken by our old and long tried friend, Mr. J. Johns, who opened the meeting with a very appropriate address. The speakers gave able and eloquent speeches, advocating with much earnestness the claims of the missionary enterprise. Proceeds £14.

The meeting at Humffray-street, on Tuesday evening, was thinly attended, but those present showed their attachment to the Redeemer's kingdom, and their willingness to help it forward, by making the receipts £18.

Armstrong-street. On Sunday, November 3rd, Miss Thorne preached in the Orderly-room, morning and afternoon, and Mr. Rowe preached in the chapel in the evening. A nice tea was provided on Monday. The attendance at the evening meetings was not large, but those present manifested more than an ordinary amount of spirit and zeal, and showed that they intended to keep No. 1 in missionary receipts on this station, as long as possible; being the first society formed in this interesting and important circuit. May they continue so. Receipts, £37.

Cardigan, though last, was not the least. Considering its isolated position, it has done nobly. A large number of our town friends went out to enjoy the bush scenery after the winter's rains, and to partake of the rich and bountiful spread, provided by our farming friends. The chapel was tastefully decorated by the school-master, the tea and public meetings thronged, and more than a little excitement prevailed. Receipts, £21.

Sulky Gully meeting is yet to be held. I hope our friends here, when they hear of the success of our societies through the station, will go beyond the £25 they raised last year. The total raised by the above meetings is about £178.

J. TONKIN.

CHAPELS.

MALDON. — Chapel anniversary, Harker street, Maldon. "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as showers upon the grass," was verified on Sunday, December 22nd, 1867, while Miss Thorne was "publishing the name of the Lord" to overflowing congregations in the Masonic Hall. Hundreds who were present will long remember the directness, emphasis, and heartiness

with which Miss Thorne gave utterance to her belief in the great and important truths of the Bible. There was the absence of dull, conventional, make-belief droning. The preacher's extensive knowledge, clearness of intellect, accuracy and purity of style, and overflowing eloquence, astonished and delighted her hearers. Collections, £14 8s. On the following day, a public tea was provided in the chapel. After tea, the annual public meeting was held in the Masonic Hall, which was again crowded to excess. The resident minister took the chair, and read the Report, which was favourable. Mr. J. O. Coomb was then called upon to address the meeting. He quickly succeeded in making a good impression by giving a vivid and glowing description of a glorious future which shall dawn upon the world. Mr. A. Robb, (Presbyterian) proved very satisfactorily that the age in which we live, is not as some would have it—viz., a degenerate age. Mr. W. Tranter very cleverly placed the Thorne on the platform in contrast with Paul's "thorn in the flesh," one "was a messenger of Satan sent to buffet," and the other a messenger of God sent to comfort and bless, etc. Miss Thorne next addressed the meeting in her own inimitable style. The monarch of France was never more charmed with the eloquence of the Bourdaloues, the Bossuets, and the Massillons, than were the hundreds who listened to Miss Thorne in the Masonic Hall during her visit in Maldon. Dr. Daniel moved a vote of thanks to Miss Thorne, and Mr. T. Anguin, (Wesleyan) seconded the motion, which was carried (as may be supposed) by acclamation, and very appropriately responded to. A vote of thanks to the ladies who provided the tea, and to the gentlemen who had assisted in the meeting, with the singing of the doxology, brought a most delightful meeting to a close. Proceeds not yet known. J. W. BLAMEY.

CLUNES.—Extension should be our great aim in this colony. Ought we to rest satisfied with our present number of stations, and staff of ministers? Are there not places that we might enter and occupy a position with other churches in preaching Christ crucified? Previously to the arrival of a missionary from England in June last, Clunes was visited to see if an opening could be effected. Several of our friends

were found, some of whom felt anxious to be again in union with their own church. The aspect of matters appearing favourable, it was resolved on the arrival of Mr. W. Alfred from England, that Clunes should be taken as a field of labour with us. Mr. Hethersay kindly loaned his school-room free; which was supplied with the necessary furniture for religious worship, and opened on Aug. 4th, 1867. A society having been formed, and a congregation obtained, it became necessary to erect a chapel. An eligible site of land was procured at a very moderate cost, and on Tuesday, Nov. 12th, 1867, the foundation service of this place of worship was held. After the usual religious ceremony had been conducted, Mr. Rowe, superintendent of the district, declared the Block to be duly laid. After this service, the friends and public assembled in the Wesleyan chapel, kindly lent for the occasion, and listened to a very instructive, impressive, and eloquent discourse from Miss Thorne; whose remarks were founded on Zech. xiv., 8. Tea was laid at five o'clock in the Market-house, freely lent by the Borough Council. It was an excellent spread, and numerous patronised. The ladies presided very efficiently. Mr. Rowe presided over the public meeting in the evening, and addresses were delivered by Messrs. W. Alfred, E. E. Gudridge, T. M. B. Phillips, A. Withers, J. Tonkin, and Miss Thorne. The large audience listened to the addresses with much attention, and often applauded the speakers, especially Miss Thorne, during the delivery of well-timed, earnest, and expressive remarks on the Bible Christian denomination. This service was a most decided success, and must have done much towards giving as an influence amongst the people. Br. Alfred and the friends are deserving much praise, for their display of judgment and earnestness. Their zeal directed by knowledge led them on to success in their effort, and will encourage them in future labour. Donations to the amount of £50 had been obtained, which paid for the land, and the proceeds of the foundation service, amounting to £34, go to the building fund. Our friends at Clunes may well say, "The God of Jacob has prospered us, therefore we his servants will arise and build." E. E. G.

DONATIONS TOWARDS THE DEBT.

	£	s.	d.
A Friend, North Tawton, Hatherleigh Circuit	1	0	0
Mr. Albert Thomas, Rodmersham, Faversham do.....	1	1	0



BIBLE CHRISTIAN MAGAZINE.

ON CHRISTIAN PUBLIC WORSHIP.

THE duty of rendering supreme homage and adoration to the living and true God by engaging in the exercises of public worship is so plain, that it may seem impertinent to devote an article to the subject; yet it is so important, and so liable to be abused, that proper and frequent consideration of it cannot fail to be profitable.

The following remarks, of a Christian philosopher, on Divine worship are so just in themselves and so well expressed, that we take the liberty of quoting them here: "It has been observed by some writers, that man is more distinguished from the animal world by devotion than by reason, as several brute creatures discover in their actions something like a faint glimmering of reason, though they betray, in no single circumstance of their behaviour, anything that bears the least affinity to devotion. It is certain, the propensity of the mind to religious worship, the natural tendency of the soul to fly to some superior being for succour in dangers and distresses; the gratitude to an invisible superintendent, which arises in us upon receiving any extraordinary and unexpected good fortune; the acts of love and admiration with which the thoughts of men are so wonderfully transported, in meditating upon the Divine perfections; and the universal concurrence of all the nations under heaven in the great article of adoration—plainly show that devotion or religious worship must be the effect of a tradition from some first founder of mankind, or that it proceeds from an instinct planted in the soul itself. I look upon all these to be the concurrent causes; but whichever of them shall be assigned as the principle of Divine worship, it manifestly points to the Supreme Being as the first author of it."

There can be but one Supreme Object of worship, and that Being who has an unquestionable right to our homage, who justly claims
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the consecration of all our powers to his service and glory, is the Lord Jehovah, the Creator, the Sustainer, and the Judge of all. To adore any other being is to insult the Creator by investing the creature with honours which belong to Himself alone; and the most degrading result of sin, the most humiliating proof of man's alienation from God, is found in idolatry, where men forsake the worship of the Infinite Majesty and bow down before images of their own making, or deify objects whose nature is immeasurably beneath their own. When the devil had the audacity to tempt Christ to fall down and worship him he received this rebuke, "Get thee behind me Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." The holy messenger that appeared to John in the apocalyptic vision instantly rebuked the awe-stricken saint for offering him homage: "See," said he, "thou do it not.....worship God."

If we reflect upon the nature and attributes of God as they are dimly revealed in creation, and clearly set forth in Holy Scripture, it will be obvious that our worship, to be acceptable, must be *spiritual, humble, and sincere*.

God is a Spirit; hence we must approach Him with the heart, and reverence Him in our soul: "the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." Mere ceremonial observances are not worship: the most imposing rites, the most solemn performances, are empty forms if they be not the true manifestations of deep spiritual reverence for the Great I AM, and of unfeigned trust in Him. This holds true of that expensive and magnificent ritual and service which lasted from Moses to Christ, but it applies most emphatically to the Christian system; for as this is more simple in its forms, so it is more spiritual in its essence.

The false notions of men respecting the importance of places and modes of worship were corrected by Christ when he said to the woman of Samaria, "Believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father: God is a Spirit: and they that worship him must worship him in spirit and in truth." We should keep this point distinctly before us in all our religious exercises, for we are ever in danger of mistaking the form for the spirit, the shadow for the substance, the body for the life; and men are generally most anxious about forms when they are most defective in the essential principle of Christian worship; indeed as a rule extreme anxiety for a faultless and splendid ritual is a result of spiritual decline or internal disorder.

All worship of God by his creatures must be characterized by

humility, seeing that there is an infinite distance between Him and the very highest of them. He is so far above all creatures that they cannot conceive of His Majesty and glory, nor can they know anything of Him but by those revelations which He is pleased to give for their happiness and welfare. Those manifestations of His power, wisdom, goodness, and justice are so stupendous, that they fill the intelligent student with awe and adoration of the Being who moves and controls all things: and when man's powers of contemplation are strengthened to take in a greater number and variety of those objects in which God is revealed, his reverence becomes more profound, and his views of himself more humble.

“The more Thy glories strike mine eye,
The humbler I shall lie.”

The higher orders of created beings have such unspeakable displays of the Divine perfections and glory, that they approach the throne with veiled faces and present their ascriptions of praise in the most humble form. Surely, man who is inconceivably beneath those holy beings should be humble in all the exercises of religion, in which he draws near to God! He has little cause to be proud at any time, but to dare engage in the ordinances of Christian worship with pride in his heart is to add insult to sin, and to bring down upon himself the indignation of Jehovah. These observations, drawn from the relations of the creature to the Creator, are strongly enforced by the fact that man does not appear before God, as a faithful servant before his lord, but in the character of a rebel suing for mercy; he has forfeited all right to Divine regard and provoked God to anger by wilful, deadly sin, and can he after all that be proud in his devotions, yea, pride himself upon his zeal and punctuality in paying them? If angels prostrate themselves before the throne, what profound reverence, what self-abnegation, what loathing of sin should characterize our every act of worship, whether private or public! Our model is the publican praying in the temple, who, “standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.”

It is so obvious that all worship must be sincere that it ought not to require any remark, but it is too plain that many forget this particular in public worship. No man would like to be found dissembling before a prince, yet some do not shrink from public acts of devotion though they have no love to God, and live in daily rebellion against Him. How can those evade the charge of turning a holy ordinance into an occasion of offence who make pretence of worshipping God for the sake of appearances, or who join in prayers and hymns that ascribe praise to God, and express ardent desires after

Him, while they indulge sin and rebellion in their heart? Such persons are described by our Lord as "whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness;" they are further condemned by the Lord as a people that "draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men." It is a sad evidence of the depravity and perversity of the heart that man *can* be insincere in the most solemn exercises, though he is assured the Lord looketh at the heart, and no secret thing is hid from Him. We should not be insincere in our intercourse with the world; but there is no shadow of excuse for dissimulation before Him unto whom all things are naked and opened.

Christian worship has special reference to our Lord Jesus Christ as the Mediator and Intercessor. Man cannot approach the Infinite and Eternal Spirit immediately, but through Christ, the One Mediator between God and man. He, who united in his mysterious self the divine and human, opened a new and living way of access to God; and there is no other way of approach for guilty wretches, who have dishonoured His holy name and abused His clemency. On this point Dr. Watts says, "Whenever we sinful and guilty creatures address ourselves to God the Father, it must be done in and by the name and interest of Jesus Christ, as our only Mediator. We must humbly ask forgiveness of our sins, for the sake of the sufferings of the Son of God; we must depend entirely for our acceptance with the Father, on the virtue of his perfect obedience even to death, and entreat of the Father, that he would be reconciled to us upon the account of His own Son Jesus, utterly disclaiming all merit and worthiness of our own, renouncing all other saviours, and all other hopes, for Christ alone is the way to God; 'no man cometh to the Father but by me.' All our prayers and acts of worship and obedience must be recommended to the Father by His name, and through His intercession."

Not only do we worship God *through* Christ, but *in* Him. The human mind seeks a definite, personal object to adore and serve, hence the necessity for that prohibitory command, "Thou shalt not make thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth: thou shalt not bow down thyself unto them, nor serve them." When men have fallen into such ignorance of God that they have lost the true idea of His nature and attributes, they have invariably sought Him in tangible objects which after a while have come to be worshipped instead of God. It is questionable whether a creature, composed of matter and spirit, can possibly

reach to such a state as to really worship an abstract, spiritual being that has neither size, substance, nor shape; for it should not be forgotten that in true worship there is love as well as reverence. In Christ there is absolute divinity mysteriously manifested in real and holy humanity: here we see God embodied, and that in a form which we know and can appreciate: we behold the Infinite perfections of Jehovah meet in His person and shine forth with such lustre and grace that we are emboldened to come to His seat with reverence and godly fear. We at once love and adore Him as our Saviour and our God, thus obeying the command to honour the Son even as we honour the Father. "He that honoureth not the Son honoureth not the Father that sent Him." The mediation of angels, glorified saints, and a sacerdotal order, as taught in the Church of Rome, is not only unnecessary, but would be an obstruction to true worshippers, and an insult to the "One Mediator:" such a dogma could not have originated but with a designing and recreant priesthood.

Though we started with *public* worship, all that we have said applies equally to our family and private devotions; the spirit and design of true worship do not change with the form, they are the same whether we engage in holy exercises in the great congregation, in the social assembly, or in the privacy of our closet: however, we will occupy the remainder of our space chiefly with the subject at the head of the paper.

Public worship from the first has been regularly performed; and no one who takes the word of God as his guide can feel any hesitation as to its obligatory nature. A Christian does not more regard it as a duty than as a privilege: the early Christians esteemed it so highly that in times of persecution they retired to the Catacombs and other solitary places, making the resting-places of the dead resound with songs of praise and prayer; and in more recent times believers have exposed themselves to the fury of powerful bigots, and the treachery of false friends, rather than be deprived of meeting together in the name of Christ. The pleasures and benefits of public worship are too numerous to be described, and too well known to need any illustration. What sight can be more gratifying to a pious man than the assembling of worshippers on the day of rest? and what on earth approaches so nearly the employment and happiness of heaven as the earnest devotions of a large congregation?

"At once they sing, at once they pray,
They hear of heaven and learn the way."

Says one, already quoted, "Were there no other consequence of the Sabbath, but barely that human creatures on this day assemble themselves before their Creator, without regard to their usual

employments; their minds at leisure from the cares of this life, and their bodies adorned with the best attire they can bestow on them; I say, were this mere outward celebration of the Sabbath all that is expected from men, even that were a laudable distinction, and a purpose worthy the human nature. But when there is added to it the sublime pleasure of devotion, our being is exalted above itself; and he who spends a seventh[or the first] day in the contemplation of the next life, will not easily fall into the corruptions of this in the other six. They who never admit thoughts of this kind into their imaginations, lose higher and sweeter satisfactions than can be raised by any other entertainment. The most illiterate man, who is touched with devotion, and uses frequent exercises of it, contracts a certain greatness of mind, mingled with a noble simplicity, that raises him above those of the same condition; and there is an indelible mark of goodness in those who sincerely possess it. It is hardly possible it should be otherwise; for the fervours of a pious mind will naturally contract such an earnestness and attention towards a better being, as will make the ordinary passages of life go off with a becoming indifference."

In order to fully enjoy a religious service we should enter the house of prayer with thoughtfulness and in a devotional spirit. This can hardly be if we are compelled to *hurry* from our house to the sanctuary, and then arrive after the service has commenced; some persons have fallen into the habit of being late so that they seldom engage in the general prayer, and the result is but too manifest in their languishing zeal and decaying piety. It may seem a small matter to refer to the outward behaviour of worshippers, but it was not too unimportant for the pen of inspiration, "Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools: for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon earth: therefore let thy words be few." Ecc. v. 1, 2.

How can it be excused, except in unavoidable cases, that persons should interrupt the servants of the heavenly King when they are having an audience with their Master? such interruptions offend good taste, and divide the attention of the assembly. Children especially should be taught to maintain a reverent behaviour in the house of God, for if they be allowed to make light of the place and the service while they are young it is probable they will have but little respect for religion when they arrive at maturity.

It may be remarked that there is no peculiar sanctity attaching to a building because it is of that order styled ecclesiastical, with costly painted windows which admit "a dim religious light" to the

sombre aisles,—a building consecrated by episcopal ceremonies—for God dwelleth not in temples made with hands; the meeting-place of saints is sacred, whether it be in the open air, in a barn or in a dwelling-house, in a plain edifice, or in a cathedral, not because of any formal consecratory rites, but because Christ is peculiarly present; that place is the house of God and the gate of heaven. “Whosoever two or three are gathered together in my name there am I in the midst.” The presence of Christ and the solemn exercises of the assembly hallow the place, so that it is “quite on the verge of heaven.” The associations of a building set apart for religious worship are, however, calculated to awaken and stimulate our best sentiments: the name of God is given to it, the holy aspirations of believers linger around it, the seats on which the worshippers sit appeal to our hearts with mute eloquence, and the very walls that have been stained with the breath of prayer seem to say, “Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.”

On the question, What should be the order observed in public worship? very much has been said of late, and so long as the Ritualists continue their absurd pretensions and their silly practices the controversy is not likely to end. It is worthy of remark that the Scriptures do not prescribe the exact forms of religious rites, even of baptism and the Lord’s supper. The nature and design of these sacred rites are clearly taught, and the observance of them is strongly enforced; but the minute particulars as to the mode of celebration are so unimportant in comparison with the spirit and holy purposes of the ordinances that they have been left to the discretion and convenience of those who engage in them. However, there must be some set form in the conducting of religious worship, or the “first law of heaven”—order—would be frequently violated. And we think that Scripture, the practices of the primitive Church, the nature of true worship, and all ecclesiastical history, teach that religious worship should, if possible, be so conducted as to engage every person in the service with zeal and interest, yet so as to prevent confusion, and everything that would distract the attention of the worshippers, or excite the senses rather than the heart; in a word, that every religious service should be a “people’s service” in which all things should “be done decently and in order.” We are taught in 1 Cor., xiv., that sufficient liberty should be granted for the exercise of every gift to the edification of the Church, but that everything “should be conducted with gravity and composure suitable to the importance of the things; the infinite dignity of the object of worship, and the necessity of the souls in behalf of which those religious ordinances are instituted.” On the worship of the

early Christians the brief remarks of a modern writer will suffice. It was simple and without pomp: they had no temples, altars, or images. At first they assembled in private houses; then, as the number of converts increased, churches were set apart; every day found these devoted Christians in the performance of their duty. It was an invariable practice to read the Holy Scriptures. Justin Martyr says, "After the reading of the Holy Scriptures, the president instructs the people in a discourse, and incites them to the imitation of these good examples." The true spirit of devotion is opposed to elaborate forms and complicated ceremonies, so that a stranger to the turns and antics, the genuflexions and postures, of a ritualistic service would lose the feeling of devotion in his anxiety to be decorous, and those who are accustomed to wait upon such ceremonies can scarcely help being more taken up with bodily exercises than with godly thoughts. When we are under strong religious feeling we loathe a cramped formalism, and seek intuitively the homely unfettered means of grace. If churches had lived in the spirit of the first believers there would have been but few controversies about forms and ceremonies, and we should have been saved the shame of seeing a professedly religious service degenerate into a theatrical representation of sacred things. The inward vigorous life would have put on, and have presented through succeeding ages, a form of beauty and simplicity which, being adapted to the changing circumstances of every race and age, would have retained its spiritual unity, and have been a "joy for ever." To trace the history of the churches of this land no farther back than a single century is to bear out these observations. On the one hand, the Church, that of all others, has enjoyed the advantages of learning, wealth, patronage, and public favour, is rent with internal commotion, and has failed (her most bigoted adherents do not deny it) to fulfil her great mission; and on the other hand we find a community of Christian Friends, with a history of which they may well be proud, and with much of the simplicity and large-heartedness of the early believers, but slowly increasing, if, indeed, their number is not actually decreasing. Are not these results traceable largely, in the one case, to a narrow stereotyped exclusiveness which has straitened many of her most devoted servants, and driven others beyond her pale, and in the other case to the want of a systematic and methodical employment of the most valuable talents? As an example of the mean between those extremes take the Methodist churches. We grant that the prosperity of these churches is due primarily to the purity of their doctrines and the all-consecrating presence of the Holy Spirit; but, obviously, the freedom and simplicity of their worship have been mighty aids to their amazing spread and growth.

And it is evident that where those churches have developed a stiff and formal public service, if the Class and Prayer Meetings are not most heartily sustained, their real prosperity has received a decided check. It is a lamentable fact that many of the wealthy and talented churches of Methodism are almost powerless in consequence of the formalism which is cramping their energies, and restraining the free outgrowth of a living Christianity. We repeat, public worship should be so conducted as to give full scope to every talent, and to engage every person, but without disorder or extravagance.

The exercises of Christian public worship are these four, prayer, psalmody, reading the Scriptures, and exposition or exhortation. These must be used in such proportions as the occasion and the worshippers may require, but each should be allowed to retain its own place in the service; chanting prayers, and sacrificing the public reading of God's Word to the sermon, are errors too palpable to need more than a passing remark. The charge has been laid against the Methodist bodies that they attach more importance to the sermon than to any other part of religious worship; if it were so it were a serious error, but perhaps those who have made the charge are not so familiar with these churches as to know that they hold frequent meetings for devotion and praise without any of the time being occupied in exhortation; and in the nature of things a longer time is necessary for expounding and reasoning out of the Scriptures than it would be profitable to spend at one service in fervent prayer or sacred song, yet care must be taken to prevent those services from sinking into mere exhibitions of human talent, for however eloquent and edifying a sermon may be, and however tastefully the songs of praise may be rendered, if the true spirit of worship do not run through and vivify all they will be but sounding brass and a tinkling cymbal.

A considerable space might be profitably taken up with these subjects, but we can only offer a few suggestions in passing. On the subject of public prayer the question may be raised, whether Liturgies are Scriptural or useful, and whether they might not be occasionally adopted with advantage to the worshippers? It would be a daring act to condemn their use entirely in the face of ancient and modern usage, and in opposition to the views of a large portion of the most honoured ministers in Christendom; but we are confident that if a fervent spirit be supported by meditation and study of the Holy Scriptures, there will be no lack of suitability and variety in extemporary prayer, deep yearning after God will naturally express itself in appropriate and forcible terms, and those prayers which come burning from the heart speed directly to the

Throne and receive an instant response. There may be reason in the strictures of Dr. South upon the emptiness and looseness of *some* extemporary prayers; strictures which reached their culminating point in this passage, "It is the simplicity of the heart and not of the head which is the best inditer of our petitions. That which proceeds from the latter is undoubtedly the sacrifice of fools; and God is never more weary of sacrifice, than when a fool is the priest and folly the oblation." But the remedy is not in set forms of prayer; it must be sought in secret meditation and communion with God; then the fervid desires will rush forth in words that breathe and burn; the petitions may be short and few, but, in the words of the writer just named, "it is not length, nor copiousness of language that is devotion: a short sentence may be oftentimes a large and mighty prayer. Let him who prays bestow all that strength, fervour, and attention upon shortness and significance that would otherwise run out, and lose itself in length and luxuriancy of speech to no purpose." Those who keep the fire of devotion burning, and study to express their wants in brief petitions, may have liturgies and forms of prayer for private study, but they will not need them in leading the devotions of a Christian assembly.

We have hinted at the ridiculousness of the turns and postures that are considered essential to worship by Ritualists, yet we should avoid the opposite extreme, which we are in danger of falling into—of remaining in one stiff posture during the entire service, as if we had nothing to do with it more than to hear the worship of God performed in our behalf by others. We observe with apprehension that the ancient and appropriate habit of kneeling during the prayers is yielding to the less seemly habit of sitting: it may arise partly from the construction of modern pews or seats, but is it not worth a trifling inconvenience to avoid the appearance of sloth or irreverence in Divine worship? and we can scarcely hope to pass without censure from the world, whatever may be the state of our mind, if we do not bend our knees before God in His sanctuary. The contrast, in this particular, between the devotions of a Ritualistic assembly and a modern fashionable Dissenting congregation is very striking, and by no means flattering to the latter.

The interest and fervour of public prayer are often increased by appropriate responses from the congregation. The Litany of the Established Church provides for those exercises of the assembly, but various causes have conspired to render them, in the main, mere lifeless forms. As we use extemporary prayer so our responses must be varied according to the subjects and the spirit of the prayers. In some places of worship, even in our own denomination,

free responses are so much discountenanced as to be seldom heard, but by what authority is not ascertained. Surely there should be as much freedom in Christian worship as there was in the Jewish; and in the temple at Jerusalem with its well-appointed ritual all the people were encouraged to respond in the prayers and in praising God. Tumultuous and ignorant shouting cannot be too strongly condemned, but what is more in agreement with public and united prayer, or more calculated to intensify and sustain the spirit of devotion, than a general, fervent, and appropriate "Amen," or "Praise the Lord?" Where such responses are not encouraged, there is an important element of true public worship wanting.

We must conclude with a few remarks on sacred song. The practice of worshipping God with songs of praise was not only permitted in the Jewish Church, but was a considerable part of the original institution, a highly efficient choral service was provided for by the separation of a whole family to that office. Nor is this delightful service excluded from the Christian church, for Christ himself shortly before his crucifixion joined with his disciples in singing a hymn; the Epistles also make frequent mention of this holy exercise and give particular instructions for singing with melody in the heart unto the Lord, as well as with the voice. This part of Divine worship is, by many, regarded as the most pure and inspiring of man's engagements on earth. Baxter says, "The liveliest emblem of heaven that I know upon earth, is, when the people of God, in the deep sense of his excellency and bounty, from hearts abounding with love and joy, join together both in heart and voice, in the cheerful and melodious singing of his praises. These delights, like the testimony of the Spirit, witness themselves to be of God, and bring the evidence of their heavenly parentage along with them."

Apart from the scriptural authority and elevated pleasures of sacred song the mere consideration of expediency urges us to improve and extend our congregational psalmody. This service well carried out, is not only promotive of pure sentiments in the worshippers, but a great attraction to many who have not thought enough about religion to attend to its exercises from a sense of duty. Doubtless the Romanists and extreme Ritualists pay such extravagant attention to their choral services for the purpose of gathering in the masses who never trouble themselves about systems or creeds; and their efforts, though mixed with so much that is manifestly absurd, do not often fail to attract large congregations who at least put on the semblance of devotion. While we should boldly oppose the superstitions and follies of these religionists we should endeavour to present, in their own beauty and native simplicity, those truths

and services which they misrepresent. What is more calculated to attract a large promiscuous congregation than the singing of the praises of God with the spirit and with the understanding also? Certainly that which has the power to draw the thoughtless and indifferent to the house of prayer, so that they shall be under the influence of an evangelical ministry, is deserving the attention of all who wish prosperity to Zion.

We must not expect to be able to bring that class of music which requires great taste and skill into general use in our congregations. We do not want choirs to *perform* the service of song, but to *lead* the singing of the assembly, and when they go beyond this they are a hindrance rather than a help to devotion. Indeed if it were possible to introduce the highest class of Church music into our ordinary services so as to render it congregational it would be a source of evil, for the excessive care required to render such music correctly would prevent the performers from realizing the meaning of the words and the ardour of the sentiments which they express. Were we to aim so high the spirit of religion would be lost out of our sacred songs in the same degree as we approached perfection in the performance of them. Everything that tends to lessen the spirituality of worship should be stoutly opposed, but while "singing with grace in the heart unto the Lord," is the one thing to be desired, a choral service should at least possess the negative excellence of not being offensive to a correct taste. The point at which we should aim as being at once practicable and peculiarly attractive is full congregational part-singing in simple harmony, and if the leading friends of societies, and instructors of youth, will give attention to the subject, and avail themselves of the facilities provided, the sublime duty of praising God in the great congregation will eventually be performed in a more worthy and delightful manner, and without being dependent on choirs as at present.

Let it be our chief delight and our daily study to heighten the spirit of our devotions, and our reverence for the great God, to whom we owe our being and every blessing, and before whom as our righteous Judge we shall soon appear. And let the following truths prompt us to this duty: "The devout man does not only believe, but feels there is a Deity: he has actual sensations of Him; his experience concurs with his reason; he sees Him more and more in all his intercourses with Him, and even in this life almost loses his faith in conviction."

S.

BLASPHEMING THE HOLY GHOST.

By JOSHUA FOSTER.

"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."—MATTHEW XII., 31, 32.

MANY portions of the Sacred Scriptures, containing truths of the greatest importance, are so plain and so easy to be understood, that the most illiterate persons can comprehend their meaning. Couched, as they are, in language familiar to the apprehension of mankind in general, the way-faring man, though a fool, need not err therein. Other parts, on the contrary, are veiled in mystery; and would we understand them, we must bring the whole powers of our mind to examine them in all their bearings, comparing them with passages more simple in their construction, and more explicit in their design. Such portions, difficult in themselves for our poor, puny, weak, shallow minds to fathom, are the very portions over which many persons stumble; and for the want of a correct view of their import, their minds have been filled with great perplexity and deep distress.

The text we have chosen as the basis of our present discourse may be classed among those which are hard to be understood. Concerning this passage ideas have been entertained altogether contrary to the doctrine which it teaches, and it has innocently occasioned an alarm very far from being beneficial in its result. Some persons, by reading the text, have entertained fears that they have already placed themselves beyond the reach of hope and mercy, thinking they have committed the unpardonable sin; and as they have examined the words, with broken hearts and disconsolate minds, they have given themselves up to deep despondency; while at the same time they have attempted to justify their continuance in sin by the thought that it was now too late to be pardoned. Now, as some persons, by reading the text, have had their minds filled with anxiety and distress as to the possibility of their reconciliation with God; and all, more or less, have been desirous of knowing what is meant by the sin here said to be unpardonable, we consider it not improper to attempt a satisfactory exposition of the solemn statement contained in the text. May the Eternal Spirit enlighten our minds, and guide us into all truth, while we consider,—*What is blasphemy against the Holy Ghost; and, WHY this sin cannot possibly be forgiven?*

1. Then let us consider, *What is blasphemy against the Holy Ghost?* The word *blaspheme* means to speak slanderous words against another—to injure the reputation, or to blast the credit of any one—to smite the character by evil reports. Whenever it is used in reference to God, it signifies to speak profanely of his nature, or attributes, or works—to say or do anything by which his character, or name, or honour is insulted. In the text the same terms are used with reference both to the Son of Man and the Holy Ghost. We must therefore consider that blaspheming the Holy Ghost is nothing more and nothing less than treating the Holy Ghost

in the same manner as the Son of Man was treated, when he, in the sense of the text, was blasphemed. If, therefore, we can decide in our minds what is meant by blaspheming the Son of Man, we can easily understand what is meant by blaspheming the Holy Ghost. To do this we must necessarily take into consideration the peculiar circumstances which gave rise to the solemn expression of our text. Jesus had just healed a man that was possessed with a devil, blind and dumb. This miracle "was so manifestly real that even his greatest enemies, 'the Scribes and Pharisees,' were utterly unable to account for it on any natural principles." The blind and dumb man was known both to see and speak; and the fact that a supernatural agency had been employed in the cure no person could dispute. Indeed, the multitude were so greatly astonished with the power and goodness of Christ that they were ready to receive him as the long promised Messiah. They were, however, strongly and decidedly opposed by their superiors, whose slanderous speeches against the Saviour overbalanced their minds. While the common people were morally compelled to say, "Is not this the Son of David?" the Scribes and Pharisees impiously and blasphemously declared, "This fellow doth not cast out devils, but by Beelzebub the prince of the devils." This statement was made in the face of the strongest evidence and the deepest conviction to the contrary. They knew perfectly well that Satan would not and could not cast out Satan, or knowingly and designedly attempt to overthrow his own kingdom. But so desperately wicked were these men that, in the midst of the most undeniable facts of Jesus performing the miracle in question by the power and mercy of God, they wilfully and maliciously ascribed it to Satanic agency, and consequently they rejected Christ, treating him as a vile impostor. By doing this they *blasphemed* his name. Charging him with being in *league* with the *devil*, working miracles under his influence and by his agency, they contradicted and blasphemed the *purity* of His character and the *divinity* of His mission. This act, then, of alleging that the highest displays of Christ's mercy and power were the works of the devil, was an act of *blaspheming Him by whom the miracle was performed*. That this was the sin intended seems evident from the circumstances in which the language of the text was spoken, and especially from the reason stated by the Evangelist Mark, for its being addressed to the Scribes, "Because they said, He hath an unclean spirit."

The Lord Jesus Christ cast out devils, and performed all His other miracles by His own inherent power, and not by a power derived from any other source. There is a manifest difference between the manner in which Christ was known to proceed and the manner in which the Prophets and Apostles spoke and acted. While Isaiah, for instance, in delivering his message, was heard to say, "*Thus saith the Lord*;" and Peter, for example, in restoring the lame man to soundness, was heard to say, "*In the name of Jesus Christ of Nazareth, rise up and walk*,"—Jesus was heard to say of Himself, "*I am the way, the truth, and the life*," and to speak to the widow's son who was dead, "*Young man, I say unto thee, Arise*." Thus, in *His own name*, and by *His own authority* and power, He performed the astonishing miracles which He wrought; and thus, those who attributed these miracles to Satanic agency blasphemed *His* character.

We believe, then, that the sin of which the Scribes and Pharisees were guilty was the sin of blaspheming *Christ*. We are aware that the general opinion is that these men had, when Christ addressed them in the language of our text, actually committed the *unpardonable sin*—the sin against the *Holy Ghost*; and we know that some persons have gone so far as to say that the nature of the sin is such that *they only*, in consequence of the peculiar relationship in which they stood to Christ, *could possibly be guilty of it*. From these opinions we beg to differ. Indeed, so far are we from believing that the Scribes and Pharisees *alone* could be guilty of blaspheming the Holy Ghost, it is our firm conviction that, before the death, resurrection, and ascension of Jesus, this sin *could not possibly be committed*, either by them, or any other persons. By this we do not mean to convey the idea that persons who died impenitent previous to the Gospel dispensation are not for ever lost, but that they were not guilty of the peculiar sin of blaspheming the Holy Ghost, because they were not in circumstances to do so. *The Holy Ghost was not then given*. Not that the Holy Ghost was not in *existence* or in *operation among men*. He is co-eval, co-equal, and co-essential with the Father and the Son. We believe that there has always been three distinct, yet inseparable Persons in the Godhead, or Trinity,—that the Prophets derived all light, knowledge, and power from the Holy Ghost,—that they were “moved,” actuated, and divinely inspired by the Holy Ghost; but at the same time, we believe that the Gospel Dispensation is emphatically the Dispensation of the Holy Ghost—a Dispensation during which the Holy Ghost (accompanying every other means employed for the salvation of the human family) has furnished the last evidence of the divinity of Christ’s mission, and the truthfulness of the Christian religion. That the Holy Ghost was not *thus* given previous to the death of Christ we may learn from His own (Christ’s) language in His farewell address delivered to his disciples some time after he addressed the Scribes and Pharisees respecting the sin in question. Some light may be thrown on this idea by reading the following passages: John xiv., 16, 17, 26; xv., 26; xvi., 7, 14. From these portions of God’s Word we learn that it was indispensable that Christ should ascend to heaven before the Holy Ghost could be given—that the Holy Ghost would descend in answer to the intercession of Christ—that the Holy Ghost would be sent conjointly by the Father and the Son—and that being thus sent, the Holy Ghost would commence his special work of testifying of the Messiah; of convincing the world of sin, of righteousness, and of judgment; of comforting his disciples, and guiding them into all truth. Besides, if we turn to the 7th chapter of the Gospel of John and the 39th verse, we shall find the fact stated, together with the reason assigned—“The Holy Ghost was not yet given, because that Jesus was not yet glorified.” By this we are not to understand that the Holy Ghost had no existence previous to Jesus being glorified, but that He had not yet commenced His special work, as predicted by the Prophet Joel, in the 2nd chapter, and 28th verse, which prediction was fulfilled on the day of Pentecost. See Acts ii., 17, 18, 33.

Besides, if the Holy Ghost *could* have been blasphemed before the death

of Christ, we have no positive proof that the *Scribes and Pharisees* were guilty of this sin. Christ did not charge them with having blasphemed the Holy Ghost, "nor does his language necessarily imply" that they had done so. "Moreover, if they had been guilty of this unpardonable sin, why did he continue to preach to them? And why on the cross did he pray for their forgiveness?" To preach to a people whom He knew were already beyond the reach of mercy would only have been to tantalize them with the offer of a salvation never to be enjoyed; and to pray for their forgiveness when he knew that no pardon could possibly be obtained by them would have been solemn mockery. But Jesus *did* preach to the Scribes and Pharisees, and *did* pray for their conversion; and we have reason to believe that *some* of them, at least, were brought to a saving knowledge of the truth *on* and *after* the day of Pentecost, *by the immediate outpouring of the Holy Ghost*. They were charged, especially by Peter, with the sin of crucifying Christ; and as they listened to the faithful and pointed preaching of the truth, the Holy Ghost accompanied the word, so that "they were pricked in their heart," and were led to say, "Men and brethren, what shall we do?" Our firm conviction is that the Scribes and Pharisees had, when they were addressed in the language of our text, blasphemed the *Son of Man*, by ascribing, contrary to all rule and reason, the astonishing miracle which he had just performed to the influence of the devil; and taking this step in a downward tendency, they were in great danger of proceeding further still, and eventually arriving at a stage whence they could never retrace their steps, gathering around them influences that would inevitably lead them on till they were plunged into the lake that burneth with fire and brimstone.

The text therefore is a faithful *warning* to the Scribes and Pharisees. It seems as if Jesus had said to them, "Though you have blasphemed *my* character, by casting *my* name out as evil, and ascribing *my* acts of compassion and mercy to the powers of hell, yet you may *still* find forgiveness; but if you treat the *Holy Ghost* in the same manner as you have treated *me*, when the time comes in which he shall furnish his *special evidence* in confirmation of what *I* have said and done, you will thus seal your own fate, by *placing yourselves for ever beyond the pale of forgiveness, and shutting yourselves up beneath the ever-blackening firmament of eternal condemnation.*"

But the question may be asked, "Are persons in danger of blaspheming the Holy Ghost in the *present day*?" We answer, *yes*. In fact, *we are now especially liable of committing this sin*. This is emphatically the *dispensation of the Spirit*. We have more spiritual light, greater Christian privileges, and additional internal and external evidences of the Divinity of Christ, than any persons had who lived prior to the day of Pentecost. If therefore we indulge the same malignant feelings against Christ, entertain the same disposition to slander his character, and offer the same insults to his religion, now the gospel is preached in all its fulness and power, and the Holy Ghost is sent to apply the gospel with potency to the heart, as the Scribes and Pharisees did who lived in the time of Christ's personal ministry, we are in the *greatest possible danger* of passing beyond the bounds of forgiveness. Circumstances qualify the heinousness of sin.

Its malignancy is more or less aggravated by the position of the sinner. Hence it will be more tolerable in the day of judgment for Sodom and Gomorrah than for the sinner that goes to hell from gospel lands. And why? Because in the midst of greater spiritual advantages he wilfully, deliberately, and maliciously quenches the operations of the Holy Ghost, and thus in a state of mental frenzy plunges himself into eternal woe.

This is, we believe, the sin against the Holy Ghost. It is not a *solitary* act of the sinner, carrying with it such a *singular* and *horrible* atrocity as *irreversibly* to seal his damnation; but a continued course of rebellion against God and rejection of salvation, in which course the sinner, while deeply convinced to the contrary, practically declares Christ to be an impostor, the character of God a fiction, the Holy Ghost a deceiver, and the Bible a mere fabulous tale. This leads us to consider,

II. *WHY blasphemy against the Holy Ghost cannot be forgiven.* Is it a sin so malignant in its nature, and so aggravating in its perpetration—a species of guilt so peculiar in its character—that God, who is rich in mercy and full of compassion, never provided any means for the salvation of him who has committed it? We believe not. An atonement has been made for the salvation and happiness of every sinner. Yes, polluted as may be a man's heart, and depraved as may be his character through sin—even though he may have blasphemed the Holy Ghost—he has not committed a crime for which the *blood of Jesus could not atone*, or a crime *beyond the possibility of forgiveness*, provided he *could apply* to that blood in the *appointed way*; for in the sacred Scriptures we learn that Jesus by the grace of God tasted death for *every man*, that he gave himself a ransom *for all*, that he is the propitiation for the sins of the *whole world*, that he died *even for them that perish*, and that he is able to save them to the uttermost that *come unto God by him*.

Why, then, is blasphemy against the Holy Ghost irremissible?—It is not because Christ has not made an atonement for the sins of him who has blasphemed the Holy Ghost. It is not because God foresaw that certain persons would be eternally lost, and therefore made no provision for their salvation. Sin of any kind implies a breach of some positive law; and we infer that the unpardonable sin is a wilful, obstinate, and continual course of rebellion against God's moral government, accompanied with a bitter, unqualified, and unceasing rejection of salvation, which is provided for the sinner by the atonement of Christ, presented to him in the gospel of the grace of God, and pressed home to his heart by the Spirit of truth. Why, then, cannot the sin against the Holy Ghost be forgiven? Because the perpetrator of this crime knowingly and deliberately rejects the *last* and *only* medium through which pardon is administered. God is able and willing to forgive *all sin*—even sin of the deepest *scarlet* or *crimson* dye; he can, through Christ, honourably to his Divine character, and consistently with his moral government, pardon the *penitent*; and he has provided *every necessary means* for the salvation and happiness of *every man*. The *last* effort put forth by God to save us is the gift of the Holy Ghost, whose influence was poured out shortly after the death of Christ, and who is to accompany the publication of the gospel till the end of time; and now

every man who wilfully and deliberately refuses the evidences furnished by his teachings respecting the salvation provided for the world by Jesus Christ, necessarily excludes himself from even the possibility of forgiveness.

While the Bible most certainly teaches that a man *may*, while on earth, arrive at a point in sin when salvation is impossible, it also as clearly informs us that this point is arrived at only after the *last* available means has been employed *in vain*, to save him. This means is the influence of the Holy Ghost, accompanying every other instrumentality for man's salvation, and without whose influence *no* man can be saved. As it is indispensable to repent of sin in order to obtain pardon, as it is indispensable to be convinced that God's mercy is extended towards us in order to repent of sin, as it is indispensable to exercise faith in Jesus in order to be convinced of God's mercy; and as repentance of sin, conviction of God's mercy, and faith in Jesus, are all produced by the influence of the Holy Ghost, so it follows as a necessity that a wilful and deliberate rejection of this influence is the rejection of the last means employed for our salvation.

We therefore believe that the great difference between blaspheming Christ and blaspheming the Holy Ghost, consists, not so much in the nature of the sin itself, as in the circumstances under which the sin is committed. Had the evidence in question, furnished by the Holy Ghost, been presented before the evidence furnished by Christ himself, then the impossibility of forgiveness must have been associated with blaspheming the Son of man. But since the Holy Ghost has furnished his evidence *last in the order of time*, the appropriate means of producing repentance and faith were not exhausted until his evidence had been presented. The reason, then, why the sin against the Holy Ghost is unpardonable is, because His influence is the *very last* employed for our salvation. How shall we illustrate this? Look at that drowning man. He has fallen overboard, and is struggling in the waters; without help he must sink beneath the waves, and be lost. A *life buoy* is thrown towards him, but though he can swim, he *will not avail* himself of the means of escape; a *rope* is let down for his rescue, but he *refuses* to lay hold of it; a *boat* is manned and lowered to save him, and he *may yet* be delivered, but he *objects to this the last means* of deliverance, he *will not enter the boat and be saved*. Now, what is the consequence? Why, he sinks like a stone in the mighty ocean, and finds a watery grave, *because he refuses every effort put forth to save him*. Similar is it with the man who sins against the Holy Ghost—he *objects to every means employed to save him*. If a man sin against the *Father*, there is still the *Son* to intercede, and the *Spirit* to strive; if a man sin against the *Father and the Son*, there is *still the Spirit* to strive; but if a man sin against the *Father, Son, and Spirit*, the measure of his iniquity is *full*, his sin has reached its *culminating point*, his guilt has advanced to the *climax of its atrocity*, the day of grace with him is *past*, and his destiny is *for ever sealed*. With him there is no repentance, no sorrow for sin, no amendment of life, no faith in Christ, and, of course, no *forgiveness*. From him the influences of the Spirit are withdrawn, and he is given up to the hardness and impenitence of his heart. Like the piece of ground spoken of in Hebrews vi., which had enjoyed the

advantage of good cultivation and a favourable season, but produced no fruit, his case is pronounced hopeless, and he is consequently rejected. He "*hath never forgiveness, but is in danger of eternal damnation.*" The principle in the Divine administration here involved is not a newly announced principle. It has only been changed in its aspect by the introduction of a new era. In all ages of the world the finally impenitent—the man who has refused the last offer of salvation—has been lost. Under the *Old Testament* dispensation this sin may be said to have been *unpardonable*, under the *New Testament* dispensation it may be called *blaspheming the Holy Ghost*. "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

God has *ever* done, as far as is consistent with the free moral agency of men, all that he possibly could for their salvation, ere he has *given them up to ruin*; but so soon as the *last* available means has been exhausted, the barren trees have been doomed to die. This was the case with the Israelites that fell in the wilderness. They continued to sin against God till they were given up to their own hearts' lust, and were cut down as cumberers of the ground. In a similar manner were their posterity, addressed in the text, to be given up, if they continued their rejection of the evidence that Jesus was the Christ, when the Holy Ghost bore witness to the fact of his Messiahship. Accordingly, we find from the thirteenth chapter of the Acts of the Apostles, that when the Jews, after the evidence of the Holy Ghost had been given, spake against the things which were spoken by Paul, *contradicting and blaspheming*, Paul and Barnabas waxed bold, and said, "It was necessary that the word of God should first have been spoken to you; but, seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." "After the Apostles had thus addressed them, and had shaken off the dust of their feet against them, the impenitent Jews were evidently left in a *hopeless* state." They had filled up the measure of their iniquity; and as the Apostles took their departure from them they could cherish no hope that their sins would ever be pardoned. They had, most likely, *blasphemed the Holy Ghost*.

In conclusion, we exhort you all to hate sin, and flee from it. Watch against presumptuous, deliberate, premeditated sins, and especially sins of slander and defamation—maliciously imputing to others crimes foreign to their character. "The greatest sin you can commit against a man is to blaspheme him, to traduce his character, to injure his reputation, to treat him with contempt. The man that steals your reputation is of all felons the greatest." He is worse than the man who breaks open his neighbour's house, seizes his cash-box, and wickedly appropriates its contents to himself.

"He who steals my purse steals trash—
 'Twas something—'tis nothing—'twas mine—
 'Tis his—and has been slave to thousands.

But he who filches from me my good name,
 Robs me of that which not enriches him,
 But makes me poor indeed."

And as we cannot commit a graver offence against our neighbour than by blaspheming his character, so we cannot be guilty of a more criminal act than by blaspheming the Holy Ghost. It is the lowest state of depravity—"the climax of iniquity." Towards this terrible climax every unpardoned sinner, who is living under the light of the gospel, is daily advancing. That "*sceptic*," who wilfully shuts his eyes to all the evidences by which he is surrounded of the truthfulness and value of religion, is just on the brink of committing this fatal sin. That "*blasphemer*," who treats with scorn and contempt everything that is sacred and divine, is just on the brink of committing this fatal sin. That "*gospel hearer*," who is becoming more and more hardened under every faithful sermon, is just on the brink of committing this fatal sin. That "*backslider*," who has wickedly departed from God, and continues to wander farther and yet farther still from the central point of bliss, is just on the brink of committing this fatal sin. Sinners of every class, *beware, repent of sin, believe in Christ, and turn to God with purpose of heart. Quench not the Spirit, or He may take his everlasting flight from you.*

But says one, "I fear I have *already* committed the *unpardonable sin*." To such an one we would say, you need not be afraid of this; for if you are feeling about your sins, and are anxious to obtain salvation, you have not yet passed the line of hope, and entered the region where mercy never comes. The very fact of your being aroused to a sense of your guilt and danger is a proof that you have not committed the unpardonable sin. Had you committed this crime you would either be given up to a deadly stupor,—possessing no fear of God, no desire to obtain salvation, no serious impressions, no good desires, no anxiety about your soul; or you would be driven to such dreadful mental frenzy that you would rather curse God and die, than ask for mercy. The Lord save us all from such a state, and conduct us to heaven at last. *Amen.*

MEMOIR OF SAMPSON ROGERS.

THERE is enough in the present state of the world to try the strongest faith: after the lapse of nearly nineteen centuries since the Day-Star arose upon the nations the dense darkness of heathenism and superstition still envelops the largest and fairest portions of the globe; whole nations are bound in fetters of error, and cling with unwavering pertinacity to their false systems; and even in those lands where Christianity has long flourished, where the finest buildings are set apart for religious worship, where the best talents and the most finished education are found amongst its recognized teachers, and where the most perfect organizations and the most laudable exertions are united to advance its interests, even there the worst species of wickedness is practised in open day, and the true disciples of the Lord Jesus Christ are only a small minority of the population. Yet we may find much to encourage in the reflection that as the summer breeze

gathers the fragrance with which it is laden from the modest little flowers which bloom in the hedge-rows and borders, rather than from those conspicuous flowers that are admired only for their splendour, so the blessings of religion are not confined to the few celebrated Christians who are known far beyond their own locality, but the precious odours of Divine grace are shed abroad by the multitude of obscure believers who serve their generation in a humble way according to the will of God, and then go to their reward. Those who speak of the Reformers, Ministers, and others, whose names are written in bold characters on the pages of church history, as though they alone had been instrumental in promoting the cause of virtue and religion, should remember that the bulk of the church's aggressive and resisting power is in the fidelity and prayers of those who compose the rank and file of the Lord's army, and not solely in the officers who order the battle. If we "look not at the things which are seen, but at the things which are not seen," it will be but a trifling consideration as to whether our place in the church be honourable or humble in the estimation of men; we shall desire that sphere in which every talent may be employed to its utmost capability for the glory of God, though it should be no better than to keep the door in the house of God, for the praise of men is not worth a thought in view of that day when every man shall be rewarded according to his works. With the hope that some lowly servant of Christ may be encouraged, and some wanderer from the source of all hallowed pleasure may be drawn to the path of the just, and also as a token of my strong affection for a departed friend, I have ventured to draw up a bare outline of the life and character of one, who, possessing neither extraordinary abilities, nor the most favourable opportunities, passed through a long and uneventful life in such a manner that he has left a streak of sunshine on the desert, and has committed his memory to the keeping of those by whom the righteous shall be had in everlasting remembrance.

SAMPSON ROGERS was born in the parish of St. Keverne, in the Helston Circuit, of respectable parents, in the year 1793. His younger brother became an Independent minister, and was the father of Mr. J. G. Rogers, (Independent minister) of Clapham. Our deceased friend resided in the same parish during his long life, and his mortal remains rest in the church-yard where he wandered in his boyhood, within the shadow of the fine old church where he and his parents used to assemble with those of a generation now passed away from the earth. Like most persons who have had early religious instruction, he felt serious impressions when a child, but they were not fostered, and gradually wore away. He regularly attended the church with his family, but it was not likely that he would be greatly benefited by the ministrations of a clergyman whom he occasionally saw helped or carried home by his servant in a state of intoxication amid the sneers and contemptuous raillery of the people who witnessed it.

Toward the close of the last, or in the beginning of the present century, several places in the parish and neighbourhood were regularly visited by local preachers, with an occasional visit from a minister, under the direction of the Independents at Falmouth. Porthallow, a small fishing village about two miles from the church-village, was one of the places thus

favoured; and after some time the services held in dwelling-houses and other places proving successful, a meeting-house was built, and has been supplied in connection with one or two other village stations for many years. Our friend attended those meetings at an early period, and his desires for salvation were revived and increased. Soon after his marriage—when about twenty-five years of age—he joined the church, and took an active part in the Sabbath-school which was subsequently formed in connection with it. Although he enjoyed a measure of peace, he did not realize the full assurance of faith until many years after he had united with the church. There is reason to fear that a large number who cast in their names with God's people are content with enjoying the means of grace, and walking circumspectly before the world, though they cannot express anything definitely respecting their experience of the new birth. Can we hope that a mind has been fully awakened to the importance of the soul's salvation if there is not a clear sense of its being regenerated, or a restless anxiety on account of such uncertainty, when it is not only our high privilege but our plain duty to receive the word of grace "in power, in the Holy Ghost, and in much assurance?"

Several years after the providential formation of the Bible Christian Connexion, Porthallow was taken up by some of its agents and members: the Lord went with them, a Society was formed, ultimately a neat Chapel was erected, and through many changes common to religious societies the cause has continued, so that now an interesting Society is gathered in connection with the sanctuary which has been the birth-place of scores of souls. The services at the Independent Chapel having fallen into decay for some time, the Sunday School was removed to our Chapel, Sampson Rogers came as one of the Superintendents, and continued in that office until removed by death,—a period of forty years. Through the rather frequent and sometimes lengthened interruptions of the work amongst the people of his first choice, occasioned chiefly by change of ministers, he at length joined our Society, and remained in fellowship with it until removed to the Church above.

Somewhere about twenty-five years ago he had a severe illness, and during that season he sought and obtained a clear sense of God's favour. He now could

"Read his title clear,
To mansions in the skies."

In every age the words of the psalmist are repeated with fervent gratitude, "It is good for me that I have been afflicted." The Father shows his love by chastising his wayward son, to save him from ruin. It is not for the Father's pleasure, but for the child's good, that the rod is applied with merciful severity. Happy are they who profit by the rod of affliction, to them the stripes are not of a punitive, but a corrective character.

When the leadership of the class in which he met became vacant our friend was appointed to the important office, and so long as he was able he punctually discharged this duty, and watched with solicitude over the souls committed to his charge. I met him in the Class on a Sunday morning nearly a year ago. He was too feeble to take the lead, but he

spoke with great cheerfulness, affection, and confidence. I was apprehensive that we should not meet again in that way, and it was a cause of secret joy that he spoke on that occasion with such devout assurance as I had hardly ever heard him before. His path had been gradually brightening for years, and I imagined the perfect day was not very distant. A few months after he was gathered to his rest.

He began the work of a local preacher too late in life to attain much proficiency in that capacity. Effective public speaking is so much the result of habit and early practice that those who attempt to acquire it when they have passed the meridian of life rarely succeed. Fluency and confidence are essential to success in this work, and they are seldom gained if the mind has settled into its mould before it is attempted. A person who begins to speak in public at an early age has so small a stock of ideas that he has little difficulty in displaying them, and being ignorant of the mistakes and absurdities into which he may fall he retains his self-possession, and so, as he acquires fresh knowledge and increased skill, he improves imperceptibly in the amount and quality of his ideas, and in his ability to set them forth to advantage. This consideration shows that it is necessary, in order to keep up a staff of effective public speakers, to give youths an opportunity of exercising their gifts as early as possible, and that those who imagine the ability to preach is a kind of supernatural gift would be as just in saying that a painter is one who knows by *intuition* how to mix his colours, and fling his living creations on the canvas.

It was contrary to the wish of our dear brother that when he was verging on sixty his name first appeared on the plan, but he endeavoured to obey the call of the Church, and his success was quite as great as it was reasonable to expect. He was received in the few places that were near enough for him to visit as a good man rather than as a great preacher. His labour was not in vain.

It was in the Sunday School that his labours were most abundant, and this was probably the sphere of his greatest usefulness. The following remarks were made respecting him by the Secretary of the Sunday School in the annual Report: "We hesitate not to express our conviction that the Christian and consistent character of our friend was such as to win for him the esteem of all who had the pleasure of his acquaintance. It may be said of him that 'he was a good man, and feared God above many.' As a Superintendent, he was simple and earnest, particularly in giving advice and encouragement at the close of the school. We cannot forget his remarks made many years ago when he was speaking on the lines of Dr. Watts,

'I thank the goodness and the grace,
That on my birth have smiled,' etc.

He said in an emphatic manner peculiar to him, 'My dear friends, live for something.' That short sentence is still legible on memory's page."

His patience during his last illness was exemplary. The friends that visited him always found him in a happy frame of mind; he was scarcely bound to earth, his conversation was in heaven. One of the last remarks that his wife could distinguish was a sample of his observations as he

approached the river, "I have the crown in view." He had set his house in order, and when the change came he calmly sank down to rest on the bosom of the Saviour. The Sunday School teachers, in compliance with his wish and as a token of their esteem, attended his funeral, and a few weeks afterwards his death was improved by Mr. Cottle.

The story of such an unostentatious life is soon told, but the influence of it will not end so quickly: "he being dead yet speaketh." He was not a resplendent sun shedding effulgent glory upon kingdoms, nor a star of the first magnitude; but he was a star in the firmament of the Church, and while he saved himself, he guided and cheered many on the way of life. Such an one shall be great in the resurrection of the just. He died November 11th, 1867, in the 75th year of his age.

MEMOIR OF LEWIS M. PARISH.

VARIOUS are the feelings that arise in our mind, while beginning to narrate a few facts respecting the life and death of Br. L. M. PARISH. He dwells in our memory as a consistent Christian, a faithful friend, and a courageous defender of his country from the attack of those unprovoked but most malicious of all foes—the Fenians.

LEWIS MARWOOD PARISH was born May 2nd, 1836, in the parish of Milton Damarell, Devon, England. When very young he attended one of the Bible Christian Sunday Schools in the Shebbear circuit, and was led to seek the Lord during a protracted meeting held in Milton chapel, when at the age of sixteen. His brother Charles says:—"I do not remember who held these meetings; but I can look back, with a degree of pleasure, to the time when he saw himself a sinner, and when I saw him seeking mercy from God, and was pointed to the Lamb of God which taketh away the sin of the world."

Whatever other days of life are forgotten, the day on which the soul seeks and finds pardon for its sin, is never forgotten. It is regarded as the first day of a new existence; the incipient step towards the change of our eternal destiny.

Br. Parish regarded this act as the first of his life which partook of a sane character; and his subsequent life was but an expression of approval of the course then taken. The writer has often heard him speak of the joy he felt at being led to Christ in youth, and of his conviction that he had thereby been kept from numerous evils and dangers into which he might otherwise have fallen. After the renewing grace of Christ had been imparted to him, he felt willing to do something for the good of others. He then became a Sunday School teacher, and though living over two miles from the chapel he was seldom absent from his post. He also became a tract distributor, and circulated tracts among those who seldom attended the house of God. These are incidents which reveal the sincerity of purpose by which he was guided, and are indications of the Saviour's love which pervaded his breast.

In the year 1857 he immigrated to this province, and settled at the village of Utica. His piety was so established that it was not disturbed

nor destroyed by this change of countries and associations. Too many leave their Christian profession in their native land, or if they maintain it till they reach this country, no sooner do they find themselves surrounded by customs and habits different in some respects from those they left, or assailed by temptations peculiar to their new home, or their worldly prospects begin to brighten, than they are unable to bear the transition, become unsettled and forsake their Lord. Religion can grow in any clime, and if it dies, it is good to be able to impute it, more to the barrenness of the soil in which it is planted, than to any inherent weakness in the plant itself. Br. Parish presents an example of this. His religious life was not ended, not even divided, by his change of residence; not being conveniently situated to join the Bible Christians, he united with the Wesleyan Methodists. He remained at Utica about eighteen months, and then removed to the village of Uxbridge. Here he found a few of his own people, and though they were few, without a chapel for worship, and labouring under other difficulties, yet he unhesitatingly cast in his lot with them, and consented to bear his share of the difficulties and labours of the society. Respecting his residence and consistency in Uxbridge the following from the pen of H. C. Brent, Esq., will speak.

"My first acquaintance with him was when I came to reside in this township about seven years ago. I soon found him to be a young man of inestimable worth, a Christian indeed, attached to the Bible Christian denomination. In 1862 he was prevailed upon to become a member of the building committee for Uxbridge chapel, then about to be erected. In connection with this undertaking, I found him to be a cheerful, energetic business man, always ready to bear his share of the burden. During my whole acquaintance with him, I found him regular in attendance on the means of grace, honest in the relation of his Christian experience, kind and consistent in associating with people generally, a particular friend to the ministers, and dearly loved by each that has laboured on this mission. His Christian experience was a regular, constant trust in the Lord, not subject to extremes of animation or depression. He was a good singer; as a prayer-leader his abilities were moderately good, and his consistent life rendered his devotional exercises acceptable to all. By industry and economy he became possessor of fifty acres of land near Uxbridge village, besides other small properties. Among the last mentioned he held a note for eighty dollars, against the Bible Christian Church in this place. This he gave to the Connexion. Our late Br. Parish was a strong, healthy looking man, not liable, we should have thought, to fall by the disease which has taken him away, namely, consumption. In March, 1866, he caught a severe cold, and just as he was recovering the Uxbridge Volunteers, of whom he was a member, were ordered to the Niagara Frontier, to guard against an expected attack of the Fenians. During his service there his cold was renewed, and became more firmly seated on the lungs. In the memorable June of the same year, during the movements of the Volunteers against the raid, consumption became confirmed, and from that time he gradually grew worse until he died.

"The state of his mind during his sickness was calm and peaceful, not manifesting that great joy some have felt. He could say, 'I love the Lord, and believe my prayers have been heard.' At times he expressed a desire for a clearer manifestation of his acceptance by God, and for a greater earnest of his future reward. This he received a few days before his death. The night before he died I was with him. About midnight he wished us to pray. He became deeply engaged during the prayer, and heartily responded at the close. After this he became unconscious, or so it appeared, of what was passing around: yet, as if receding from earthly things and approaching nearer to heavenly things, he frequently exclaimed under this ever-brightening prospect, 'Praise the Lord.' These were his last audible words, and on Jan. 5th, 1868, he passed away, no doubt to be for ever with Christ.

“ ‘O may we triumph so,
When all our warfare's past;
And, dying, find our latest foe
Under our feet at last.’ ”

He was buried at Prince Albert with military honours: detachments from three Volunteer companies taking part in the solemn duties. Br. H. J. Nott preached in the Wesleyan Methodist Church, to a large and deeply affected audience, from Ps. xxiii. 4.

The traits of character most prominent in our departed brother were, stability of purpose, faithfulness in the duties which devolved upon him, and a wise blending of religion with all his actions. He did not profess to be one who possessed the abilities to perform some of the higher duties of religion. His graces were greater than his gifts. For meekness of spirit, kindness of heart, and faithfulness in his appointed sphere of action, Br. Parish is not often surpassed. We cannot but deeply regret the loss of any such young men from the church. In this age, when so few of our young men are performing the duties of religion and the work of our Lord; when our oldest men are fast dropping into the grave; and when unconcern for the church's prosperity exists in the enterprising spirit of the middle-aged; how ought we to pray that such young men may be increased and graciously presented to us to help carry on the burden of church work?

“Wherewithal shall a young man cleanse his way? By taking heed thereunto according to thy word.”—R. HICKS, *in the Observer*.

MEMOIR OF MRS. JANE ELIZABETH ADAMS.*

“Fainter grew
The pulse of life; and o'er her eyes there stole
A thickening mist darkening the well-known room;
She heard, as in a dream, a husky voice
Say, sadly, ‘She is going.’ Then she saw
Floating around her seraphs clothed in light;
And *one*, the fairest of them all, leaned o'er
And loosed the ‘silver cord,’ and *she* was free;
Through the dazzling depths of light she rose
Surrounded by ethereal beings, till
The gate of the celestial city stood
Before them in its beauty. ’Twas not closed
To them; and she, the newly born, walked in.
The shining angels brought the blood-washed robe
And threw around her, on her brow they placed
The fadeless crown of life, and in her hands
A harp with strings of gold; and then they led
Her on, and on, and on, o'er the vast plains
Studded with amaranths—till she gained
The temple of the Holiest.”

JANE ELIZABETH ADAMS, the daughter of WILLIAM and SARAH SMITH, of the parish of Morbath, Devon, was born in the year 1829. From her

* The particulars embodied in this brief biographical sketch were communicated to me by Mr. J. Adams, the husband of the deceased, and by other friends who knew her well.

childhood she was a subject of the striving influences of the Holy Spirit, and was led to feel the need of a Saviour. When very young she expressed a strong desire to be a Christian. In a cottage not far from her home a prayer-meeting was held, and very often Jane was seen at that meeting fervently uniting in prayer with the people of God. The means of grace were her delight, even before she had experienced a change of heart. Mr. Westington, who was at that time pastor of the Kingsbrompton Circuit, was preaching on a Sunday evening from the words, "Come thou with us, and we will do thee good," when she became deeply impressed with the necessity of at once deciding for God, and there and then she accepted the invitation, gave her heart to God, and her hand to His people, experienced His forgiving love, and commenced a new life. This most blessed change was effected in the sixteenth year of her age, and it is very cheering to know that from the time of her conversion until her death (though at times she had to mourn over her imperfections and comparative coldness,) she endeavoured to live a consistent and holy life. Her attachment to the Bible Christian denomination was strong and real. When she could not attend the ministry, and hold fellowship with the people of her choice, she desired to be recognised as a member, and esteemed it a privilege to contribute to the various connexional funds.

In the order of Providence she at length was able to worship with our people in London, and in the year 1859 she became the wife of Mr. Adams. He says: "I can truly say that I found in her a help-meet indeed. She made the cares of the world sit easy, and added sweetness to its pleasures; she was my best companion in prosperity, and truest friend in adversity; a careful preserver of my health, and a kind attendant in sickness; a faithful adviser in distress, and a discreet manager in all domestic affairs. During her short illness she suffered much bodily pain, and she had also her seasons of spiritual darkness; but she proved the promise true, 'To the upright there ariseth light in the darkness.' At one time she was strongly tempted that she would be lost, that she had not lived near enough to God, and that after all she would be a castaway. Faith conquered the Tempter, and again she rejoiced in the Lord. One evening on my return from labour she said, 'I want you to sing—

"I believe I shall be there," &c. ;

but seeing that she was worse I could not just then comply with her wishes. Observing my grief she said, 'Don't weep on my account; all is right; I have desired to live for your sake; but now I can give you up in the hands of the Lord.' Some time after I heard her whisper distinctly,

'My God, I am thine,' &c.

When asked by the nurse if she had any desire to see any friend in particular, she said, 'No, all are my friends. I love all, tell them to live nearer to God than I have, and to meet me in heaven.' At times we indulged hopes of her recovery; but the Lord who gives and takes away had arranged it otherwise. One disease followed another, weakening her frame, until at last she sank

'Without a lingering sigh or groan
Upon her Saviour's breast.'

Thus died my dear wife, Sept. 25th, 1867, in the 38th year of her age, leaving a bright testimony that she is gone to be with Christ which is far better.

“ ‘ Dear as thou wert, and justly dear,
I will not weep for thee;
One thought shall check the starting tear,
It is, that *thou* art free.

‘ And thus shall faith’s consoling power
The tear of love restrain;
Oh! who that saw thy parting hour,
Could wish thee back again.

‘ Triumphant in thy closing eye
The hope of glory shone;
Joy breathed in thy expiring sigh
To think the fight was won.

‘ Gently the passing spirit fled,
Sustained by grace divine;
Oh! may such grace on me be shed,
And make *my* end like *thine*.”

Br. GAMMON writes: “I cannot fully express my high appreciation of the excellences of our dear Sister Adams. During the period of my labours in town I had opportunities of witnessing her regular attendance at, and her enjoyment of, the means of grace. She took a deep interest in the cause of God, and always rejoiced in its prosperity. In my pastoral visits I often found my own soul blessed while listening to her Christian experience. She certainly was a Christian indeed. The graces of the Holy Spirit beautifully commingled in, and blessedly constituted, her character. I have no doubt of her safe passage to the rest above.”

Br. HONEY writes: “I have known Mrs. Adams for more than eight years. Her piety seemed to me to be unaffected, simple, sincere, regular; hers was the steady flow rather than the uncertain gushes of emotion, alternating with apathy. I always found her the same in domestic and private life as in her public walk. She ever was to me a Christian friend. I feel confident that she has received an abundant entrance into heaven.”

Br. MOYSES writes: “I find it very difficult to realize the fact that Mrs. Adams is no longer in the flesh. I remember with pleasure her devout spirit, her Christian conversation, her religious activity, and her deep interest in the cause of Christ. I am painfully conscious that the society at Waterloo Road has sustained a great loss, and I ask with anxiety, ‘Upon whom will her mantle fall?’ These considerations, which magnify the loss to the Church on earth, afford ground for assurance that she has passed in safety to that portion of the Christian family who dwell in the unclouded glory of the heavenly world.”

My personal knowledge of Mrs. Adams was very limited; but I have found that she was much loved and respected by our friends in London. The society has sustained a loss, but we are comforted with the assurance that our loss is her infinite and eternal gain.

A funeral sermon was preached at Waterloo Road Chapel, from 1 Thess. iv., 13, 14. The service was solemn and impressive. May we all meet our departed sister in heaven.

P. L.

MEMOIR OF THOMAS KINGDOM.

“ Oh, how cheating ! oh, how fleeting
 Every thing that's earthly !
 All below is fading, flying ;
 Man is mortal, earth is dying ;
 Christian ! live on heaven relying.”

THOMAS KINGDOM is among the happy number who have died to live for ever. In his youth he was moral, but he lived many years without renewing grace. He was converted to God nearly 20 years ago, during the pastorate of Mr. Joseph Hoidge in the Ringsash Circuit. Mr. Hoidge's colleague, Mr. A. Pickings, prayed with Br. Kingdom when under deep concern about his soul. At that time the church at Chulmleigh was passing through a season of darkness and trial ; but even in that dark night of trouble, a light arose, and Br. Kingdom was plucked as a brand from the burning. His conversion resembled Lydia's in that his heart was gently opened and gradually drawn closer to Christ till he could exclaim, “ Abba, Father,” “ My Lord, and my God.” Having obtained help from God, he manfully endured the storms and battles of life until his death. On the Tuesday before he died, Mr. John Saunders, his class-leader, spent nearly an hour and a half with him in conversation and prayer. His interest in Christ being undoubted, and his hope of heaven very bright, it is no wonder that he was quite ready to depart to the “ better country.” With much feeling and solemnity, he faithfully warned and exhorted his son-in-law, sweetly conversed about Jesus and his power to save, and then turning to his class-leader, said, “ Mr. Saunders, were it not for you, I should not have been as happy as I am now ; hundreds of times I have listened with pleasure to your good advice.” This unexpected testimony to the usefulness of his labours must have been very gratifying to Mr. Saunders. His wife asked Br. K. on one occasion, “ Are you on the Rock ?” “ O, yes !” he sweetly, clearly, promptly replied. At another time he said, “ I feel the love of God in my soul.” A little before his departure, he sprang up in bed, saying, in a most cheerful tone, “ I have been with Jesus.” On the day of his death he repeated this verse of one of the most beautiful of Charles Wesley's hymns :

“ Hide me, O my Saviour, hide,
 Till the storm of life be past ;
 Safe into the haven guide,
 O receive my soul at last !”

Shortly after he fell asleep in Jesus, October 6th, 1867.

I can bear testimony to the interest Br. Kingdom manifested in the cause of God, to his regularity in attending the means of grace, to his sympathy with the ministers of the gospel, and to his peacefulness and consistency as a member of society. I visited him several times during his sickness, observed, with pleasure, the sweet placidity of his countenance, his remarkable cheerfulness of tone, his deep, prayerful sympathy, and his strong confidence in God. I shall never forget the prayer that burst from his lips, in one of my interviews, accompanied as it was with great emotion, “ The Lord bless you, give you health, and make you useful.”

His religious experience was simple, warm, and good. In the class-meeting he would often say, "I do love the Lord, but I seem it is not as much as I ought to." Rock-like stability was one conspicuous feature in his character. He never wavered. His love for the means of grace was strong and decided. He was never kept away from the house of God by little things. He delighted in Sunday School work, discharging his duties as Teacher with commendable regularity. As a proof that he succeeded in gaining the confidence of the children, it may be stated that one of his scholars would never leave his class. He was liberal to the cause of God, considering his circumstances. When racked with pain, and but a little time before his death, he sent his contribution to help out the collection at the Sunday School Anniversary. Gratitude filled and overflowed his heart. Of his friends he constantly said, "They are very kind to me." As a townsman, he was honest and upright; as a classmate, very peaceable; as a husband, very kind; as a father, very tender; as a neighbour, very quiet; and as a sufferer, very patient. It has been said that there was a time when he was inclined to be fretful and cross, and it might have been so years ago; but grace is all-sufficient, and by grace he was saved.

Br. Kingdom's death was improved by the writer in our chapel at Chulmleigh, October 27th, 1867, from Phil. i. 21: "To die is gain." The congregation was very large and attentive. It was a season not easily and soon to be forgotten. Many tears were shed, and a blessed influence was realized. Though death has separated our Brother from his relatives and Christian friends, we are cheered by the thought that to all who have obtained the meetness for the inheritance of the saints in light, the "better country" will be the *meeting-place of friends*.

"There we shall meet again,
When all our toils are o'er,
And death, and grief, and pain,
And parting are no more."

JOHN HICKS.

MEMOIR OF JULIA MASON.

BY HER SISTER.

JULIA, the youngest daughter of Mr. WILLIAM MASON, Bible Christian Minister, was born at Holsworthy, Feb. 24th, 1851. As her mother died when she was only two years old, she was left to the care of her elder sisters. She was an affectionate and intelligent child, which made them feel very tenderly toward her. When she was about six years of age, at the particular request of a friend of her Father's in Plymouth, she went to live with her for some time; but being the youngest, we did not like her being away from home, and she therefore returned, and lived with her father until July, 1865. She then wished to go with her eldest sister, Mrs. Braund, of Gunnislake, to learn the drapery business. She made rapid progress in learning the business, and by her amiable and winning manners soon gained the confidence and love of all the customers.

Although dear Julia had been the subject of serious impressions and good desires, she had not as yet experienced a change of heart. As, however, she often said to me how much she would like to be converted, I invited her to accompany me to the class-meeting. Julia hesitated, as she could not rejoice in Christ as her Saviour. However she went, and the means were made a great blessing to her soul, and she saw more fully the necessity of the new birth. After attending some weeks, her leader, Mr. Jenkins, spoke very pointedly and fervently, urging her to be in earnest, and decide at once for Christ. By the blessing of God, these words sunk deep in her heart, and brought her to the foot of the cross imploring mercy; and when Christ, the sinner's Friend, who is ever waiting with outstretched arms to heal the broken-hearted, applied the precious blood of sprinkling to her heart, she rejoiced exceedingly. My dear sister, although desirous of giving up the world, being naturally fond of gaiety and pleasure, found the conflict severe, and the wolf, who is always ready to devour the lambs of Christ's fold, almost overcame her. She often expressed herself as living between hope and despair; she did not give up her membership, though at times tempted to fear she was deceiving herself. She often expressed a desire to experience more joy, and have a fuller assurance that she was God's child. Last winter, in the special services at Gunnislake, conducted by Mr. Daniel, there was a gracious influence realized. Many who were brought to the Lord rejoiced with joy unspeakable. Julia not being satisfied with her experience, and knowing that the same joy might be hers, could not rest without sharing it. She went night after night to the penitents' form, struggling until she could testify that the blood of Christ had broken down every barrier. She could now fully lay hold on Christ as her Saviour, although not able at all times to rejoice abundantly in Him. It was a great cross to speak her experience in class, and sometimes she was silent.

The last time she was permitted to attend her class-meeting was on Tuesday, May 21st; at that time she was very happy, and spoke freely of the love of Jesus to her, and of Christ as her portion. On the Friday following she complained of severe pain in the head, and I persuaded her to lie down. Nothing serious was apprehended, as she was subject to headache; simple means were used, but without producing the desired effect. As she grew worse, on Sunday a doctor was fetched, who said it was nothing serious; he supposed it to be rheumatic pains, caused by a cold. But Julia was impressed from the first that her illness would end in death. On Tuesday she was much worse, and the doctor said he feared it was brain fever. She suffered, at intervals, most excruciating pain, which led her to say she thought her senses were leaving her. Most earnestly did she beseech me to kneel by her bedside and pray for her, adding, "Pray in faith, that God may hear you instead of me; I am too ill to pray." In a few moments she called out, "What are you praying for? Don't pray for my recovery, but pray that I may have grace to bear my pains with patience and resignation to His will, for I am going to die." When her sufferings were very acute, and when leeches and blisters were being applied, she sweetly sang—

"If you get there before I do,
 Look out for me, I'm coming too,
 I'm going home, I'm going home,
 I'm going home, to die no more," &c.

She then said to her sister, "Polly, I am going to die, but don't cry; you will make your head ache. You are coming soon; I'm only going a little before." This was almost more than I could bear. I replied, "I hope you will recover again, dear, I cannot part with you." She answered, "But you must give me up when Jesus sends for me, I must go; I am only going home you know." And as if trying to cheer me, she added, "I shan't go for a few days." I was constrained to leave the room for a few minutes, and get into some secluded spot where in tears I could unbosom all my grief, praying for grace to enable me to bear this heavy trial, if God was about to separate us for ever on earth. When I came back, Julia said, "Polly, say good-bye to father for me. Tell him not to grieve, I'm only going a little before him to tell mother he is coming, and to welcome him home." After this she was only conscious at intervals, but at these times she was resigned to the will of the Almighty, having no fear of death. "How good," she would say, "God is in giving me my intellect once more; then she would pray for her acquaintances, especially for some who had sung with her in the choir, and plead the efficacy of the blood. At another time she looked up and said, "What a folly for persons to put off the work of salvation for a sick bed! If I were not converted I could not be now," and then she praised the Lord aloud. On another occasion, after many hours' suffering, she became a little composed, and said with an expression of joy, "I am *dying*, I am *sinking fast*, but it's not *like dying*. I feel *so happy*." Her sister Maria, who wished to test her consciousness, said, "What makes you so happy, dear?" She replied, "Because I feel so much glory coming in, and I know I am God's child." And then she commenced singing in a loud, clear voice,

"Could I but climb where Moses stood,
 And view the landscape o'er,
 Not Jordan's stream, nor death's cold flood,
 Should fright me from the shore."

At another time she said, "My dear sisters, you are doing all you can, but you can't help to bear my pains; none but God and myself know what I am suffering; but what is this compared to what Christ suffered to redeem me? One moment in heaven will make up for all this;" and after praising the Lord, she looked steadfastly in her sister Mary's eyes, and said, "According to your day your strength will be," trying to comfort her sister, for she well knew that she felt the weight of this affliction keenly. At different times she besought her friends, and all the household, to meet her in heaven, saying she could not stay with them, but they must come to her. Her desires for herself found expression in these words:

"Jesus, lover of my soul,
 Let me to Thy bosom fly," &c.

She continued to get weaker, and God, whose ways are not as our ways, saw fit in his wisdom to tear from our embrace the youngest and much loved one.

" Her years of probation were few,
But Jesus had taught her to pray,
And Jesus her Saviour she knew,
Before she was summoned away."

Her disease baffled the skill of physicians, and her strength rapidly failed. On the Saturday morning prior to her death a change took place, and until early on Sunday morning she appeared to be in a state of stupor; then she awoke and looked around the room, and with great effort inquired for those who were not present. She called each by name and bidding all adieu, whispered, "Meet me in heaven." As the death pallor gathered over her face, and she seemed quite lost to this world, her brother-in-law, who was watching by her bedside, said he thought she was passing, to which she audibly replied, "I am going to glory." Some hours after, to the great surprise of all around her, she rallied, but this was only a sun-beam before a blast. Her voice being almost lost in death, it was with difficulty she expressed a wish to see her class-leader; when he came she pressed his hand, requesting him to pray. Whilst he was engaged in prayer, her face appeared to be lit up with the joys of heaven, and her responses were fervent; she also said, "*Victory, victory!*" In broken accents she then asked us to sing—

" Come, sing to me of heaven,
When I'm about to die," &c.

Whilst we were all kneeling around her bed singing to her, she looked so heavenly, that feelings of joy, caused by our dear Julia's thus joyously welcoming death, mingled with our deep sorrow. It was indeed touching when she joined us for the last time on earth in singing of that country where no discord can mar her sweetest notes. After this she appeared to be conversing with some one that we were not permitted to see, whispering in broken accents, "I'm coming, w—a—i—t, w—a—i—t, I a—m c—o—m—i—n—g!" This was her last Sabbath on earth, and it was indeed, to her, a foretaste of that Sabbath which is eternal. Contrary to our expectations, dear Julia continued as in sleep until Monday about noon, when she looked up, moved her lips (but we could not understand anything she said) and with a peaceful smile sweetly breathed her last at one o'clock p.m., on the 10th of June, 1867. Thus died our dear Julia after 16 days' illness, aged sixteen years and three months.

" See her now in glory shining,
Brighter than the noonday sun;
On the Saviour's breast reclining;
She eternal life hath won.

" Now, ye saints on earth still living,
O press forward to the prize;
Still to Christ be ever cleaving,
And you'll also mount the skies."

M. H. B.

CHRIST THE CHRISTIAN'S LIFE.

"Christ who is our life." Col. iii. 4.

DEATH is a word frequently used in scripture, to set forth the natural man. Jesus when discoursing on the return of the prodigal, represented the father as exclaiming, "This my son was dead, and is alive again." The apostle Paul, in writing to the Corinthians, says, "We thus judge, that if one died for all, then were all dead." And in addressing the Ephesian Christians, he reminds them of their former condition in the words, "You hath he quickened, who were dead in trespasses and sins." Such is the sad state of the majority of mankind now; it is indeed the condition of all men on whose hearts the grace of God has not operated; their moral sensibilities are deadened, their minds are closed to spiritual realities, and their hearts are cold and callous. Neither is there anything that can effect a lasting change in man's moral condition, but a vital union to Jesus Christ, for he is the great Source of life.

All life springs from him. In every sense it is true, "In him we live, and move, and have our being." Life natural, intellectual, and spiritual, are all, properly speaking, the gifts of Christ; but spiritual life, for dead and lifeless souls, flows directly from Christ. Ezekiel's valley of dry bones, formless and lifeless, would for ever have remained so, had not Christ come and breathed the spirit of life upon it. For he came that men "might have life, and have it more abundantly." He gave himself as the life of the world; for it is by his condescension, suffering, and death, that we may obtain honour, happiness, and life. Man by his transgression in Eden forfeited all right to the tree of life, the flaming sword prevented him from plucking the rich fruit of that tree. But John in his vision of heaven saw another tree of life. It stood on the banks of the river of the water of life, and it yielded its fruit every month: "and the leaves of the tree were for the healing of the nations." That tree of life planted in the second Eden, to give health and life to perishing millions, is no other than Christ.

We will briefly observe more particularly how Christ is the Christian's life.

Because He has *purchased* it for him. We all stood condemned criminals; justice demanded that we should die. The unalterable decree was gone forth, "The soul that sinneth, it shall die." We have all sinned, and death is passed upon all men. There is not one who can make good his right to life. But Jesus came with the price of our life with him; we "were not redeemed with corruptible things, as silver and gold; but with the precious blood of Christ." We sold ourselves for nought; but a great ransom was required for our redemption, even the death of the Prince of life. And for us that invaluable price was paid.

But Christ is also the Christian's life, because he *sustains* it within his soul. As all the external beauty and fruit of a tree spring from the living sap of the root, so all the spiritual and practical beauty of the Christian's life springs from an indwelling Christ. The scorching heat of temptation, the withering influence of worldliness, and the ungenial soil of the human

heart, would soon cause the spiritual and holy life of the soul to languish and die, if it were not nourished by Christ. But he is all the believer needs, in every circumstance and condition. The infancy of this heaven-born life is cared for, and watched over by Christ. He is the kind Shepherd that carries the young lambs in his bosom; and there shelters them from every storm that blows. Christ is not only the life-giver, but he is also the life-strengthenener: by him every grace in the soul is supported, and without him all would soon come to desolation: the Christian's hope would fade, his faith expire, his zeal be quenched, his love be destroyed, his meekness fail, and his holiness decay. All those heavenly and happy feelings that fill his soul would die; prayer and praise would be useless and lifeless.

Sometimes we look on the Christian that lives near to Christ, and admire his patience, his love, his humility, his faith, and the whole assemblage of his adornments, often forgetting that they do not originally belong to him any more than the sun-beam belongs to the surface that reflects it. Christ first cleansed the heart and put those graces there, and when they shine in the heart, and through the life, it is only Jesus reflected.

There is another sense in which Christ is the Christian's life. He is the *end* of it, or the purpose for which he lives. To the Christian Christ is the Alpha and Omega, the first and the last. The worldling may live for the world, to waste himself in its cares and disappointments. The sensualist may live only for self-gratification. The ambitious may live to gain the applause of men. But the Christian has a nobler purpose to serve, a sublimer end in view; he lives to show forth Christ, to embody his teachings in his life, and to exemplify his graces. He is an epistle seen and "read of all men," and bears record only of Christ. "I live; and yet not I," says the apostle, "but Christ liveth in me." The Christian's motto in every transaction of life should be; "For me to live is Christ," to love him, and to labour for him. As he receives all from Christ, to him should all be returned in holy, unreserved sacrifice. J. J.

THE HAUNTED HOUSE.

GHOST-TALES are now seldom told. The age is less superstitious than previous ages. You cannot get half a dozen ten year olds to maintain their gravity while you recount the pranks of a witch, or how at every midnight hour, a sheeted spectral figure walks the corridors and north chamber of Troy House. I never doubted that Mrs. Stowe was writing an authentic history till I came to that chapter in which the ghost figures, then my youthful mind was puzzled to decide whether Mrs. Stowe was drawing upon her imagination, or whether the execrable Legree, haunted as he must have been by the ghosts of his crimes, was terrified by the pictures of his. The only feeling of scepticism that came over me in reading "Uncle Tom's Cabin" was at the ghost story. This feeling of scepticism about ghostly apparitions deepened till I dared to assert in a stable where these stories were nightly retailed, there were not to be seen such things as fairies or ghosts. People not brought up in agricultural

districts will not sufficiently appreciate my courage in taking such a stand. Since those days a good many of my opinions have changed, and I have seen and slept in a haunted house. My story of a haunted house differs in many respects from those I have heard or read. Usually the spirits have come about midnight and left at the earliest sign of dawn. In this case their appearances were almost invariably in the day time. In legend they take possession of some ruin or deserted chamber, but in this case they possessed gentle women and stalwart men. The presence of spirits has been infallibly indicated where there has been no apparition. Dogs have howled, and hid themselves in terror; strange sounds have been heard and furniture displaced; candles have gone out as if extinguished by a spirit hand. In my story there were no appearances; the presence of the spirits was indicated by certain words, looks, and actions of the possessed.

The name of one of the spirits that haunted this house was *Anger*. One morning we gathered at the breakfast table and our group was strangely silent. As a visitor I felt awkward and was utterly at a loss to divine the cause. I noticed that two of the brothers wore a dark frown upon their brows, and their lips quivered with passion. They had quarrelled over some trifle, and were now swayed by that demon that nerved the arm of Cain to beat out his brother's life. After the first flame had spent itself, the fire smouldered on for some time and the brothers were sullen and depressed. Frequently after did I see the apple of discord thrown into that circle; the sisters as well as the brothers would indulge in vituperative speech, and the parents were little better than the children, often provoking to anger and discouraging them.

Pride was another of the spirits that haunted this home. They had not "levelled up" their poor relations, and though they were very anxious to impress you that their grandfathers were no small beer, every now and again some ugly fact would leap out to tell of the hole of the pit whence they were digged. They were practical, honest, worthy people, and if they had said nothing about their progenitors, people would have concluded they came in a direct line from Adam, and would have treated them with the deference accorded to persons in their position. "When pride cometh, then cometh shame," and certain I am that that family has had sufficient to humble it, and lay its pride in the dust. What a number of us are under the sway of this spirit. The weaker we are, the prouder we are. An ear filled out with ruddy corn bends gracefully among his fellows, while the empty one lifts his head higher than any in the field. How I am impressed with some of the exquisites I meet on our sea wall, and other places; their well-oiled heads suggest a predominance of the animal, and their conversation declares their innocence of any connection with Christian associations, or literary institutes. It is humiliating to all of us that so many of our young men seem to have dwarfed into walking jeweller's shops, or locomotive dummies to exhibit the latest production of tailor ingenuity. This spirit of pride haunts our churches not a little. A friend writing me after a visit to a town on the south coast, deplored that our chapel was in a bad position, the worst neighbourhood in the town. Thank heaven that somebody has cared for the bad position, and the worst neighbourhood in the town! We feel sometimes galled not a little by the air of superiority that the

Episcopalians assume towards us, but what is more irritating than the snobbishness, the patronizing air of many Nonconformists who have gorgeous buildings in *the good positions*? Another friend of ours told me one day that she had serious thoughts of leaving our chapel and worshipping with a more "respectable" congregation; "The sussinty isn't the thing for our childering after the boardin school."

Slander was another spirit that came, and frequently was he permitted to be the presiding genius of this circle—he came incarnate in the person of a tale-bearer that visited the family. Indeed I do not think he could have gained admittance in any other way, for they were naturally willing to give people credit for purity of motive. But this creature would pour the slaver of her venom on absent friends, till their reputation was fairly bespattered, then go away chuckling that she had "taken them down a notch." It was once proposed to suspend tale-bearers by the tongues and listeners by the ears. There is great equality in such a method of treatment, for there is the same complicity of guilt as with the thief and the receiver of stolen goods. If tales were not listened to there would be no talebearers. With slanderers we may be angry and sin not. "The north wind driveth away rain, so doth an angry countenance a backbiting tongue." If he comes to us, the mantling indignation of our countenance should scorch him as promptly as we would crush an adder in our path. Like most questionable characters this spirit has two or three *aliases*; back-biter, slanderer, censor, and Peter calls him "busy-body in other men's matters," and suggestively ranks him with the murderer, the thief, and the evildoer.

But the foulest spirit that haunted this home was *Intemperance*, and whenever he came he seemed to bring a legion of other spirits with him. The father was a drunkard. Volumes of misery and shame are in that sentence. What a vast number of British homes are haunted by this fiery demon. Homes of affluence upon which his shadow has fallen like the shadow of the angel of death. Homes of lowly comfort and he has changed them into reeking lairs of want and crime. I have visited some of these homes and found everything in them but love. I have visited many of them where grim poverty sat on the hearth, and love had flown out through the window, and everything else might have gone out for the glass that was in it. The cupboard was empty, and the grate fireless; the furniture in the broker's keeping, and the husband in the publican's, fettered by his lust for drink. Home has been called "heaven's fallen sister," but no more ghastly parody on that sacred enclosure can be conceived than the place where the drunkard's family dwells. I think every lover of home ought to join the temperance men in putting down this cruel wrong. When I look around me and see the misery the drinking customs entail upon my fellow-men, the temporal spoliation and spiritual curse it inflicts, when I think of the myriads of wretched spirits that are seduced by its influence to leave the great Father's heart and home, when I look upon the flood of alcoholic drinks fed by ten thousand breweries and distilleries throughout this land, and listen to the death-shriek of the sixty thousand that are annually engulfed in its horrible tide, and when I hear the Great God proclaiming "All souls are mine," and "No drunkard shall inherit the kingdom

of heaven," I must make this appeal and this pledge: "Oh my God! my hands are clear of this terrible business, and by Thy help I will ever abstain."

I have heard in our beautiful, but superstitious Wales, of parsons "laying" restless spirits. By some incantations which nobody but these reverend gentlemen, or "cunning men," understood, the troublesome ghost would be "laid" in some deep part in the river, and when I have stood by these places, I have fancied in the gurgle of the water I could hear the sob of the prisoned soul. I think it was believed that seven parsons could "lay" any number of ghosts. Without such an array of clerical assistance any house haunted by the spirits I have mentioned, and others of their order may be effectually cleared. The mode of exorcism is easy. A soft answer will turn away wrath, and preserve the peace of a family. Self-knowledge will cure us of pride. Slanderers should be informed that your house is not a school for scandal. Mr. Cobden once stated in the British House of Commons that he did not read the "Times," and never purchased it for his house. The treatment the "leading journal" received at the hands of that eminent statesman, the drink should receive from us; we should neither use it ourselves, nor suffer it to come to our table. The only moderation is abstinence, and the only temperate advocacy is "touch not, taste not, handle not." Do any of us live in haunted houses?

O. L.

THE VILLAGE CARPENTER.

HAVING tarried a few days in a beautiful village of the West, I embarked in a vessel which was crossing one of the great lakes. Three other individuals had taken passage, and night coming on found us waiting for a breeze.

About nine o'clock, as the sails were hoisted, another passenger came on board. When we had cleared the harbour he entered the cabin, and seemed to suppose that he was alone; for we had all retired to our berths. The lamp was burning dimly on the table, but it afforded sufficient light for me to discover that he was young. Seating himself beside it, he drew a book from his pocket and read a few minutes. Suddenly, from on deck, was heard the voice of the captain uttering oaths, terrific beyond description. The youth arose, laid his book on the chair, and, kneeling beside it, in a low whisper engaged in prayer. I listened attentively, and though his soul seemed to burn within him, I could gather only an occasional word, or part of a sentence, such as "mercy," "dying heathen," "sinners," &c. Presently he seemed in an agony of spirit for these swearers, and could scarcely suppress his voice while pleading with God to have mercy on them. My soul was stirred within me. There was a sacredness in this place, and I was self-condemned, knowing that I also professed the name of Jesus, and had retired with my fellow-passengers to rest, not having spoken of God or committed myself to his care.

Early the next morning I was awakened by a loud voice at the door of the companion-way,—“Here! whose tracts are these?” followed by other voices in threats and imprecations against tract distributors, Bethels, temperance societies, &c.

I thought of the young stranger, and feared they would execute their threats upon him; but he calmly said, "Those tracts, sir, are mine. I have but a few, as you see; but they are very good, and you may take one if you wish. I brought them on board to distribute, but you were all too busy last night." The sailor smiled, and walked away, making no reply.

We were soon called to breakfast with the captain and mate. When we were seated at table, "Captain," said our young companion, "as the Lord supplies all our wants, if neither you nor the passengers object, I would like to ask his blessing on our repast." "If you please," replied the captain, with apparent good-will. In a few minutes the cook was on deck, and informed the sailors, who were instantly in an uproar, and their mouths filled with curses. The captain attempted to apologise for the profanity of his men, saying, "It was perfectly common among sailors, and they meant no harm by it."

"With your leave, captain," said the young stranger, "I think we can put an end to it."

Himself a swearer, and having just apologised for his men, the captain was puzzled for an answer; but after a little hesitation replied, "I might as well attempt to sail against a head wind as to think of such a thing."

"But I meant all I said," added the young man.

"Well, if you think it possible, you may try it," said the captain.

As soon as the breakfast was over, the oldest and most profane of the sailors seated himself on the quarter-deck to smoke his pipe. The young man entered into conversation with him, and soon drew from him a history of the adventures of his life. From his boyhood he had followed the ocean. He had been tossed on the billows in many a tempest; had visited several missionary stations in different parts of the world, and gave his testimony to the good effects of missionary efforts among the natives of the Sandwich Islands. Proud of his nautical skill, he at length boasted that he could do anything that could be done by a sailor.

"I doubt it," said the young man.

"I can," answered the hardy tar, "and will not be outdone, my word for it."

"Well, when a sailor passes his word he ought to be believed. I know a sailor who resolved that he would stop swearing; and he did so."

"Ah!" said the old sailor, "you've anchored me; I'm fast—but I can do it."

"I know you can," said the young man, "and I hope you will anchor all your shipmates' oaths with yours."

Not a word of profanity was afterwards heard on board the vessel. During the day an opportunity presented itself; he conversed with each sailor singly on the subject of his soul's salvation, and gained the hearts of all.

After supper he requested of the captain the privilege of attending worship in the cabin. His wishes were complied with, and soon all on board, except the man at the helm, were assembled. The captain brought out a Bible, which he said was given him in early life by his father, with a request that he would never part with it. We listened as our friend read Matthew's account of Christ's crucifixion and resurrection; and then,

looking round upon us, he said, "He is risen—yes, Jesus lives; let us worship him."

It was a melting scene. Knees that seldom bowed before now knelt at the altar of prayer, while the solemnities of eternity seemed hanging over us. After prayer we went on deck and sang a hymn. It was a happy place, a *floating Bethel*. Instead of confusion and wrath, there was sweet peace and solemnity. We ceased just as the setting sun was flinging upon us his last cheerful rays.

The captain, deeply affected, went into the cabin, lit his lamp, took his Bible, and was engaged in reading till we had retired to rest.

After this, for three days, we regularly attended family worship, and had much interesting conversation on various subjects; for there was nothing in the religion of the young stranger to repress the cheerfulness of social intercourse. From his familiarity with the Bible, his readiness in illustrating its truths and presenting its motives, and from his fearless but judicious and persevering steps, we concluded that he was a minister of the Gospel. From all he saw, he gathered laurels to cast at his Master's feet, and in all his movements aimed to show that eternity was not to be trifled with. A few hours before we arrived in port we ascertained that he was a *mechanic—a village carpenter*.

Before we reached the wharf, the captain came forward, and with much feeling bade him farewell; declared that he was resolved to live as he had done no longer. His wife, he said, was a Christian, and he meant to go and live with her; and added, "I have had ministers as passengers on my vessel, Sabbath-days and week-days, but never before have I been so touchingly reminded of the family altar where my departed parents knelt." As we left the vessel, every countenance showed that our friend had, by his decided, yet mild and Christian faithfulness, won the gratitude of many, and the esteem of all.

We soon found ourselves in a canal boat, where were about thirty passengers of various ages and characters; and my curiosity was not a little excited to learn how my companion would proceed among them. The afternoon had nearly passed away, and he had conversed with no one but myself. At length he inquired of the captain if he were willing to have prayers on board.

"I have no objection," said he, "if the passengers have not: but I shan't attend."

At an early hour the passengers were invited into the cabin, and in a few minutes the captain was seated among them. After reading a short portion of Scripture, our friend made a few appropriate remarks, and earnestly commended us to God.

As soon as he rose from prayer, a gentleman, whose head was whitening for the grave, said, "Sir, I should like to converse with you. I profess to be a Deist. I once professed religion, but now I believe it is all delusion."

"Sir," said the young man, "I respect age, and will listen to you; and as you proceed, may perhaps ask a few questions; but I cannot debate, I can only say that I must love Jesus Christ. He died to save me, and I am a great sinner."

"I do not deny that men are sinners," said the old man, "but I don't believe in Christ."

"Will you then tell us how sinners can be saved in some other way, and God's law be honoured?"

We waited in vain for a reply, when my friend proceeded:—"Not many years since I was an infidel, because I did not love the truth, and was unwilling to examine it. Now I see my error; and the more I study the Bible, the firmer is my conviction of its truth; and that there is no way of salvation, but through a crucified Redeemer."

As the passengers sat engaged in conversation, one of them at length turned to our young friend, and related the circumstances of a murder recently perpetrated by a man in the neighbourhood, while in a fit of intoxication. To this all paid the strictest attention. The captain joined them to hear the story, the conclusion of which afforded an opportunity for the stranger to begin his work. He was the advocate of temperance, as well as religion, and here gained some friends to this cause.

"But," said he at length, "though intoxication occasions an immense amount of crime and misery in our world, I recollect one instance of murder with which it had no connection." He then related, as nearly as I can remember, the following story:—

"In a populous city of the East, was a man who seemed to live only for the good of others. He daily exhibited the most perfect benevolence towards his fellow-men; sought out the poor and needy, and relieved their wants; sympathized with and comforted the sick and the afflicted; and, though he was rich, his unsparing beneficence clothed him in poverty. He deserved the esteem of all, yet he had enemies. He took no part in politics, yet many feared that his generosity was a cloak of ambition, and that he was making friends in order to secure to himself the reins of government. Others feared that his religious views, connected with his consistent life, would expose their hypocrisy. At length a mock trial was held by an infuriated mob, and he was condemned and put to death."

"Where was that?" "When was it?" "Who was it?" was heard from several voices.

"It was the city of Jerusalem, and the person was none other than the LORD JESUS CHRIST. By his enemies he was hung upon the cross, and for us, guilty sinners, he died."

Every eye was fixed upon the young man, and a solemn awe rested on every countenance. He opened a Bible which lay on the table, and read the account of Christ's condemnation and death. The captain nodded to him as a signal for prayer, and we all again fell on our knees, while he wept over the condition of sinners, and, for the sake of Christ, besought God's mercy upon them. Here again was a floating Bethel.

In the morning, the stranger was not forgotten; and he evidently did not forget that there were immortal souls around him, hastening with him to the bar of God. During the day he conversed separately with each individual, except an elderly gentleman who had followed him from seat to seat, and showed much uneasiness of mind; the realities of eternity were set before us, and the Holy Spirit seemed to be striving with many hearts.

As the mantle of evening was drawing around us, our friend requested an interview with the aged man.

"Yes, yes," he said, "I have been wishing all day to see you, but you were talking with others."

He acknowledged that he had tried to be a Universalist; and though he could not rest in that belief, he never, until the previous evening, saw his lost condition. "And now," said he, "I want you to tell me what I shall do."

The young man raised his eyes to heaven as if imploring the Spirit's influences, and then briefly explained the nature and reasonableness of repentance and faith, accompanied by a few striking illustrations in proof of the justice of God in condemning, and his mercy in pardoning sinners.

The old man saw the plan of redemption so clearly, that he burst into tears, and exclaimed, "Oh, my soul, my soul! How have I sinned against God! I see it—I feel it; yes, I have sinned all my days."

"But Jesus died to save sinners," replied the young man; "will you, my friend, give him your heart?"

"O yes, yes! If I had a thousand hearts he should have them all," was the answer.

The young man turned away and wept. For some minutes, silence was broken only by the deep sighs of the aged penitent. There was something, in an hour like this, awfully solemn. Heaven was rejoicing, I doubt not, over a returning prodigal. As he stood alone and wept, he reiterated, again and again, "Yes, I will serve God; I will, I will." After a time his feelings became more calm, and lifting his eyes towards heaven, with both hands raised, he sang—

"There shall I bathe my weary soul
In seas of heavenly rest,
And not a wave of trouble roll
Across my peaceful breast."

And then again he wept, and said, "Yes, O Jesus, precious Saviour!"

The time had come for our young friend to leave us. By his zeal in his Master's service he had stolen our hearts, and all pressed forward to express their friendship in an affectionate farewell.

Such was the influence of *one* individual, whose unwavering purpose it was to *live* for God. He felt for dying sinners; and, relying on the help of the Holy Spirit for success, laboured for the salvation of souls around him.

Will not the reader solemnly resolve, in God's strength, that henceforth, *whether at home or abroad*, he will make the glory of Christ, in the salvation of men, the one object of his life? When Christians universally shall do this, we may expect soon to hear the song of Zion float on every breeze: "Hallelujah! The kingdoms of this world are become the kingdoms of our Lord and of his Christ!"—*Selected.*

The Gleaner.

SACRED MUSIC.—Two great classes of men are aptly but undesignedly described by two hymn-writers whose sweet words we often sing. The one is represented by a single verse of Dr. Watts; the other by a single verse of Charles Wesley. Watts sings this stanza:—

“Could I but climb where Moses stood,
And view the landscape o’er,
Not Jordan’s stream, nor death’s cold flood,
Should fright me from the shore.”

Ah! the desponding Dr. Watts! There was a mountain called “If” to be climbed, and he stood looking at its frowning front, humming his plaintive doubts, down among the mists of Jordan. See him; he walks up, he looks up, and yet, undetermined, measuring himself with another mortal man, and afraid of even that comparison, he lingers and tremulously sings:—

“Could I but climb where Moses stood!”

Well, he could, if he had tried, and did at last, and sings the song of Moses and the Lamb to-night. But hark! Down from a mountain-summit rings another song, waking echoes in every valley like the notes of a bugle. It sounds higher and clearer than the sobbing waves of Jordan, richer and sweeter than the plaintive psalm of Dr. Watts. It is Charles Wesley, chanting a hymn of triumph, warmed and exultant by the very effort that carried him upward:—

“The promised land from Pisgah’s top
I now exult to see:
My hope is full (O glorious hope!)
Of immortality.”

My friends, which song do you sing to-night? Which is the song of your daily life? Are you standing still in the valley of indifference, and trying to praise God in a hymn that your very shivering prevents you from singing “with the spirit and the understanding;” or are you rising up to the clearer atmosphere of mountain summits, meeting heaven’s light and reaching after heaven’s falling benedictions?—*A. Clark.*

“IF I HAD THOUGHT IT WAS JESUS.”—A few days since, a sermon was preached in D——, from the text: “Inasmuch as ye have done it unto one of the least of these, ye have done it unto me.” The Preacher set forth that Christ Jesus, the Lord, is represented in all his disciples,—that if a man strike a disciple, the Lord feels the blow; that if injustice make even the humblest Christian weep, tears of sorrow course down the Saviour’s face. On the other hand, that whatever kindness is bestowed on a disciple, is all the same as if bestowed directly upon the Lord himself. Assuming this to be the doctrine of the text, the preacher exhorted his hearers to visit the poor in the same spirit of liberality and kindness that would actuate them if it was the Saviour who received their benefactions *in person*.

After the service was closed, a gentleman whose liberality is known in all the churches remarked:—

“A few days since, I carried to a poor Christian woman a comforter, warm, but well-worn, and two loaves of bread—good bread, but a little stale. The weather was very cold, and the comforter was gratefully received. The poor woman was hungry, and the bread was better than she usually obtained. But while listening to the sermon to-day, I thought that had I reflected that it was *Jesus* I was visiting, in the person of one of his disciples, *I would have taken a new comforter and fresh loaves of bread.*”

The remark is worthy of remembrance by Christians, when about to go on an errand of mercy, or perform a deed of good-will to man.

When the wise men came from the East to visit the new born Lord of the universe, they brought gold, frankincense, and myrrh—rich and costly gifts. Now, we cannot visit the holy manger; we cannot pour costly ointment upon the Saviour’s head: but God has placed it in our power to perform services equally

acceptable to him. He sits in many a lonely hut with the children of misfortune and misery; and all our visits to him there, and all our benefactions, will be recorded upon his holy heart, and the record will be imperishable.—*Observer.*

NEGLECT OF THE GREAT SALVATION.—We are surrounded then by mighty Spiritual Powers; and how fearful is the thought for insensate persons that there is all around a living Love ready to work within them, to infuse into them clearness of vision, strength of feeling, vigour of resolution, suitable to the greatness of salvation and the glorious majesty of the Mediator enthroned in the heavens. *But they will not attend to it*, so as to receive the blessed influence. The gale is for ever blowing like a steady trade wind, but they will not exert themselves to unreef the sails. The light is for ever shining, but they will not trouble themselves to unloose the shutters. The heavens are opening above them, and the voice cries to them from Paradise, "Come up hither," but they reply—"A little more sleep and a little more slumber."—*E. White.*

THE RESPONSIBILITY OF WORSHIPPERS.—Every member of the congregation has it in his power to mar or to exalt the worship. If his appearance is grotesque, he excites envy. If his manner is frivolous, he diffuses levity; if proud, he provokes resentment; if sanctimonious, he inspires suspicion or contempt. If his character is doubtful or bad, if he has been seen emerging from the haunts of folly or sin, if he has a quarrel with one, if he has defrauded another, and acted basely to a third, his very presence in the house of prayer will bring up all these scenes and transactions before the minds of others, and rouse in their hearts corresponding sentiments and passions. He thus hinders them in the pursuit of good; strikes the cup of fellowship out of their hand; and that which should have been as the threshold of heaven, within hearing of the golden

harps, becomes a benighted and dissonant earthly haunt. At sight of this chaos of distracted suggestions and feelings, the infinitely holy and loving Saviour may be supposed again to repeat the words, "My house shall be called the house of prayer, but ye have made it a den of thieves."—*John Aldis.*

GOD IS GOOD.—A minister was placing in the grave the body of a beloved child. After the coffin was let down, and the boards were laid over it, another minister who was attending the funeral, turned to the minister and asked him if he had anything to say to the people?

"Yes," said he, and turning towards them, he addressed them as follows:

"In my prosperity and your adversity, I often told you that God was good. Now my darling boy is taken from me, and as it is the best opportunity I shall ever have, I wish to tell you again that God is good."

Thus was uttered a precious testimony to the value of the Christian religion, as was shown by the fact that when those words were spoken, there was not a dry eye in the whole assemblage.

Such testimony is given by God's people every day. In the midst of the sorest afflictions the Christian says, God is good. He is enabled to say with Job, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord," and so is he happy, happy in God, even when his dearest earthly treasures are taken away from him.

To the Christian in bereavement, those are sweet words of the prophet Nahum—"The Lord is good, a stronghold in the day of trouble, and he knoweth them that trust in him."—*S. S. Times.*

EXAMPLE.—An intemperate man was on his death-bed. He sent for a professor of religion, and said to him: "Do you remember being in such a temperance meeting? I was there. I went for the purpose of signing the pledge. When it was circulated I kept my eye on you. I thought you knew more about these

things than I did, and if it were a good thing, you would give your name and join it. But you did not, and for that reason I did not. And here I am. I am about to die, and I want you to prepare to meet me in the judgment."

These words went like a dagger to the professor's heart; and they should pierce the heart of every one professing godliness who stands aloof from the temperance cause. Every one has influence, and it should be on the side of virtue and piety, of God and religion.

We should not only avoid the appearance of evil, but do all the good in our power. And in this view we should be mindful of our example and influence. Actions speak louder than words.—*American Messenger*.

FAITH.—Faith is the brightest star in the firmament of grace. High is its origin—for it is born in heaven. Lowly is its abode—for it dwells on earth in the hearts of the redeemed. Mighty are its deeds—for it prevails with God, and over sin and Satan. It treads down seeming impossibilities. It strides to victory over mountains of stupendous hindrance. It speeds to its haven through oceans in which each billow is an overwhelming difficulty. It braces the Christian warrior for every combat—giving a shield to screen, and a sword to subdue. It has a keen

eye to discern things invisible. It reads the mind of God, as written in the tablets of eternity—as emblazoned in the cross of Christ—as wrapped up in the folds of providence. It enshrines Jesus as king of the inner man. It kindles and fans the flame of love. It opens the lips of prayer and praise. It turns the current of life into a strong stream of spiritual service. It endures, until the gates of light open at its touch. It only expires when it sees the Lord face to face.—*Dean Law*.

SERMON IN A PICTURE.—Once, as Sir David Wilkie (Mr. Washington and myself being then his fellow-travellers in Spain) was gazing on one of Titian's masterpieces—the famous picture of the Last Supper in the refectory of the Escorial—an old monk of the order of St. Jerome came to him, and said, "I have sat daily in sight of that picture for nearly three-score years. During that time my companions have dropped off one after another; all who were my seniors, all who were of my own age, and many or most of those who were younger than myself. Nothing has been unchanged except those figures, large as life, in yonder painting; and I look at them till I sometimes think that they are the realities and we the shadows."—*Earl Stanhope*.

Brief Notices of Books.

Paul Gerhardt's Spiritual Songs.
Translated by JOHN KELLY. Sq.
12mo., gilt. London: A. Strahan.

AMONGST the sweetest of German hymn-writers Paul Gerhardt must always take rank. He lived through the greater part of the seventeenth century, closing his useful career in 1676, aged 70 years. He was a man of great personal suffering. One of his most beautiful hymns, commencing,—

"Wake up my heart and sing,"

was composed on the steps of the altar at Lubben, after a night of anguish; every line of it breathes the deepest trust and peace. The extent to which Gerhardt wrote hymns is not fully known, but they are so full of consolation, and so clear in their deep-felt experience, that such of them as were known were early translated into English, first by Jacobi. John Wesley had a high appreciation of Gerhardt's hymns, some of which form the basis of part of his translations,

one of which is well-known, commencing—

"Jesus, thy boundless love to me."

The volume before us contains seventy-five of his hymns faithfully presented in an English dress; and English Christians will gladly welcome such a volume, abounding as it does in pieces of very high excellence, deep piety, and full of words of hope and comfort, especially to the suffering and doubting. The book is neatly got up, and the Spiritual Songs are preceded by an interesting biographical sketch of this distinguished German poet and divine. G. J. S.

The O'Toole's of Glen Imaal. By the Author of the "Curate of West Norton," &c. Crown 8vo. London: S. W. Partridge.

A book full of deep interest just now, designed to picture, without any exaggeration, some of the scenes which the humble Romanist is likely to pass through if he begins to inquire how he may be saved. Ritualism and a Revised Romanism, are doing their utmost to smooth the path of Popery into ascendancy — this book forms a beacon to warn the English public that danger is near. Let all Englishmen carefully ponder these prophetic words issued in a House of Commons Report in 1620. "The restless spirit of Popery admits no equality: if it once gets a connivance it will press for a toleration; if it obtains toleration, it will insist on equality; if equality be achieved, it will aspire to superiority, and never will it rest till it tramples on the true religion." Reader, ponder the Tale of the O'Toole's, and thus be the better prepared to understand the signs of the times. G. J. S.

Revelation by Look, and other Essays. By the Author of "What my Thoughts are." Rl. 18mo. cl. London: Jarrolds.

HALF-A-DOZEN intelligently written essays, displaying care and thought in their preparation. The titles of the essays are — Revelation by

Look; a Divided Worship; Contentment; a Thrilling Life Story; a Right Judgment; and the Mystery of Pain; the latter especially is suited for the sorrowful and suffering. G. J. S.

Coloured Pictures for Cottage Homes. London: Religious Tract Society.

THIS valuable Society has done the public a great service in issuing these six very handsome and marvellously cheap pictures. They are of large size, admirably drawn, printed in bright and attractive oil colours, and the subjects cannot fail of being of universal interest. They are entitled, "In the Hayfield with Father;" "The Gleaner;" "The Flower Girl;" "The Queen giving a Testament to a Highland Cottager;" "Don't Cry, Dear! 'twill soon be over" (the Shower); and "Welcome Home Again, or The Sailor's Return." They are three-pence each, the whole sent post free for eighteenpence. Pictures not so good were charged a shilling each two years ago. For cottage homes and school walls anything more pleasing and cheap we cannot ever hope to see. S.

A Handy Book to the Collection and Preparation of Freshwater and Marine Alga, Diatoms, Desmids, Fungi, Lichens, Mosses, &c. With Instructions for the Formation of an Herbarium. By JOHANN NAVE: translated by Rev. W. W. Spicer, M.A. Royal 18mo. cl. London: R. Hardwicke.

THE student of Natural History, especially one who is in earnest in obtaining correct representations of the natural habits of plants, and who desires to know the best method of preserving plants, cannot do himself more essential service than by procuring this instructive and useful manual. The novice in botany will find these pages full of judicious advice, and abounding in useful suggestions. G. J. S.

The Curate of West Norton. By Rev. G. R. WYNNE, Author of the O'Toole's, &c. Crown 8vo. London: S. W. Partridge.

An attempt is made in these pages

to confront Ritualism with the Gospel, to weigh it in the balance, and to shew its deficiencies. The Curate meets the Methodist preacher, the latter offers his hand, but the Ritualist Curate does not see the propriety of so close a contact, and declares that no good can be done without the commission of the Holy Ghost given by the hands of the bishop! If these ordained Curates would only show the fruits of their labours in the conversion by repentance and faith of those who hear them, we might esteem their so-called legitimate commission; but, alas! they can show no such fruits of their labours, whilst many local preachers, unlettered and unordained by bishop's hands, have been made instrumental in turning many from darkness to light, and from the

power of Satan unto God. This shilling volume is a very suitable contribution to the literature of the times.

G. J. S.

Poems from New Zealand. By FREDERICK NAPIER BROOME. Crown 8vo., cloth gilt. London: Houlston and Wright, 1868.

OUT in the Colonies, men do not live so fast as they do in the excitement of the old country. They find more time for study, thought, meditation, and recreation, and as a beneficial consequence we have this admirable volume of poems. The author is something more than a mere versifier; he has presented the reader with some very fair compositions, and to Englishmen, they have the advantage of shewing nature as it is presented to a poet's mind in the colonies.

G. J. S.

Obituary.

1. MRS. MARY BELL, whose maiden name was DUMVILLE, was born in the vicinity of London, England, and emigrated at an early age to Prince Edward Island. She married, in 1826, Br. James Bell, who survives her. Her conversion took place at the family residence, near Charlottetown, while yet a girl. A little prayer company, going out from town to a country appointment called at the house, and, alive to duty, spoke to the inmates of the great salvation. They found in Mary a deeply interested listener, and before they left she was made happy in the Lord. Time, however, rolled on, and like many others similarly circumstanced, surrounded by the frivolous and ungodly, Mary Dumville drank into the spirit of her surroundings, and eventually gave up the profession of Christ. The family subsequently moved to the extreme western shore of Prince Edward Island (now long known in our Missionary Reports as Ebenezer Circuit), and here, a few years after her marriage, our Sister Bell had a severe illness, which was generally considered unto death; but when her malady was at its height, quite unexpectedly a favourable change took place, and at the same time she praised God for having healed all her

backslidings, and was enabled to rejoice abundantly in a restoration to his family and love. This double cure was realized on Good-Friday, an anniversary ever after precious to our sister's soul, and a day enjoyed annually till her death as a great spiritual feast. Shortly after Sister Bell's recovery, our late lamented Br. Philip James arrived, as a pioneer missionary, at the Western shore; and, having first made the subject a matter of prayer, and receiving satisfactory light, Sister Bell joined the little society then formed by Br. James. For many years, until the arrival of the families of the Brethren Kinley and Fish, the Bible Christian Society at West Cape numbered only five persons; but at this time there were life and power in the ministrations, and unity among the friends; and, as population increased, members were added to the Church. Over thirty years have passed away since that Society was formed, and the few have increased to many; but we doubt if a return to the simplicity, concord, and zeal of twenty-five years ago would not be a great blessing both to the Church and outside community even to-day. From our earliest operations down to the period of Sister Bell's death, her fidelity to the cause was firm and continuous, and her support at once

liberal and systematic. For over twenty years, her house was a cheerful home for the preachers, who were her most esteemed companions, and confidants, and for that length of time, class, prayer, and preaching meetings were steadily held beneath that roof. The old house, now uninhabited, is often spoken of by the senior members as associated with blessed meetings, such as are not so frequent as in days gone by: while the aged partner of our deceased sister, despite cold and storm, and notwithstanding the decrepitude of well-nigh fourscore years, daily repairs to the old log cot to seek and obtain a blessing there. We would not have it supposed that the subject of this notice was more than human. Doubtless she had her short-comings; but those who know her best are fully satisfied that she lived and died happy in the faith of the gospel. Her last illness was short, but severe. Sometime previous thereto, a strong presentiment of approaching trouble was entertained by her, and believing that her services would not be much longer needed, she began to set her house in order, finished up all her affairs, and then as her illness increased spoke of being ready for her change, which took place on the 13th of February, 1866, during the pastorate of Br. Isaac Ashley, by whom her mortal remains were consigned to their last resting-place, in the Bible Christian chapel-yard, Ebenezer, there to await the resurrection of the just. Her aged partner, recalling these incidents, as we

are seated in the good man's room, breaks forth into religious ecstasy while he communicates her last audible words in reply to the inquiry, "Is Jesus precious?" The dying testimony was, "Blessed, blessed Jesus!"—*Reprinted by request from the Observer.*

2. DIED at Chawleigh, in the Ring-sash Circuit, on the 20th day of April, 1868, in the 65th year of his age, ALEXANDER TONKIN.

The conversion of Br. Tonkin took place about twenty-four years ago, during the pastorate of our very useful, and now sainted brother, Mr. Wm. Reed.

Ever since that time Br. Tonkin has been a steady and consistent member of our Zion. He was one of the few who never gave our ministers any trouble. During the twenty-four years of his membership he had to endure severe storms of persecution, and the worst of those storms came from his own home. But his stability has been remarkable. He was a very sincere Christian. Humility shone beautifully in his movements. His death-bed scene was very peaceful. In reply to questions put to him in his sickness respecting his readiness for the spirit-world, he said, "*It is all right.*" "*I have no doubt whatever.*" "*I have no fear of dying.*" "*I am ready to go.*"

His death was improved by the writer in our chapel at Chawleigh, May 3rd, from Numbers xxiii. 10. The congregation was large and attentive. It was a solemn time, and many tears were shed. JOHN HICKS.

Poetry.

THE ELIXIR.



EACH me, my God and King,
In all things thee to see,
And what I do in any thing,
To do it as for thee.

All may of thee partake:
Nothing can be so mean,
Which with this tincture (*for thy sake*)
Will not grow bright and clean.

A servant with this clause
Makes drudgery divine:
Who sweeps a room, as for thy laws,
Makes that and the' action fine.

This is the famous stone
That turneth all to gold:
For that which God doth touch and own
Cannot for less be told.

—George Herbert.



Eng^d by D.J.Pound.

John Williams

Bible Christian Missionary, Canada.



BIBLE CHRISTIAN MAGAZINE.

THE ATONEMENT.*

THE Atonement is one of the cardinal doctrines of the Christian religion. It is the grand centre of a revealed system of theology; and its gravitating influence touches every phase of revealed truth that revolves around it. Comparing the doctrines of Christianity to a sheaf, the atonement is the bond that holds them together. If this doctrine be viewed wrongly, it necessarily throws into disorder every part of our religion. It is the great vital centre; and correct views on every other part of the remedial system, will be no apology for incorrect views on the atonement. Be the structure, that thought and reason erects, ever so beautiful and ingenious, if its foundation is not firmly laid upon the Atonement, it must totter and fall;—"For other foundation can no man lay than that is laid."

Atonement means bringing together two parties, the offender and the offended; making them At-One again; e. g., Moses striving to bring together his brethren referred to in Acts vii. 26. "And the next day, he showed himself unto them as they strove, and would have set them At-One again." If a person has committed a crime, to which is annexed a strong penalty, and a third person steps forth and renders a full satisfaction to the offended party, instead of punishing the guilty, that is to make an Atonement. But in the case of moral law, the acquittal of the guilty person would be of free grace; he being no less guilty after the atonement made than before. Making an atonement is not always rendering an equivalent to the full claims of justice; but it is always rendering an equivalent to the administrators of public justice; whereby they

* We do not approve of every expression, or agree with every sentiment to be found in this paper; but there is so much deserving of consideration that we gladly insert it, and believe that that decision will meet with the approbation of all our readers. Ed.

can be just, and yet "justify the ungodly." If an equivalent were necessarily so much suffering for so much sin, or a third person bearing all that was due to an offender: then the scriptural atonement was not an equivalent. Indeed, an equivalent of this kind cannot be rendered in the case of moral law, for if once broken, it is for ever broken. Moral law cannot be repaired. It may be honoured, or vindicated, and those who have broken it may be pardoned; but it is only on the principle of expediency that this can be done. If an equivalent be such a display to public justice of the foulness of the crimes committed, as to convince the offenders, and also those moral beings who have never offended, of the lawfulness of the penalty incurred, and the impossibility of either the crime, or the penalty being connived at by the Divine Legislator; and if this expression to public justice be as strong, full, and complete, as if the offenders had suffered the extreme penalty incurred; this is rendering an equivalent: and the Scriptural atonement is on this principle. We purpose noticing, first,

THE NATURE OF THE ATONEMENT.

The nature of a thing is that of which it virtually consists, and without which it cannot be what it really is; e. g., one cannot conceive of a piece of wood, without its having form and colour; these two elements are indigenous to its nature. So in reference to the atonement, we remark, that it consisteth solely in the sufferings of Christ, the true balance point in the great doctrine. Figuratively, they were the reparation to the broken law. For never a pang that pierced Christ's heart, nor a pain that racked his body, nor a sorrow that stirred his soul, that did not contain some degree of atoning virtues. Not one did he suffer for himself, nor need he to have suffered one at all. Every part of the sufferings of Christ was of a redemptive nature. The sufferings of mankind are but the tears that sin has made to flow, and which might flow eternally without ever flowing out; bitter as the waters of Marah, without any healing power; whilst the sufferings of Christ, from the lightest he endured to the heaviest, both in his body and in his mind, were all effectual in the great atoning work. Every scourge upon his back, every scorn offered to his face, every tear that dimmed his eye, yea, everything about him that bespoke pain, were virtuous parts of the great redemptive work. "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and by his stripes we are healed." Purely through the sufferings of Christ mankind becomes solvent, for "He bore our sins in his own body on the tree." Notice,

They were Bodily Sufferings.

Christ kept the whole Moral law, and thereby honoured it. It was

absolutely necessary that he who makes an atonement should be free from guilt, yea, even from the very shadow of sin; if not so, he would need forgiveness himself, and that would invalidate the atonement. But no sin was ever perpetrated in the body of Christ; then, why should he have suffered either through infirmities, or through violence? No crime was ever committed in his body, either against God or man; then, why should it have suffered at all? His hands were never fouled with sin, then, why should they have been injured with nails? His feet had never trampled upon virtue, then, why should they have been pierced? His head had never created evil, or worked out wicked schemes, then, why should it have been crowned with thorns? His holy face had never crimsoned at his own sins, then, why should it at the sins of others? Every part of the bodily sufferings of Christ, were unmerited by himself, and there was no moral right in their infliction upon a body that had never been a medium for the committal of sin. Only on the principle of voluntary sacrifice, can we account for the bodily sufferings of the immaculate Saviour. How deep, wide, and full, must be the virtue coming forth from the bodily sufferings of our Lord! Notice, secondly,

They were Mental Sufferings.

The mental sufferings of Christ were the heaviest part of his sufferings. Mind is above matter; and consciousness above bodily sensation. That which affects the mind, is greater than that which affects the body; and it was in the soul that Christ endured the sharpest pangs. Out of his heart gushed floods of sorrow. The foundations of his soul were broken up. "His soul was exceedingly sorrowful." Infinitely beyond the common flow of sorrow! It was sorrow exceeding all human conception, passing over his soul in successive waves; crushing him, bruising him. But, why did his soul endure it? He had never committed sin, and sorrow is the outgrowth of sin. No blot was upon his conscience, then why should his heart wring with the penalty of sin? He violated no law, then why was his spirit torn with sharp anguish? He showed no opposition to God. He came to do the will of his Father. He was the beloved Son of God, and he infinitely loved his Father in return; then, why did He bruise him? Yea, why was He *pleased* to bruise him. Why did the Father roll the billows of his wrath over the perfect soul of his dear Son? The ingredients of that bitter cup were not withdrawn at the pathetic prayer of Christ. The sufferings were for sins not his own; his soul was purer than a sunbeam, lovelier than a rainbow, holy as the breath of Jehovah; more tender and sweet than the notes of an æolian harp; then why did his soul suffer "exceedingly," and his body bleed under sharp

lacerations? Surely it can only be accounted for on the principle of the atonement. The mental and bodily sufferings of Christ are the very heart-core of reconciliation: the vital nature of the atonement. To tell the depths of that sorrow is beyond man's power. Angels, with their plummet thoughts, come far short of sounding it. It is beyond human or angelic province. The strongest imagination is too feeble, and the widest conceptions of created beings, are all too meagre to sound that "exceeding sorrow." It is only a GOD-MAN that can get down, even in conception, to the depths of that suffering which Christ endured. Where is the person that can enter fully into the feelings of Christ, either those of joy, or those of sorrow? Was he not perfectly unique in his mysterious nature? the one great exception in the universe of beings? "He was ALONE treading the wine-press." "There was none to help [him]." He was alone in his awful and distinctive nature; treading an unexplored path, passing through a region of suffering that no other being had ever entered upon, and which no other being can ever conceive of, unless he be a God manifested in the flesh. In Christ we have a union of the Divine and human natures. As man, the Saviour could deeply sympathize with the pains and sorrows of the human. Moreover, as the offence was given in the human, it appears needful that reparation be made in the human nature. The person of Christ was dignified, because of its union with the Divine Being. That this union gave a greater virtue to the sufferings of Christ there can be no doubt. The relative dignity of a person must certainly give influence to the acts of a person. Christ was dignified by his union with the Divine nature. He endured a life of painful and unmerited sufferings; therefore, the sufferings of Christ must be infinitely virtuous and weighty; as they were borne by one whose nature was pure, and which was united by a mysterious bond to the Divine nature. That Christ suffered in his human nature is plain. That those sufferings were unmerited is clear. That his union with the Divine Being gave weight and expression to the object of these sufferings, it is reasonable to suppose; and that they are a satisfaction to the Almighty, and effectual as a medium, through which pardon may flow to the penitent, we are told repeatedly in God's blessed Word.

That the Divine nature of Christ partook of that "exceeding sorrow," we are not prepared to say. The premises are too uncertain to argue from, and the atonement in its application to mankind, would gain but little by it, even if proved.

But that the Divinity of our Saviour might have suffered, who can deny. If the Son of God, in laying aside his uncreated glory, and stooping to become incarnate, simply laid aside a part of the

Divine nature ; or unlocked the robes of his infinity, in which he was eternally girded, and then united himself to a human soul, might not the pangs of the human strike into the Divine also. Who knows how strong the affinity is between a pure soul and the Divine nature ? It seems unlikely that there could be an agreeable union where there is no sympathy with the divine for the human, and with the human for the divine. Was not the incarnation a union of the Divine with the human ? and had they not each their distinctive sympathies and feelings ? If so, how much could the one feel in his distinctive nature, without the other feeling with him ? Is it possible that the waves of deep sorrows might roll backwards and forwards over the human nature of Christ, reaching the utmost limits of its sensibility, and, at the same time, another part of that Divine Person be entirely free from suffering ; or even the shadow of it ? Did the shocks of suffering, that convulsed the human nature of Christ Jesus, always close at the very limits of that human nature ? Did not even the fine threads, that bound the two natures together, become a medium, to convey a part of that suffering to the Divine nature ? or, did the divinity of the great Sufferer behold the sorrows and pains of the human, and yet hold himself aloof from them ; and with the insensibility of a god, with an iron-like heart, feel no sympathy with his associate in nature ? Does it not seem most likely, that the Divine nature in Christ Jesus, being all sensibility, would feel most acutely the humiliation it became subject to, in its stoop to incarnation ? and if the Divine nature did sympathize with the human, would it be a cold, stoical sympathy, such as the heathen deities are supposed to feel toward their devotees ? If the Divine sustained the human in its trial, how did it do so, unless it was by a true sympathy which partook of that "exceeding sorrow ?" To withhold one's power is certainly to have control over it ; and the Divine part of Christ's nature allowing the pangs of sorrow, and the stings of human sin to strike it, would certainly be to have power to stay it ; but to permit it, and, in conjunction with the human, firmly to bear it, was God-like indeed ! Who knows the resources of the Infinite One ; the depths of his nature, and the effects of his will ? "Who by searching can find out God ?" His pavilion is a cloud of mystery, and his ways are incomprehensible. How great the mystery ! "He who was rich, for our sakes *became* poor, that we, through his poverty, might be made rich." How clear it is, that through the bodily and mental sufferings of Christ, be the latter human only, or both human and divine, a grand atonement was effected. The mighty gulf, that separated man from his Maker, was bridged over. A strong hand cleaved asunder the moral thunder cloud. A channel was opened, through

which God's mercy might flow into the hearts of a ransomed race. Infinite love gave out another expression ; which was so strong and weighty, that earth trembled beneath it. For every pang that Christ suffered, there flows a thousand blessings. Every drop of gore, oozing from his agonizing frame, speaks the soft language of pardon, to the sons of men. Free grace, atoning merits, are complete sentences, written on the brow of Calvary in letters of blood, and with the pen of death. Time cannot erase them, and hell cannot deface them. The broken body, and mental agonies, of Christ, are the real ground-work of the Scriptural atonement. Notice, thirdly,

The sufferings of Christ were Vicarious.

That the sufferings of Christ were not his own by merit, is very plain ; but that they were due, or that they were incurred through sin, is equally clear. Suffering is purely the consequence of sin. It is a certain result, from a certain mode of procedure. According to the moral law of God, it is the NATURAL consequence of sin. Sin is rebellion against the immutable laws of God's moral universe. It is a negative against a positive, which inevitably brings confusion. As the thunder's shock is a natural result of the meeting of two opposite forces, so suffering is the natural effect of "the transgression of the law." Man has sinned, and suffering has followed : yet no amount of suffering on man's part can atone for his sin ; therefore, God hath laid upon his Son "the iniquities of us all. "He died, the just for the unjust." Not that he bore *all* the punishment due to the human race, but that amount of suffering which would satisfy public justice He did endure ; whereby God can be just, and yet justify the ungodly. Christ did not bear these sufferings for his own personal good, or the good of his Father ; but purely for the good of mankind, who deserved to suffer, did he bear those sufferings, and carry those sorrows. "He bore our sins in his own body on the tree." Fourthly,

The sufferings of Christ were Voluntary.

That there was no compulsion in the atoning work is evident. Christ of his own FREE-WILL took it upon himself to suffer. The Almighty is voluntary in all his movements. His gifts, laws, and promises, in nature, providence, and grace, are on the voluntary principle.

An involuntary atonement would introduce anarchy and confusion into the whole system ; in fact, be no atonement at all. First, because it would be unjust, and ungracious, to put upon an innocent person, without his consent, the punishment due to another. Secondly, because an unwillingness to do the will of God would be sinful in itself ; and this would invalidate the atonement. Hence

the punishment must be freely and voluntarily borne. Man was voluntary in the breach of the law. God, out of the largeness of his heart, *freely* gave up his only begotten Son; and Christ *freely* and voluntarily offered himself as a substitute, for the sins of our race. Without the least misgiving, he laid himself upon the great altar, as a living sacrifice. Throughout all time, the free, impassioned utterance of Christ was heard; "Lo! I come to do thy will." God freely accepted his Son's offer; and in the fulness of time, he sent him forth, as a free and voluntary sacrifice, for the sins of the human race. Fifthly,

The sufferings of Christ were Satisfactory.

The sufferings of Christ were a satisfaction to the Divine Being, in that the honour of his laws was maintained and the rectitude of his movements displayed to the moral universe. God's heart was not hardened against man when he rebelled, but moved with an infinite love and sympathetic concern toward him in his ruin. The Almighty cherished no hatred, no revenge, no unkind feelings toward his creatures in their fall: but a fresh stream of benevolence was developed in the shape of Mercy. God felt deeply for the sinner, but he hated intensely the sin committed; and this sin could not be winked at: it must be punished, and that in the sinner himself. But here, the Almighty, with his bowels yearning with compassion, provides an atonement; arranges a scheme whereby the righteousness of his laws may be shown, the foulness of sin manifested, and the punishment due to the sinner revoked. Hence, the sufferings of Christ were a satisfaction to the Almighty, inasmuch as they were effectual for all this. It is sometimes said, that Christ propitiated the Divine Being by his sufferings;—that his sufferings were a propitiation. But this can only be true in a figurative sense, and it is so that the apostle uses the word when he says that Christ was "a propitiation for our sins." To propitiate means, to appease, to avert, to pacify; which, if literally applied to the atonement of Christ, intimates, that God was moved with infinite wrath and revenge against the sinner, and that the sufferings of Christ propitiated that wrath; pacified the Divine Being; and opened the springs of his heart, that had been staunched, and thereby obtained mercy for the sinner, instead of wrath. We judge, the atonement did not obtain God's love for the sinner, but that it is a magnificent expression of that love. It did not nullify God's conception of right, but was a complete development of right-heartedness. God's heart flowed with mercy, and his hands were full of pardon, before Christ propitiated by his sufferings. Divine favour was turned toward our race, before Christ was born; yea, before he was promised of the Father.

God, in the deep secrets of his heart, pardoned a rebel world, the very moment it rebelled; yet that pardon could not be bestowed, until a full satisfaction was rendered to the moral law. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The dignity of Christ's person, the perfection of Christ's character, the disinterestedness of Christ's life, and the ignominy of Christ's death, give a completeness to the atonement which he hath made. This work stands forth before a moral universe, and with august expression, speaks of the justice of God's laws, the holiness of God's nature, and the depths of God love. And it is now clear, that God can "be just, and the justifier of the ungodly." The Divine Being declares that the atonement is satisfactory, by allowing the gates of death to be opened, and the pillars of the prison-house to be broken, and by writing legibly on the heart of the believer, "I am satisfied, I am propitiated, I am reconciled unto thee." Sixthly, notice,

The Value of Christ's sufferings.

With reference to the value of the atonement, we avow that it was infinite. The amount of suffering endured is no criterion to judge by. It is the person who did the work, and the spirit thrown into it, that gives to it its real worth. Regarding the amount of sufferings—

(1.) They might have been greater than they were. His body might have had more scourges, he might have had more enemies, and their malignity might have been fiercer than it was. He was born in a stable, but he might have had a worse fate than that.

(2.) His sufferings might have been less than they were. His death might have been less cruel. Instead of having ten scourges, he might have had but one. His enemies might have given him water to drink when he asked for it, and his atonement would have been no less valid. His mind would have been less pained, if Peter had not denied him with curses; and his cup in the garden might not have been so bitter, if those three disciples had sympathized with him, and held up his hands by prayer. All this shows clearly that Christ's sufferings were not measured out; that they were not as a pound of flesh for a pound of flesh: that it was not so much suffering for so much sin. If the race of Adam were a thousand times as large as it is, the sufferings already endured would be sufficient for all; and if a thousand times smaller, it would be just the same. It was not the quantum of suffering endured, but the person, his character, and the spirit thrown into the work, that gave to the atonement its real and true value. Christ was ready to endure anything for the human race. The Father committed him

into the hands of sinful men, and the Saviour was prepared to endure either much or little at their hands. He heeded not whether his death-blow was struck by a man or a devil, so that the Almighty had a medium, through which to dispense mercy to mankind. When we remember the dignity of Christ's person, the completeness of Christ's character, and his pre-existent glory, and the voluntary offering of himself as a sacrifice for sin, we conclude, that a greater atonement could not have been made. A costlier one could not have been contrived. It is infinite in its value;—an ocean without a shore; a sea without a bottom; into whose wealth angels are ever looking, but eternal ages of constant effort will fail to reveal its untold wealth. "It is the unsearchable riches of Christ," whose virtue wasteth not with the roll of years; it is immutable, and strong; and loses not its force by supplying every applicant. It must be evident that the true nature of the atonement is in the sufferings of Christ, which were vicarious and free; satisfactory to the Divine Being, and infinite in value and merit; speaking peace to the troubled heart, telling of pardon, full and free, to a rebellious race, on the simple condition of faith in him "who bore our sins in his own body on the tree."

THE NECESSITY OF THE ATONEMENT.

In examining this part of our subject, we notice first,

Man's relation to the Moral Law.

God is a self-existent, independent, eternal, and supremely holy Being. This holiness is self-existent with Him, and is blended into every feature of His nature and character. As the Almighty is a moral being, He must be a moral Governor. This is demonstrable from the moral attributes He possesses. The Almighty brought into existence moral beings, and upon their construction He has stamped His own moral nature. All created beings must be free, and independent. God is supreme, therefore all created moral beings are responsible. He claims their service and obedience, because He is a moral Governor. He claims their obedience, because He merits it; and He claims this full service, because He desires it. This is the highest reason why it should be given, because He *wills* it. God's will is the *expression* of all the Divine perfections. It is the highest court in the universe, against which there can be no appeal. As man was created a moral being, he is subject to the moral law of God; which is immutable, as it is the development of his own moral nature; and Deity cannot deny Himself. It is not likely that He can revoke those moral laws. He may alter the laws of nature, nullify them, or change their tendency; but the moral law remains ever the same. Man, as a moral being, is closely connected with the moral law. A law supposes that a certain course of procedure

will bring certain results. Every law has its sequence. There can be no law without a penalty. Penalties are the life and sinews of law. Man, as a moral being, becomes a part of moral law; he cannot get away from it, as it is interwoven with his very nature. Just as natural laws are a part of his physical constitution, and disobedience to them will throw disorder into the whole system; so, moral law is embedded in man's moral constitution, and disobedience to it brings disaster and ruin; out of which man is unable to raise himself.

Repentance of a crime does not free the guilty from the penalty. "He that breaketh the law in one point, is guilty of all." Every fresh effort, on man's part alone, to repair the law, only shows how deep the gulf between God and him. Present and future obedience to the law, (supposing it could be rendered,) makes the case no better. Present obedience will not atone for past transgressions. All obedience is claimed for the time being, and should be fully rendered, even if no sin has been committed; therefore, whatever is done on man's part to regain his position, is only what he should have done, even if he had not lost that position. If the Almighty should pass by the transgressor, would it not appear as if the law were unjust, or imperfect? Certainly it would be evident that it was superfluous, and that it need not have been framed, as the Almighty could have governed the moral universe without it. Moreover, if the law was just in its first establishment, it would certainly be just in carrying it out; as

"A God all mercy is a God unjust."

If the obligations of all moral beings were determined by *men-will*, in that case, Omnipotent will, influenced by infinite love, might pass by the transgressor;—but, whilst moral law exists, independent of men-will, that is, whilst moral law exists by an absolute necessity of the Divine Nature, being composed of a part of each Divine Attribute, the violator of the law must suffer the penalty of its violation.

The moral law was broken, and the penalty has been partially realized. Man was inadequate "to regain that blissful seat," and at the same time unable to free himself from his allegiance to the moral constitution. In his innocency, the law is the strength of his peace, and a staff for his right hand; but in his criminality it is an unceasing tormentor, that cannot be compromised; it thunders its anathemas into the soul, and man has no power to turn aside its unmitigating force. Thus man is closely allied to moral law, which is either his joy or his sorrow; that being dependent upon his own conduct. And considering man's inability to meet the requirements of the

law he had broken, and God's deep anxiety for the happiness of his creatures, and His inability to "deny Himself" by revoking His moral law, leads us to the conclusion, that the Atonement was a necessary exigency for the forgiveness of the sinner. Secondly,

There is a universal consciousness of the necessity of a Mediator.

Man ever since the fall has felt the necessity of a Mediator between God and himself. As soon as the first human pair had sinned, their hearts were struck with this strong necessity. Smarting beneath this awful consciousness, they hid themselves amid the bowers of the garden; and when the voice of the Lord cried unto Adam, "Where art thou?" the answer was, "I heard thy voice in the garden, and was afraid." Abel, the first martyr, felt this necessity, when he took the firstlings of his flock, and offered them before the Most High. How are the bloody sacrifices of heathendom, the inhuman rites of Moloch, to be accounted for? Only on this principle; underlying all that blasphemy, there is seen the conscious necessity of a Mediator; hence those propitiatory sacrifices. Behold the mighty car of Juggernaut as it moves heavily along, crushing beneath its ponderous wheels many of its enthusiastic devotees, who think to propitiate their God by this self-sacrifice! Are not all these evidences, that deeply embedded in the human soul, there is a conscious necessity of a Mediator? Is not this principle seen also in the gorgeous ceremony of the Aaronic Priesthood; the stately vestments, the consecrated altar, the blood, the consuming fire, and the rising incense, and the faith which all the people had in it; these all speak of the conscious necessity of a Mediator.

Everywhere this principle has revealed itself. From the wild savage, and the bigoted heathens, whose history is encrusted with a thousand superstitious customs, down to the enlightened Christian, the strong necessity is felt and manifested. And is there not something in it? Is it all to be taken for nothing? If Socrates argued the necessity of a future state, from the ardent inclinations of the human spirit, and a strong consciousness of the necessity of another state of being, for a greater development of the powers of the mind; and if these arguments are received by men as evidences of a future state; may not the universal consciousness of the necessity of a Mediator, be taken as an evidence in favour of that necessity? Thirdly,

In order for a full display of the Perfections of God.

The perfections of God are manifested in His movements. Each perfection is distinct in itself, and all are perfect in their complete union. God's glory consisteth in the display of His perfections. In creation, we have a display of omnipotence; and in adaptation, a display of wisdom. In the creation of the human soul, with all

its faculties and feelings, there is a manifestation of love; whilst in man's ruin and restoration, there is a display of infinite mercy. The Almighty is a perfect Jehovah, and His character is stamped upon all that He performs. That His movements are enshrouded in mystery, and many of them inexplicable by human reason, and unexplained in His own word, is no evidence that they are wrong; but rather, a sign of the magnitude of God's movements, and the infinitude of His perfections.

The Almighty, by seeking the good of His creatures, seeketh His own glory; and if so, under the circumstances of the fall, the Atonement was necessary for a further display of the perfections of His glorious nature. It was the fall of man, which developed that distinct perfection of the Most High, which we call—mercy: yet, because of that, sin is no less heinous. This circumstance shows to us, that there are infinite resources in the Divine Nature; and that the Almighty has within Himself a fund of means for any mishap that may occur in the moral universe. Mercy was a perfection of God, before it was manifested; deeply rooted in His eternal nature. There may be many orient pearls in the unfathomed caves of ocean, transcending in splendour all that have ever been brought to the surface. There may be diamonds in the adamant rocks, whose brilliancy would far surpass that of the Koh-i-noor. And so, there may be infinite phases of character in the Divine Nature, at present unrevealed, but which God, in His own good time, will unfold to the view of His creatures. Considering that man has sinned, and that an Atonement has been made by so glorious a Being, and at such a cost, does not this fact favour the necessity of the Atonement? Is it possible (according to the moral law as revealed to us) that the Almighty could have pardoned the sinner without an Atonement, and the perfections of His nature be as fully manifested as they are by an Atonement? Would the justice, truth, holiness, and benevolence of God, have been displayed so fully as they now are, and have manifested the same unison which they now do? It is not for us to say, it could not have been so, yet we are warranted in saying, that the Almighty devised the *BEST* means for the development of His purposes, under the exigency. And if the Atonement was the *BEST* means which could be devised, we at once judge, that the Atonement was necessary for the most effectual display of the Divine perfections. Where can man find such a revelation of God as in the Atonement? The roll of Sinai's thunder, or the flash of its lightnings; the quaking of the mount, or the still, small voice; may be revelations of God. He may be seen near the valley of death, as in Ezekiel's vision breathing upon the dry bones His enkindling breath. He may be seen in the excellency of state, on

the high hills of Bashan, encompassed with chariots, and thousands of angels. The trace of His foot may be seen, where He has cleansed the courts of idolatrous kings, and swept princely cities with all their impurities into the dust. He may be seen filling the temple with His excellences, and crowning the consecrated ark with a supernatural light. Sacred writers may traverse the realms of poetry, and exhaust the stores of imagery, in portraying the Divine perfections; they may record His movements, in a particular and general providence; yet, how mean, and futile, are all these manifestations of the Divine Being, compared with those of the Atonement. Here, His perfections give no imperfect light, but shine forth with an unprecedented lustre. They gleam with a distinctive and stirring force, and yet blend into mystic harmony, crowning with beauty the doctrines of the cross.

Considering that man had sinned, we judge, that an Atonement was necessary, for a full manifestation of the Divine perfections. Fourthly,

As a source of satisfaction to the human heart.

Sin has created a void in the human soul, that is deep and ruinous. It is become a habitation of darkness so dense, it can be felt, and where unfavourable forms are constantly revealed. The resources of the human heart are not sufficient to fill this aching void. Human reason can find no redress. The secret wards of nature contain not the thing desired. The full indulgence of the soul, in the wild run of all the passions, is only a mockery, instead of a satisfaction; the mighty void in the human spirit still yearns for something it cannot name. It is "a well without water," or a wandering star broken off from its orbit. Sin is an unnatural thing, inasmuch as it is a violation of a natural law. Nature is not prepared to favour, in the least, an interference with its lawful course; hence the heart can find no comfort, under the sin of the soul, unless assisted supernaturally. The soul is designed for happiness, but sin has stanchied the sources of it, or polluted its stream; and now all nature is deaf to the incessant cry of the soul for satisfaction and comfort: therefore, a supernatural work is necessary to meet the earnest requirements of the soul. The Atonement is a work of this kind; and calculated to fill the void which sin has made. The soul is restless without this satisfaction, and traverses every avenue of its being, in search of a felt need; but as all its searching is marked with failure, every attempt falls back with a strong rebound. If God will not be mocked, it is not likely that he would mock his creatures, by forming their nature so, that his smile is their sole happiness, and then leaving them without the possible means of ever obtaining that smile and favour.

The deepest phase of our nature is consciousness : and the consciousness of forgiveness is always complete, when brought into contact with the atonement ; every other resort leaves the soul in conscious doubt, being totally inadequate to relieve the heart.

The atonement gives the conscience the assurance of acceptance, and if nature, according to her constituted laws, could not do this ; and if the atonement does give satisfaction, does not the fact favour the necessity of it ?

If the deepest feeling of man under sin is the consciousness of guilt, the deepest feeling of man under grace must be the consciousness of favour. And if the Almighty designed the soul for happiness, and if the resources of the soul, and the realms of nature, are inadequate to supply this happiness ; is it not clear, that an atonement was necessary, as a source of satisfaction to the human heart ? If the smile of God is a satisfaction and a comfort to the human conscience, to withhold that smile must be a positive discomfort to the heart. If the favour of God could not be rendered under existing circumstances, it was necessary that extraordinary means be resorted to, in order to make possible that which otherwise were impossible.

The atonement has supplied the ardent longings of the spirit, and filled the dark ruinous void of the heart with full satisfaction ; created images of beauty in the chambers of the soul, and is proved to be a permanent source of satisfaction to the human heart. Fifthly,

For the safe Government of the Universe.

The safety of all moral beings depends upon the strength of moral law. Were the Almighty to pass by the offenders of His law, without a full vindication of the law, those who do wrongly, would be served as well as those who do rightly, and thereby bring commotion among His subjects, besides begetting in the moral universe a spirit of non-confidence in those laws by which they were governed. Also, if this were the case, His creatures would have no confidence in the promises and threatenings of the Divine Legislator, and certainly there could be no confidence in one another. Everything regarding moral law would be a positive uncertainty. Were the Almighty to pass by the transgressions of one part of His universe, another part might go and transgress and look for forgiveness on the same terms as the other, as a just God cannot be partial. Every transgression of moral law, if not punished, brings injury to the unoffending ; for the sin must be against God, yet injury falls on some other party. If the law was not carried out, it would cease to be law ; but become simply advice, encouragement, persuasion ; which might either be received or rejected. What can there be worse in a government than uncertainty or doubt ? and are not these evidences of its weakness ?

God seeks the good of *all* His subjects; if one transgresses, he must be punished for the good of others; not that the Lawgiver is revengeful, but because He is just does He punish the offender; not because He is unmerciful, but because He is holy, does He vindicate His laws in the presence of His liege subjects. All governors possess power, and this should always be employed for the good of those they govern. The purpose of a good government is the happiness of the subjects, and for this purpose every law must be framed; and if broken, for this purpose its penalty must be carried into effect, or vindicated. This is absolutely necessary,

1. In order to give proper views of the character of the Legislator.

2. For a display of the heinousness of the crime.

3. As an evidence of the purity and rectitude of the law.

4. In justice to those who have kept the law.

5. As a means to prevent a further violation of the law.

All these points must be regarded in a good government, each having a distinct claim and purpose, and their unity must form one compact and perfect whole. And is not this true in its analogy to the government of the Most High? Does He regard the transgressor in mercy? He equally regards the purity of His law in justice. Does He feel to provide a means of salvation for the criminal? He feels in the same degree to honour those who have "kept their first estate;" therefore, we conclude, that in pardoning the transgressor it was necessary that an Atonement be provided, which would fully ensure the moral universe of the safety of its government.

Having thus looked at the Nature and Necessity of this great subject, we see some of its features gleaming forth like shafts of light from a bright sun. If the part manifested to our present view is so glorious, how much more glorious is that part which we have not seen, and what a magnitude of glory must the whole subject possess. It is the subject for angelic research, and saintly song. It comes to the heart of the weary, with a soft and cheery breath; comes to the penitent, and is sweeter than the kiss of an angel. Salvation for the lost! What a marvellous theme! It is a "story without an end, that angels throng to hear." The tongue is not soon weary in telling of it. It gives lustre to the eye of the dying, and energy to the heart of the holy warrior. It is a vantage ground whereon to stand, whence faith, Prometheus-like, may command fire from the Divine altar which will burn up the dross of sin, and the corruptions of flesh. It is a fountain that will wash away sins, and yet is never polluted. It is as a mantle of beautiful texture, without a seam, woven by the kind hands of God, and will enwrap a world. It is as a moral mountain, whose lofty summit verges to the

gates of heaven, and is always crowned with glory. To ascend this mount is the privilege of all; it is common ground for common humanity, and yet it is most uncommon because of its infinite blessedness. It is an endless theme for divine philosophizing, whose centre is hidden in God's heart, and whose cycles spread into infinity. Say not, because it is touched with blood, it is unsightly to the moral eye; infinite love, holiness, and truth, rise from that gory stream, and appear thus in their greatest honour. The firmament of revelation gleams or glistens with bright stars, but none are so brilliant as that of the atonement. It is the crown star in the galaxy, which floods with light the moral sky, before whom all the stars of truth lift their lamps in deference, and in return it floods them with transcendent glory. The atonement is the doctrine of the cross, and "God forbid that I should glory save in the cross of our Lord Jesus Christ."

"And in that cross we glory must and shall,
Its coronet of shame put on in pride;
Treasure its tears, and in its streaming blood
Shall dip our fingers, and our garments lave,
And feel, that grief is God, and God is grief;
And love, and grief, and God, are one."

MEMOIR OF MRS. ELIZABETH GILL.

THE subject of this brief sketch was born of respectable parents in the parish of Woolfardisworthy, Devonshire, on the 27th of April, 1831. In the year 1851, she was married to a cousin of the same name. After her marriage she resided near Witheridge in the same county. She became the mother of three sons and one daughter, all of whom are still living.

When she had reached the close of her twenty-third year she realized the great and saving change, in the Bible Christian Chapel, while attending the ministry of Mr. Vanstone. A surviving sister, then residing under her roof, and some godly friends, with whom she came in contact, were the means of producing serious impressions on her mind. Consequently, they as well as the ministers were instrumental in God's hands in bringing about that change.

Hence, the dear departed one was born twice. Had she not experienced the second or new birth there could have been no scriptural reason to hope that her future would be crowned with celestial glory. "Except a man be born again, he cannot see the kingdom of God." No unrenewed person should rest until he has become "a new creature in Christ Jesus." For it will be sad indeed to be shut out of heaven, the home of all the glorified. Let the unchanged but heartily trust in the mighty Redeemer, and they shall be justified through his expiatory blood and be renewed by his regenerating grace. They will thus possess the title to and the fitness for the celestial city.

No sooner was the deceased converted to God, than she felt prepared to declare what the Lord had done for her soul, and to become united to his people

in church-fellowship. She did not confer with flesh and blood as some do; but she came out from the world and avowed herself on the Lord's side. It was well for her that she so acted. Had she done otherwise, her peace and comfort in the sick chamber would have been greatly marred. Would that those who are yet undecided could be prevailed on to follow her example, separate themselves from the ungodly, and decide for Christ! Then, their life would be useful, their end happy, and their future glorious.

Saved herself, our beloved sister strove to induce others to believe on the Lord Jesus Christ that they also might be blessed with salvation. Her own dear children she taught saving truth both by precept and example. Often, too, did she plead with Jehovah on their behalf. Ah! dear little ones, a sainted mother's godly counsel—a sainted mother's Christian pattern—a sainted mother's believing prayers are a large and precious legacy. Happy the bereaved young who have such an inheritance. It is infinitely better than the worldling's best estate.

Nor did she confine her pious efforts to her family. She laboured and prayed for the conversion of friends and neighbours. One day when the doctor was sitting in her sick room she said to him, "What, sir, could I do now without Christ?" She then alluded to the great things Jesus had done for her, and urged him to make the adorable Redeemer his only confidence and hope. Any, in fact, that she thought were not cleaving to Jesus Christ as all their salvation she pressed to do so without delay. Many a time did she talk to her servant, and to those who attended her in her illness, about their spiritual affairs.

If any residing near her happened to be dangerously ill she would be deeply anxious that they might have every attention in regard to both body and soul. A short time since a poor woman suffering from cancer in her bosom remarked, "that the removal of Mrs. Gill was a sad loss to her," adding, "that the dear creature would send word that I was to look to Jesus and he would save me and bring me safely through my affliction; yea, she would even get some who visited her to visit me." The ministers of the gospel she greatly encouraged and helped in their momentous work. In going to and from Tiverton they would always find a comfortable temporary home under her roof. Her own pastor intimated that he had received great kindness from her ever since he had been in the circuit. Doubtless his predecessors could say the same. Well is it for her that she was induced by the Holy Spirit so to act. "For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward."

In her case there was deep humility. She seemed to take a correct estimate of herself, and appeared willing that others should form the like estimate of her. It was not her wish to appear to herself or to others what she was not, but what she really was. On speaking about her funeral, she expressed a wish that everything in connection with it should be plain. When asked if she would wish her death improved, she replied, "What can the preacher say about me! I have done nothing worthy of notice." One day, whilst her affectionate sister was talking about heaven

—its rest from care, pain, and sorrow,—its holy society—its hallowed employments—its superior glories—its pure delights—she exclaimed, “How can I, who am so sinful, so unfit for heaven, expect to go there! But I look to Christ, and looking to him I feel all is right. I am complete in Him. This gives me hope, peace, and joy.” He who has not humbling views of himself is unlikely to have exalted views of Jesus. We must pass through the valley of humiliation to get to the mount of exaltation. Not until we feel humbled under a sense of our transgressions, and rely on Christ as the only Saviour, will he lift us out of the mire of sin and place us among the princes of His people. “Before honour is humility.”

Patience in the deceased one certainly had her perfect work. For upwards of ten years she was less or more afflicted. Her complaint was such as to confine her to the sick chamber for many weeks at a time. At last it wholly confined her to her room, where, after months of suffering, it terminated her earthly existence. Although she was often in great pain, yet she never grew impatient, or uttered a murmuring word. If at any time she expressed a desire to be absent from the body, and at home with the Lord, she would ask if it were wrong to wish to get quit of her diseased body. When her long affliction was once alluded to, she burst into tears and said, “How many that are strong are living inconsistently! I have often thought that perhaps I could not be trusted with health. Had I been healthy my conduct might have been inconsistent, and I thus have proved a stumblingblock to others.” She was willing to bear patiently whatever trials the Lord saw fit to visit her with, feeling persuaded that he would overrule all for the maturing of her Christian graces, and for the promotion of her future blessedness.

A more grateful person could scarcely be met with. Go when you would she was glad to see you and showed by her countenance, as well as by her utterances, that she was thankful for the visit. There was always a pleasant look and a grateful word for any little act of kindness done to her by relatives, neighbours, or servant. On hearing of the sickness and poverty of one mentioned to her by a visitor she seemed as if she could not sufficiently praise God for the temporal blessings he had bestowed on her in her protracted illness.

Her's was a joyous end. Long before it came, she spoke of it as the termination of her prolonged sufferings and as the beginning of her interminable joys. She was very willing to leave her beloved partner and children; for she said that “her Lord would take care of them.” To her dear husband she gave directions how to manage family affairs as if she were merely going away for a short while. “Do you not,” inquired one, “feel any fear at the thought of meeting so great a being as God?” “The greater the Being,” she replied, “the greater the Friend.” Speaking of her weakness, she remarked, “that it was so extreme at times as to prevent her from fixing her thoughts even on soul concerns;” but she added, “I love Jesus, and He loves me; and I feel confident that he will not forsake me in my weak state.” The day before her departure to the better land she said, “Mary, I should like to have you with me when I am dying.” “Are you afraid then,” asked the dear sister, “to walk through the valley

of the shadow of death?" "Oh no!" she responded, "Jesus will be with me. I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." A few hours before she expired, she said to Mr. Gill after he had lifted her higher in bed, "James, I am going home to glory," and then her whole soul appeared to be filled with bliss. On Sabbath morning, June 14th, 1868, she peacefully left the body and entered on the enjoyment of the heavenly rest or Sabbath-keeping remaining to all true believers.

On Friday, June 19th, 1868, her remains were buried in the yard of the Independent Chapel, Witheridge; and in the evening of the following Sunday her funeral sermon was preached in the above-named sanctuary by the minister of the place, from the words, "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labour, that, whether present or absent, we may be accepted of him." There was a large and sorrowing audience.

MOSES.*

FROM the "plains of Moab," that lay on the east of Jordan, rose the mountain ridge called Abarim; that part of it over against Jericho was denominated *Nebo*; and far up this mountain, its highest peak, is the ever-memorable *Pisgah*. The hosts of Israel have been led out of Egypt—through the sea—the wilderness—by Sinai, to the borders of Canaan; and now the congregated multitudes tarry in the plains of Moab while their leader ascends the mountain even to the top of *Pisgah*. And wherefore goeth he up thither? A day of deep solemnity has come upon that people and upon that man—a day, not indeed of darkness, yet of retribution—when Moses must discharge the debt imposed upon him by the fiat of heaven. God had commanded him saying: "Get thee up into this mountain Abarim unto mount *Nebo*, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession; and die in the mount whither thou goest up, and be gathered unto thy people." But why get up the mount and die? Why die here in the land of Moab? These forty years past his mind has been set upon Canaan; the thought of the "promised land" has cheered his heart, and the hope of seeing that fair country and the goodly mountain Lebanon has sustained his mind in many trying periods. He has led the people like a flock through the desert, to the very border of their promised inheritance—he has prayed that he may be permitted to go over Jordan and share the rest to which God is bringing His people. But no! his hopes, his anticipations, are doomed to disappointment—his prayer cannot be answered—he must die a stranger in a strange land! Why this stern decree? The reason is briefly given. "Ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh in the wilderness of Zin; ye sanctified me not in the midst of the children of Israel."

* An Essay read in the Mutual Improvement Class, Gladstone Street, Bristol.

"Ye trespassed against me"—"ye sanctified me not"—therefore "get thee up and die!" O what havoc has sin made amongst men! How many hearts has it robbed of joy,—how many hopes has it blasted—how many fond endearments has it torn asunder—how many homes has it filled with weeping and lamentation—how many Aceldamas has it tenanted with the premature dead—how many human spirits has it prevented entering heaven. We often look on sin mildly, and count it but a small thing to transgress the laws of God; but in truth no sin *can* be small—no transgression *can* be trivial. Sin of every kind and degree must bring retribution! The offence of Moses might appear small, and, perhaps, was forgotten by the men of Israel; even Moses himself might sometimes have forgotten his guilt: but the retributive period comes and shows that nothing is forgotten of God. And how grievous the deprivation inflicted! Canaan, the cherished object of his heart, he shall not enter—the happiness of seeing his people settled in their possession he shall not have—the holy soil of Palestine he shall not tread—in the worship of God at Gilgal he shall not join—Bethlehem's mountain range, whence should come the great Lawgiver, he shall not climb—Nazareth, where should be brought up the Prophet like unto himself, he shall not visit—Carmel's glorious height, and Sharon's lovely plain, he shall not approach! He has sinned at Meribah, and he must ascend the mount to die.

But kindness is mingled with all this severity. God did not slay Moses *when* he sinned. He permitted him still to live—forgave his sin, so that its spiritual consequences were removed—bestowed upon him many favours—honoured him with His presence, and showed him, in part, His glory. And even now that the sentence is about to be executed he has a sight of the goodly land: for "the Lord showed him all the land of Gilead unto Dan, and all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah unto the utmost sea, and the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar." "And Moses died according to the word of Lord"—or, as it might more literally be rendered—"Moses died upon the mouth of Jehovah,"—an expression which probably gave rise to the Jewish tradition, "that God embraced Moses, and drew his soul out of his body by a kiss."—Goodness and retribution here commingle! So it is in all our experience. We are not destroyed the moment we transgress, nor consigned to perdition, as soon as we sin against God. Days, and months, and years He prolongs our life, giving us opportunity to be reconciled to Himself. He bestows upon us earthly comforts and spiritual privileges; and even when our continued perverseness calls down His heaviest vengeance there is ample proof that "in the midst of wrath He remembereth mercy."

Let us imagine we witness the proceedings in the "land of Moab." The hosts of Israel are drawn up at the base of Nebo—a solemn silence prevails—all eyes are turned towards Moses—and all ears are open to receive his words, making the mountain side, perhaps, his rostrum, he rehearses the divine law—points out the Divine beneficence—delivers his valedictory address—withdraws from the great congregation, and with calmly solemn mien ascends the awful mount. He climbs untiringly—for

"his natural force is not abated"—he reaches Nebo—his feet stand upon the top of Pisgah—the place where he is to receive the last earthly manifestations of Divine goodness and severity—fit place for us to stand and review some of the doings of his life.

The history of Moses is full of interest. Whether we view him as the outcast child, the adopted son of Pharaoh's daughter, the exile shepherd of Midian, the deliverer of the Hebrews, or the law-giver of Israel—whether we behold him as the son of a slave, the heir to Egypt's throne, the condemned flying from punishment, or the favourite of heaven—whether we think of his being taught by his mother in Hebrew lore, studying in the schools of Egypt, receiving commands from the burning bush, or communing with God in the cloud—whether we see him an heir of death, through Pharaoh's cruel mandate, the occupant of an Egyptian palace, the mighty leader of Israel's hosts, or ascending the mount at God's command, to die,—an intensity of interest pervades the whole, which draws us—almost compels us—to contemplate the career of this wonderful man!

We shall not attempt a Biography, but only notice some of the characteristics and doings of his life.

In looking through the career of Moses we shall see that his life was full of *danger, trial, and faith*. Danger awaited his advent—the cruel edict of Pharaoh's had been issued, and the Nile was ready to engulf him. It came upon him, when for the love he bare his brethren, he enlisted in their defence, and he had to flee to save his life. It overtook him many times in the desert travel, when the people murmured and threatened because he had brought them out of Egypt to perish in the wilderness. And as to trial—it could not have been small when he was called upon to leave Egypt—to refuse to be called the son of Pharaoh's daughter—to choose to suffer affliction with the people of God. He had the most brilliant prospects—was the adopted son of the Egyptian princess—had received an education worthy of his position—lived in the palace—beheld the throne. He had to tarry but a little and then to ascend that throne and sway the regal sceptre over the mightiest and most civilized empire then upon earth. Then the treasures of the realm would be at his command—the honours of the empire centre in himself, and he known by the august title of PHARAOH. He had it in his heart to deliver his captive brethren, and as soon as he should ascend the throne he might commence their redemption from bondage—he might even escort them through the wilderness with chariots and horsemen, with his armies fight their battles, and give them easy possession of the Promised Land. So bright were his prospects and so buoyant his hopes. But in all these he was doomed to disappointment. He must quit the palace,—forsake royalty,—relinquish his brilliant prospects,—forego all his honours—abandon all his hopes—break the tie of affection that bound him to Pharaoh's daughter and to Egypt—leave his brethren still in bondage, and become an exile and a servant instead of a reigning prince. How dark all this providence! But again there is trial. He has to appear in Egypt before "another Pharaoh," to meet with repulse, anger, accusation, disappointment. At the Red Sea he has the pursuer behind, the sea in

front, and the murmuring and accusing multitude in his camp. In the wilderness of Zin he has the complaints of Israel that he had brought them thither to perish. At Marah and Meribah he has to endure the ingratitude of the Hebrew host. And in the "land of Moab" he has to leave his people, to forego the joy of Canaan's possession, and in his native vigour ascend the mount to close his eyes in death. These could not be slight trials to the "man of God." They must have caused him much perplexity, to say nothing of pain and disappointment. But his faith was equal to his trial. Paul most beautifully describes the sufficiency of his faith. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter: choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt, for he had respect unto the recompence of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured as seeing him who is invisible." This is the description of a faith that is all-sufficient—a faith that gave him light in seasons of darkness—that made him strong in times of weakness—patient under provocation—fearless in threatened danger—enduring under malice and envy, so that he has received the cognomen of "the meekest amongst men." His faith gave him a realization of the things of God—made the calls of duty paramount—the voice of God imperative. It looked through the surrounding darkness and descried the Divine will, and bent his will to the fulfilment of the Divine. The trials and dangers which came were viewed merely as incidents which beset his path, and could not be permitted to divert him from his main pursuit. The mariner has to encounter waves and storms, but these are encountered as the necessary incidents of the voyage. The traveller has mountain and valley, forest and desert, to traverse, but these are not to detain him from his chief object. So with Moses. He is bent on the service of God—his faith had brought him to this resolve. But in his way was *obscurity*, and "he refused to be called the son of Pharaoh's daughter." There was *suffering*, and he "chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." There was *infamy*, but he esteemed "the reproach of Christ greater riches than the treasures of Egypt." There was *entire deprivation*, and he "forsook Egypt" with all its pleasures and profits. Murmurings, complaints, accusation, envy, and malice, were there; but "he endured as seeing Him who is invisible."

The mighty acts of Moses is another point of interest in his life. In these he probably surpasses all the men that have lived upon earth. What might attended his word when the plagues were brought upon the Egyptians, defying all their deities, scourging their gods and making the objects of their worship become their affliction. What influence he possessed to humble the proud king and restrain the fury of the mighty Pharaoh. He puts forth his rod and the sea is riven asunder; he does it again and the waters leap back in solemn fury to engulf the pursuing host. He prays and the Amalekites are destroyed, he smites with his staff and water flows from the flinty rock. A fine example is Moses of what a

man is designed to be—*mighty before the Lord!* Men were not designed to be dwarfish beings—possessing pigmy spirits, capable of accomplishing nothing great or good. God has given us minds capable of thinking great thoughts—hearts capable of feeling great pulsations of sympathy and love—faculties capable of accomplishing great conquests. We should aim at these. We are designed for vast achievements—not indeed in subduing monarchs, destroying dynasties, or overcoming hosts in battle array; but in subduing self, and sin, and Satan, in honouring God, in benefiting men—in working out the great mission of life.

To mention Moses as a writer is to open a field which we scarcely dare enter. But there are *one* or *two* remarkable things respecting the Books of Moses. The first is that most assailants of the Bible assail the writings of Moses *first*, as if they were the objects of peculiar hate. There is, no doubt, a sufficient reason for this. It would perhaps be difficult to say what part of the Bible is of most importance. But if in any sense the root be the most important part of the tree, or the foundation, of the building; then, in the same sense, the Pentateuch is the most important part of the Bible. This is the root,—the foundation of the sacred Scriptures. The rest is the out-growth, the development of this. The Prophets catch their afflatus at the shrine of Moses, the poets get their fire from his altar; and even the New Testament is but the development and fulfilment of what we have in the writings of Moses. Remove this foundation and the whole fabric falls. This the enemies of inspired truth know, and they engage all their power to remove this foundation of the temple of Revelation. Another remarkable thing is, that such weak reasoning should satisfy the foes of the Mosaic accounts. Bishop Colenso is, perhaps, a fair specimen of the sceptical crew. He has laboured to show that the writings of Moses are not historically true. One example—and it is a fair specimen of his criticisms—will show the weakness of his position. At the consecration of Aaron to the priesthood, all the people were commanded to appear before the door of the tabernacle to witness the ceremony, and it is recorded that they obeyed. This the Bishop endeavours to prove incredible. Here is his manner of doing it. The number of the people could not be less than 2,000,000—the tabernacle was only 18 feet wide. Allowing 2 feet for each, only nine persons could stand in a rank in front of the tabernacle. Then allowing 18 inches between each rank of nine, the 2,000,000, of people would reach a distance of *more than sixty miles*. Therefore, he concludes, the story cannot be true. But surely there was no reason for them to stand *only nine* in a rank for a distance of 60 miles. Let us suppose the people stood in the form of a triangle—they would still be, for all practical purposes, as really before the tabernacle as if they stood in a straight line directly in front. If they stood thus:—9 in the first rank—11 in the second—13 in the third, and continued thus to increase 2 in every rank, the whole of the two millions of people instead of requiring more than 60 miles, could stand within considerably less than *half-a mile*; and over 6,000,000, or more than three times the number Dr. Colenso gives for the whole, could stand within the compass of *one mile*. Such objections must bring discredit upon the objectors, but can never destroy the authenticity of the writings of Moses.

The value of the Pentateuch is not easily appreciated to the full. Whether as history or a system of morals it is of inestimable value. As a history nothing can possibly take its place. Concerning the history of the world all nations have their traditions, and almost all peoples have their writings; but none of these can aspire to take the place of the Pentateuch, upon which they depend for their existence. Apart from Moses there would be no certain history of the world's commencement—nor of the race to which we belong for the first two or three thousand years. And concerning the history of morals—what confusion has reigned among the nations! The existence of evil was the problem which the mighty minds of all ages endeavoured, without success, to solve. Theories to account for this phenomenon were invented until the world was full of strange contradictions and absurdities. In the midst of these how sublimely unostentatious—yet bearing credentials which prove it a divine revelation—is the Mosaic story of man's original purity, his state of trial, the temptation, the fall, the promise of recovery, and the selection of a people of whom the Redeemer should come! The writings of Moses contain the history of the world—of man—of sin—of misery—of redemption. Such a history we cannot hold too high in estimation.

As a system of morals the Mosaic productions are beyond all comparison or praise. It was at a time when the world was degenerate, when wrong principles everywhere prevailed, that Moses wrote his books; and yet he writes as one whose mind had never been darkened by sin, nor biased by the prevailing prejudice. His utterances are the simple expression of eternal truth. Unlike the mysterious teaching of heathen oracles, which always left the people in doubt as to the false or true, we have here a clear declaration of righteousness, from which there can be no appeal. The decalogue—how clearly does it teach the relation of the creature to the Creator—the duty man owes to God, and to his fellow man! The great leading principles of morality that must govern all the laws of nations, the doings of society, the arrangements of the family, and the desires of the mind, are expressed with a clearness, a dignity, and an authority which make us feel that Moses has given what he received from above. As moral and accountable beings, to whom it is of the utmost importance to know the right, it is impossible for us to set too high a value upon these writings of Moses “the man of God.”

Such does Moses appear as we stand with him on Pisgah, and review the past of his life. As a man, the subject of trial and the possessor of faith—as a minister of God, performing mighty acts of acceptable service—as a historian, most important—as a moralist, most perfect—as a writer, the most divine the world had yet seen! From that mount he passes, in after time to appear upon another to converse with the transfigured Redeemer about that redemption, of which the deliverance from Egypt was the forerunner and type—to be rejoiced in by “the children of the kingdom” as the Lawgiver of the Church—to be mentioned by the ransomed when they “sing the song of *Moses*, the servant of God, and the Lamb”—and to be honoured as the illustrious servant of God throughout all time, in both earth and heaven!

MR. B——'S EXPERIENCE.

I WAS at work one afternoon in my garden, when a visitor entered, and approached so silently, that he stood within a few feet of me before I was aware of his presence.

"You appear to be very busy this afternoon," he said. I looked up, and was not a little astonished to see standing before me, with an embarrassed air, one of the most worldly-minded and irreverent characters in the village.

"Yes, Mr. B——," I answered; "I was just giving these young pea-vines something to climb upon; and very busy thinking also. Yes, neighbour, I was thinking how much we are like these pea-vines; how much we need something to climb upon—a spirit-staff to lift us above the tangles of worldliness?"

"Mr. R——," said the visitor, in a choked voice, "I—I am trying to find such a staff."

"My brother! I exclaimed, full of sympathy and joy, "there is but one staff; that Christ planted for us. We may all rest upon him as a pillar of support, and love, and truth. You have not far to seek; you have only to reach out the tendrils of your heart in aspiration and faith, and they will clasp it. The command is,—'Repent, and believe the Gospel.'"

He was a middle-aged man, whose hair had grown early grey with worldly cares; whose eyes were unaccustomed to tears; and it was affecting to see that hard face soften and melt at last almost to weeping, as he grasped my hand.

"I have had a strange experience," he said, recovering himself, but still speaking with emotion. "It began about three weeks ago. I had lately been making some very good bargains; and one night, as I was walking home, reckoning up my gains, and feeling a pride and triumph in the start I had got in the world by my own shrewdness and exertions; it was a star-light night, and very still, I could scarcely hear a sound but the tramp of my horses on the dark road, when suddenly a voice said, 'What shall it profit a man if he shall gain the whole world and lose his own soul?'"

"Was it actually a voice?" I questioned.

"No; I knew it was not at the time. It was, I have no doubt, my own mind; but the expression was just as distinct and unexpected as if it had been spoken by some person in my ear. The words I probably learned when I was a child, but had forgotten them, and I had to look in the Bible afterwards to see if they were there; I found them, and found a good many things besides, which seemed as if they had been intended expressly for me to break up entirely my way of life and trouble all my calculations. The thing has been working in me ever since, and I cannot stop its working. I have come to the conclusion that I must be a different man, and live for a different purpose; and I have come to talk to you about it."

Having commenced to give Mr. B——'s story as he related it, I shall continue it in his own words as well as I can remember them. The reader, however, must imagine several weeks to have elapsed since my first conversation with him, and the scene to be changed now to an evening meeting, where Mr. B——, after a long struggle with himself, told his experience.

"I went to talk with the minister," he continued, after having astonished many others as much as he had me, with the repetition of the above narration, "I wanted to get into the Church, where I thought I should be safe. I had no conception of repentance and a changed heart. I supposed our pastor would commence questioning me about doctrines, and so forth, to let me know what I would have to understand and believe before I could become a church-member; but he didn't take any such course. He made me go into the house and sit down in his study, where he talked with me a long time about the blessedness of an interest in Christ, and its value above all other things in this world, independently of its rewards hereafter. Then he said, 'Mr. B——, do you know the first thing requisite to be done if you would be a Christian?' I did not know. 'The Christian life, the life of a faithful follower of Jesus Christ,' said he, 'can be manifested at first only by repentance. Now it is easy to say we repent of sins, and even to think we repent; but the only repentance that is worth anything is an active repentance, by which I mean not only sorrow for sin and earnest desire to forsake it in future, but one that goes to work, and seeks as far as it is in its power to make amends for every wrong that we have done. Is there a person in the world, Mr. B——, who can look you in the face and say you have wronged him?' He knew my weak point," added Mr. B——. "Every man has his weak point, and I suppose the lancet must be applied there first. That question was like sharp searching steel driven into my soul. I writhed and groaned inwardly, and struggled and perspired a long time before I could answer; I saw it was going to be dreadful hard for me to be a Christian. I meant, however, to get off as easily as I could; so I determined to confess something, which I supposed was known to everybody who knew me, my horse-trade with Peter Simmons last spring. 'Did you wrong, Peter?' said the minister. 'I did a little,' said I. 'How much?' said he: 'tell me, honestly.' 'I let him have a wind-broken nag that I had doctored up to look pretty well, worth for actual service not over ten dollars, and got in return a sound and steady beast worth sixty dollars, and twenty-five dollars to boot. So I honestly think,' said I, 'that I cheated him out of about seventy-five dollars.' 'And with seventy-five dollars in your possession belonging to poor Peter Simmons, do you think you can commence a life of Christian purity? Do you think God will hear your prayers for pardon with stolen money in your pocket?' said the minister. I said something about a trade is a trade, and men must look out for themselves when they exchange horses, but he cut me short. 'Your own soul,' said he, 'will not admit the excuses which your own selfishness invents.' 'But the rule you apply,' said I, 'will cut off the heads of Church members as well as mine. There's Deacon R——, he trades horses, and cheats when he can.' 'No matter,' said he, 'whose head is cut off; no matter what Deacon R—— does; you have to deal with your own soul, and with your Lord. And I tell you, whether you are out of the Church or in it, a single dollar, which you have unjustly and knowingly taken from any man, without rendering him its full value to the best of your ability, a single dollar, I say, will be like a mill-stone hung upon your neck. No test of the reality of faith like

active repentance.' I couldn't stand. The Spirit of God used those words with terrible effect upon my heart; I was greatly agitated. The truth spoken by the pastor appealed to my understanding with irresistible power. I went away, but I could not rest. So I took seventy-five dollars, and went to Peter and paid him, making him promise not to tell anybody, for I was ashamed to have it known that I was conscience-stricken, and had paid back money. Then I went to the minister again and told him what I had done. He did not praise me, as I thought he would; he took it as a matter of course, and no more merit in me than it is to wash my hands before I sit down to supper. On the contrary, he seemed to suspect that my hands were not quite clean yet. He wanted to know if I had wronged anybody else besides Peter. I tried to say No, but my conscience wouldn't let me. I could have told a plumper lie than that once without flinching; yes, and flattered my own heart to believe the lie. I was discouraged. I felt bitterly disheartened. It was, indeed, so much harder to be a Christian than I supposed, that I regretted going to talk with the minister at all. Like the young man who had great possessions, I was on the point of going away sorrowful, but my heart burned within me, and I was forced to speak.

"In the way of business," said I, "no doubt I have taken advantage here and there, as everybody does—as Church members themselves do, when they can." "What everybody else does is no rule for you and me, Mr. B——," said the minister. "It is to be Christians in the fullest sense, not simply to be Church members, that we must strive with all our hearts; the fact of being in the fold does not make the lamb; there are wolves in the fold, alas! but we are by no means justified by doing as the wolves do, even when they appear in sheep's clothing." I felt the rebuke. "Well," said I, "there is Deacon R——, I think he paid me a note twice. The first time he paid, we were transacting other business, and by some mistake the note wasn't destroyed, I found it among my papers afterwards. I was a good deal excited, and lay awake more than one night thinking what I ought to do about it. The deacon was a hard man, I considered, and took advantage of people when he could. He had driven more than one hard bargain with me." The deacon, who was present, and heard these allusions made to himself, winced and coughed uneasily. Mr. B—— went on without appearing to mind him. "'So,' said I, to the minister, 'I concluded I would serve the deacon as he would probably have served me under such circumstances; I kept the note by me a good while, and when I thought the particulars of our settlement had slipped his mind, I said to him one day, may be he would like to take up that note, which had been due then a considerable time. He was surprised, looked excited and angry, said he had paid it once, and held out stoutly for awhile; but there was the note. There was no proof that it ever had been paid, and finally he took out his pocket-book, and with some pretty hard words, paid it over again with interest.' 'And now,' said the minister, 'what are you going to do about it?' I suppose," said I, "the money must be paid back." So I went to the deacon next day, told him that on reflection I was convinced that he was right and I was wrong about the first payment of the note, and returned him the money—one hundred and thirteen dollars—a good deal to his astonishment."

The deacon coughed and wiped his forehead. "I hoped then all was right," continued Mr. B——; "I tried to satisfy my conscience that it was. But I was afraid to go back to the minister, he had such a way of stirring up conscience, and finding mud at the bottom, when we flatter ourselves that because it is out of sight there is no impurity there. And I knew that as long as I dreaded to see the minister, something must be wrong; and on looking carefully into my heart, I found the little matter of a mortgage which I had foreclosed on a poor man, and got away his farm, when he had no suspicion but I would give him time to redeem it. By that means I had got into my possession property worth two thousand dollars, for which I did not actually pay, and for which Isaac Darr never actually realized more than half the amount. But the proceeding was entirely legal, and so I tried to excuse myself. But my awakened conscience kept saying, 'You have taken a poor man's land without giving him a just return; the law of God condemns you, although the law of man sanctions the wrong. You shall have no peace of soul; your heart will burn you, until with justice you wipe out your own injustice to him and to all others whom you have wronged.'

"Against the decree of my conscience I rebelled a long time. It was hard for me to raise a thousand dollars, together with the interest due from the time the mortgage was foreclosed; and it was like taking a portion of my life to be obliged to subtract so much money from my gains, and give it to a man who had no legal claim upon me; I groaned and mourned over it in secret, and tried to pray, but that mortgage came right up between my prayer and God, and heaven looked dark and frowning through it. At last I could not resist the appeals of conscience any longer, and I went again to the minister, told him my trouble, and asked him what I should do. 'Be just to your neighbour,' he said, 'if it takes from you the last dollar you have in the world.' That was a terrible sentence, I went out staggering from it as if I had received a blow. 'O God,' I said, 'how can I be a Christian?' But I had help beyond myself, otherwise I could never have ended that struggle. I knelt before God and solemnly vowed for his sake, for the sake of his pardon and love, I would not only do justly to the poor man I had wronged, but would give up, if need be, all I had in the world so that I might find peace in him. A strange soothing influence came over my soul, and a voice seemed to say, though you lose all you have, God and Christ and the blessings of a pure heart and at peace, shall be left you, the best and only true source of happiness and life; and in the solemn nighttime, after I gave up the struggle, that compact seemed to me so great and precious, that I felt willing, if it would only stay with me, to accept poverty, and go into the world poor and despised, hugging that priceless blessing in my heart. The next day I was as light as if I had wings. Nothing could keep me from going to see Isaac Darr, with a couple of hundred dollars in my pocket, and a note for the remainder. Well," said the narrator, with tears running down his cheeks, "I only wish that every person here could have seen the Darr family when I visited them and made known my errand. Poor Isaac had grown quite discouraged, and had just made up his mind to quit his wife and children, and go to California. His children were crying, and his wife in extreme distress and anguish,

received me a great deal better than I had anticipated. 'I had acted according to law,' she said, 'and Isaac was greatly to blame.' 'Yes,' said Isaac, with the firmness of a desperate man, 'it was a savage game you played me, but I was a fool ever to get into debt as I did, and then fancy that any man would not take an advantage when the law permits it. I am ruined in consequence; and here you see this woman and these babes.' The poor fellow broke down as he looked at them, and cried like a child.

"'Isaac,' said I, as soon as I could speak, 'I have come to show you that a man can be honest even when the law doesn't compel him to be; I want to do right, Isaac, because God commands it, and I have come to tell you that you needn't leave your wife and children yet unless you prefer it.' 'Prefer to go off in a strange country, and leave them here to suffer!' he cried, and he caught the children in his arms, and wrung his wife's hand, and sobbed as if his heart would break. Then I counted out the money I had brought, and explained what I intended to do, and gave him the note; such surprise and happiness I never saw. They would have kissed my feet if I would have let them; it seemed to me as if heaven was opened then and there, and it was opened in my own heart, with such a flood of light and joy as I had never experienced or thought possible before. My friends," added Mr. B——, his once hard voice now almost as mellow as a woman's, his cheeks still moist with tears, "I have been constrained to make this confession; I thank you for listening to it. The minister tells me a man may be a Church member and not a Christian. I mean to be a Christian first, and if I fail——." He could proceed no further, but sat down with an emotion more effective than any words. I have nothing to add to this narrative, except that he became a Church member, and that his example of thorough repentance, of child-like faith in Christ, and of vigorous, practical, everyday righteousness, elevated many degrees the standard of Christianity among my people. He looked upon himself ever as a poor unworthy sinner, justified by faith, but manifestly (as Luther was wont to put it) his faith was justified in his works.—*Watchman and Reflector.*

The Gleaner.

POWER OF THE MISSIONARY CHURCH.
—With one slender rod Moses cleft the Red Sea asunder; but God was in the rod. With a herdman's sling David brought down the Philistine; but God strengthened the young shepherd's arm, and guided the fatal stone. Out from the doorway of a prayer-meeting in Jerusalem, a handful of plain people issued forth to turn the heathen world "upside down," and to carry the cross from the Euphrates to the Tiber. But

Christ went with them and in them from that "upper chamber." Christ flamed on Peter's tongue; Christ reasoned from Paul's cultured brain; Christ spoke from Apollos's lips; Christ throbbed in the pulsations of John's warm heart; Christ shone from Stephen's face when it was like unto the face of an angel. *Lo, I am with you always*, blazed on the banners of every apostolic corps; *Lo, I am with you always*, rang as her bugle-call to every march to

victory. The power of that missionary apostolic Church lay in her piety, for her piety was the measure of her union with Jesus Christ. And in our day, the Church's piety is the Church's power. Do not forget, my brethren, this truth of truths for a moment. The power of the missionary Church is her living, toiling, self-denying piety. For this there can be no substitute. The Church may increase her agencies as she will; she may multiply her machinery a hundredfold, but it will be all for naught, unless Christ Jesus be the "living Spirit within the wheels." What the missionary Church now most needs is—another Pentecost. And all ye who would see new vigour in the work of missions—who would see new zeal, a new liberality, a new inspiration in the Church at home, must besiege God's mercy seat for a powerful, soul-quickenng revival.—*Dr. Cuyler.*

THE CHURCH OF ROME AND THE BIBLE.—The Romish Church is peculiarly endangered by the continuous perusal of any entire book of the New Testament—much more of several—on account of their all omitting what are the most prominent parts of the Romish religion. For instance, the foundation of all is the supremacy and infallibility of their church; yet throughout the Acts and Epistles no allusion is made to any such supreme or infallible tribunal, present, or future. You have probably seen my "Search after Infallibility," published about a year ago, in which this omission is pointed out. It was answered by a Dr. O'Connell, one of their most popular preachers, who laboured to draw off the reader (very nicely) from the examination of Scripture to the Fathers, &c. There was a reply to him by an anonymous writer, which seemed to me to demolish him. At any rate, neither he nor any one else has taken the field since. Again, if a stranger were to visit Europe, he would not fail to describe most of the inhabitants as worshippers of a certain goddess, whose image, deck-

ed in tawdry petticoats, he would see them everywhere venerating. Indeed, I have heard of some colony where the aborigines distinguish the settlers into "worshippers of Christ" and "worshippers of Mary." Now, in the gospels we find her pointedly excluded from taking part in her Son's ministry; and in the Acts and Epistles she is never named or alluded to at all. Again, the sacrifice of the mass is the main part of their worship; and in the Epistle to the Hebrews, the imperfection of the Jewish sacrifices is contrasted with that of Christ—"once for all," and no sacrificing priest (sacerdotal or hierarchial) is appointed by the apostles; while in the Church of Rome everything is made to depend on that.—*Life of Archbishop Whately.*

A HOLY LIFE.—The rising of the sun is known by the shining beams; the fire is known by its burning; the life of the body is known by its moving; even so certainly is the presence of God's Spirit known by the shining light of holy conversation; even so the purging fire of grace is known by the burning zeal against sin, and a fervent desire to keep God's commandments; even so certainly the life and liveliness of faith is known by the good motives of the heart, by the bestirring of all the powers both of the soul and body, to do whatsoever God wills us to be doing, as soon as we once know He would have us to do it. He that hath this evidence hath a bulwark against despair, and may dare the devil to his face; he that hath this, hath the broad seal of eternal life, and such a man shall live for ever.—*Anon.*

PLAIN PREACHING.—In this respect ministers want "preaching to;" at least I think so. Of the objections to the use of simple language which are commonly brought, I am not wholly ignorant; but they seem to me to have very little weight. Why should not simple language, such as is adapted to the apprehension of the ignorant adult, and even children, be as captivating when *spoken* to an audience

as when written in a book? Yet I have always observed that those books which interest the young most, engage most deeply the attention of parents. Where is the child that has been more interested in the writings of Edgeworth, and Sherwood, and Gallaudet, than its parents? In like manner, I am fully persuaded that no sermons would be more popular among parents than those that should be more successful in engaging the attention of their children. Is it not a pity, then, that a reform cannot be effected? If an audience consist of 500 adults and 500 children, of whom none but 200 *adults* understand the sermon, would it not be important to interest, instruct, and improve the remaining 800? Yet it has been my lot to hear, probably, a thousand sermons, which to a greater proportion than four-fifths of the audience were to all intents and purposes delivered in an unknown tongue.—*Revivalist*.

THE SABBATH.—Stations on the line of your journey are not your journey's end, but each one brings you nearer. Such are "our Lord's days."

A haven is not home, but it is a place of quiet and rest, where the rough waves are stayed. Such is "the Lord's day."

A garden is a piece of land, and yet it has ceased to be common land. It is an effort to gain paradise. Such is "the Lord's day."

The world's week tempts you to sell your soul to the flesh and the world. "The Lord's day" calls you to remembrance and begs you rather to sacrifice earth to heaven and time to eternity, than heaven to earth and eternity to time.

The six days not only chain you as captives of the earth, but do their best to keep the prison doors shut, that you may forget the way out. "The Lord's day" sets before you an open door. Samson has carried the gates away. "The Lord's day" summons you to the threshold of bondage, to look forth into immortality, your immortality.

The true Lord's day is the eternal life; but a type of it is given to you on earth that you may be refreshed in the body with the anticipation of the great freedom wherewith the Lord will make you free. *J. Pulsford*.

Brief Notices of Books.

Memorials of the Rev. William J. Shrewsbury; by his Son, JOHN V. B. SREWSBURY. Cr. 8vo. with Portrait, 2nd edition. London: Hamilton.

THERE are comparatively few books which carry with them so bright a halo and so much sweet savour as the one before us. It depicts the character of a man who so nearly approached to the state of entire holiness on the earth that we welcome this publication with especial delight. For separatedness from the world, and for direct personal communion with God, there have been but few brighter examples even in Methodism than was the missionary Shrewsbury. His memory must be enshrined in the same

catalogue with John Fletcher, Vincent Perronet, William Bramwell, William Edward Miller, John Smith, and others. Not that he was in any two particulars like any of those honoured saints; but in holiness of life and character he was like them all. He was a man in whom dwelt as much of the love of God as his heart could contain, and all his actions were moved by the influence love produced. He was born at Deal, in Kent, in 1795, and from very early life he had a desire to be a missionary. How he gave his heart to God and then with promptitude offered himself for labour in the mission field the reader will learn in pages which are full of instructive and gratifying reading.

As a Wesleyan Missionary, none ever worked harder, or was more successful in winning souls to Jesus : and this very success was made the cause of an amount of bitter persecution which has scarcely been surpassed since the days of the Revocation of the Edict of Nantes, and the massacre of St. Bartholomew. Into that sad chapter we have no desire to enter here. Even now, at the distance of forty years, we remember how deep and wide was the sympathy felt for the suffering but innocent missionary throughout the Methodist societies. That delicate but painful subject has been handled by the author in a manner becoming a philanthropist and a Christian. On Mr. S's. return to England in 1824 he settled down to the home work, glad, though not coveting, to escape the toils and sufferings to which he had been exposed. His welcome to the home of his endeared though poor but godly parents forms a very touching and pleasant episode, sublime in its simplicity and natural beauty. We remember, when on a visit to Deal some years later, how delightfully the Methodists generally spoke of Mr. Shrewsbury and his parents, and with what feelings of honest pride they spoke of the devoted returned missionary as a Deal man. A quarter of a century since Mr. Shrewsbury was appointed to labour in the Yarmouth circuit. Out of that large society the writer was the only member who met the minister on board the steamer to welcome him to the circuit. In the midst of all the bustle and excitement of getting the baggage properly housed, a holy calm pervaded the mind of the devoted man of God, and conscious of his own integrity, his peace was in no way disturbed that none of the influential officers of the society came to his greeting. After a hard afternoon's "fag," towards evening we all joined in a holy devotional service, the preacher, Mrs. Shrewsbury, the venerable father and mother of the preacher, and the writer of these lines; and after being refreshed with a cup of tea we all adjourned to the week-night service in that really

handsome Wesleyan Chapel at Yarmouth. A want of spirituality in the membership of too many in that town, and the firmness and fidelity of the minister, led to his removal from that circuit at the end of the first year. Just as he was leaving the town to go on board the steamer for Hull, one of the stewards met Mr. Shrewsbury and presented him with five pounds. The man of God immediately carried the purse and the gold to a family of his late flock that was in great distress, and left the whole contents with them. Whilst in Yarmouth Mr. Shrewsbury wrote his popular and useful tract, which is now sold at the Methodist book-room, entitled, "Is smoking a rational and Christian habit?" The writer's personal attention shown to Mr. Shrewsbury on his arrival at Yarmouth, was rewarded by the gift of an autograph letter of the Rev. Dr. Townley's, which was valued alike by both giver and receiver: the good man wished to acknowledge a kind action even when the services rendered were deemed a privilege more than a duty or service. During the whole of Mr. Shrewsbury's career in the home circuits, he was much honoured by the Holy Spirit's power accompanying the word preached, and by the conversion of many sinners to God. He was especially useful in advocating the cause of foreign missions, and in his later days, he served his generation well by writing some pregnant and precious Notes on the Prophecies, which do honour to his intellect and his heart. His last hours were spent with his Bible, and Charles Wesley's short Scripture hymns, and in the bright sunshine of holy triumph, he peacefully passed away to the skies, February 25th, 1866. These Memorials by his son are a storehouse of hallowed reminiscences, and present to the reader a model character of a devoted Methodist preacher, a sincere Christian, a dutiful son, an endeared husband, a loving father, and a useful citizen. As a model for young men we know of none better than that which these pages so faithfully portray. G. J. S.

None but Christ; or the Sinner's only Hope. By ROBERT BOYD, D.D. Cr. 8vo. cl. London: T. C. Jack, 1868.

DEEPLY conscious of the importance of the theme which the author of this volume of Discourses has here presented to the reader, we feel assured that such a publication at the present crisis in the history of religious thought will be very opportune. Formality, yea, scepticism in its milder forms, is pervading to a large extent the minds of both preachers and people in England, and if the pulpit gives an uncertain sound, and a majority of the people by their unresisting quiescence say "so would we have it;" we are thankful at such a time to meet with a book earnest in its spirit; intelligent in its character; sound in its teachings; hallowed in its tone, and having for its theme that grand old doctrine which suits all times and all climes alike, namely, Jesus, as the Sinner's Only Hope. The titles of the discourses are, The Great Deliverance, The True Refuge, The Jubilee, Law and Gospel, The Dying Words of Jesus, Lessons from the Great Teacher, Precious Truths for Perishing Sinners, Prayer through Christ, The Christian's Motto, Christ's Gracious Time, The Blessed Remembrance, The Friendship of Christ, Christ Succouring the Tempted, and Parting Words of Counsel. It forms a volume of great truths, ably and

clearly stated and illustrated, and will suit the preacher in his study, and the people in the family circle.

G. J. S.

Aids to the Spiritual Life, Day by Day. By REV. JOHN BATE. Cr. 8vo. cl. p.p. 400. London: Simpkin.

THIS book is a very good idea, well carried out. In these times of fast living, men, and too often women also, are so much occupied with the concerns of this life as to have but little time for devotional duties. Rather than they shall be altogether given up, and that the spiritual life may not be entirely left without nourishment, this volume has been prepared with much care. Just one page is devoted to a brief and pointed meditation. The subjects brought under notice are admirably adapted to keep down the spirit of pride and unholy ambition, and to lead the mind from earthly to the contemplation and practice of heavenly duties. There is a spirit of devout earnestness pervading its pages. It is a book of many thoughts, by many minds, judiciously woven together to afford practical help to devotion. A copious index, which is much wanted to furnish ready access to the many good things the book contains, would amply prove how much there is of interest, value, and variety in the volume.

G. J. S.

Religious Intelligence.

DISTRICT MEETINGS.

SHEBBEAR.—The annual meeting for this District was held at Ashwater chapel, in the Holsworthy Circuit, on Wednesday, Thursday, and Friday, July 1st, 2nd, and 3rd. The meeting was composed of 19 Ministers and 5 Representatives. Messrs. W. Mason and W. Conibear were unable to attend through physical infirmities. Three circuit stewards, who had been appointed by their circuits, were prevented from being present. Ashwater being at the

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extreme point of the district, many of the brethren had to travel long distances during the day; but most were at the chapel in good time to enjoy the service on Tuesday evening, conducted by Br. B. Rounsefell. Subject: "Justification by faith." Rom. v. 1. I. What Justification presupposes. (1) Conviction, (2) Confession, (3) Repentance, (a) Given by God, (b) by Christ, (c) fruitful, (d) necessary. II. Justification itself. (1) An act of grace, (2) of justice, (3) connected with pardon, (4) instantaneous, (5) entitles to

life. III. How Justification is to be obtained. (1) Not by the law, (2) by faith. IV. What Justification secures. Peace with God. (1) the negative, (2) the positive. Inferences—1. Justification by faith rests on a firm foundation. 2. It is a theme the most wonderful. 3. It opens a way for life and salvation the most suitable to man's guilty condition. 4. It secures blessings the most precious. 5. It secures honour from man for God the most abundant. The sermon was a masterly production; full of profound thought, sound argument, and rich illustration; delivered with great pathos, deep feeling, and in language chaste and clear.

On Wednesday morning, at six o'clock, Br. A. Uglov delivered a short sermon from Colossians iii. 11. "Christ is all, and in all." I. In the work of creation and preservation. II. In the work of salvation and redemption. III. In the scriptures, and the Christian ministry. IV. In religious ordinances, and Christian experience. V. In the employments and happiness of the inhabitants of heaven. The sermon was scriptural and useful.

At seven o'clock the District Meeting was opened for business. The chairman delivered a short address, expressing gratitude for the preservation of the lives of all the brethren in the ministry, dwelling specially on the goodness of God in relation to the brethren Higman and Dingle in their severe and dangerous affliction; and also gave some words of counsel as to the mode and spirit in which the business should be conducted. After singing and prayer, the brethren S. L. Thorne and W. B. Lark were elected as secretaries to the meeting, and a list of business was prepared. The first item related to the examination of ministerial character; and a resolution, expressive of gratitude and gratification that the lives and purity and consistency of all had been preserved during the year, was recorded. A resolution of sympathy and brotherly affection towards the Superannuated brethren was then most cordially passed; and Br. Beer, who was present, was assured of our joy at his being able to be with us, and of his being able still to render help in the vineyard of the Lord. We then proceeded to the examination of the General Statistics for the District, when the following facts were elicited. Admitted on trial in the year, 536. Itinerant Ministers, 21. Local Preachers, 253. Chapels, 96. Preaching places, 26. Deaths, 34. Emigrations,

13. Members, 3,265. Trial at Midsummer, 58. Total, 3,323. Teachers, 966. Scholars, 4,554. We were all greatly distressed that, notwithstanding the large number of persons admitted on trial for membership, in the aggregate we had to report a decrease of 49! Having considered the spiritual condition of each circuit as presented from the several quarterly meetings, a lengthy and deeply interesting conversation followed, occupying the greater portion of our forenoon session. Candour, faithfulness, ingenuousness, sincerity, humility, and sympathy with Christ's purposes, zeal for the Divine glory, compassion for the ungodly, solicitude for the extension and establishment of Christ's kingdom on earth, and a manifest aim at knowing the whole truth as it related to ourselves, our societies, and our congregations, strikingly characterised our deliberations. We felt as under God's eye; we could but deplore and confess our many shortcomings, our want of more spiritual energy, more of the vitality and power of godliness; that our religious life and action were so fitful, impulsive, and irregular, rather than a healthful, constant, and regular thing, ever increasing in vigour, in power, in effort, and fruitfulness. We felt that instead of merely periodically exerting ourselves to do good, and to seek the salvation of the ungodly, we ought rather to be living in such a state of vital and spiritual fellowship with our great and glorious Head, as to have our "inward man renewed day by day;" to be going continually "from strength to strength; ever changing "from glory to glory;" "abounding in every good word and work;" thus surely and increasingly becoming a spiritual power, and beauty, and success—a praise and glory in the world! We shall be disappointed if both preachers and stewards are not the better for this discussion.

Our afternoon session was devoted mainly to the consideration of the state of our various Connexional Funds. It was gratifying to find that they had been all nobly sustained. When it is remembered that the major part of our members and friends do not belong to the wealthy classes, and that on many stations the depressed state of trade had seriously affected our receipts, the following *figures*, which are also pleasing *facts*, will show that our friends generally are still abounding in generosity.

	£	s.	d.		£	s.	d.
Raised for the Support of the Ministry	830	6	2	In advance of 1867,	29	1	8
Do. Missionary Society.....	678	15	9	do.	143	0	11
Do. Chapel purposes.....	1544	0	0	do.			
Do. Educational Fund	16	18	3	do.	0	17	5
Do. Chapel Fund	17	13	7	do.	1	0	2
Do. Beneficent Fund.....	22	6	6	do.	4	2	1
Do. Jubilee Fund	55	7	1	do.	43	9	8
Do. District Fund	14	5	10	do.	1	1	2
Do. Preachers' Fund.....	21	7	0	do.			
Do. Sabbath Schools	200	0	0	do.			
Making a Total of.....				£3401	0	2	£222 13 1

The Chapel Secretary's Report presented several encouraging features. The Chapel, School, and House property in the District has increased in value during the year about £1140. Nine additional Chapel Trusts have contributed to the Quarter Board this year. Three chapels have been freed from debt; and several have had their debts considerably reduced. The attention paid by both preachers and trustees to the returns this year is greatly improved; and it is hoped that by continued and increased attention our chapels will soon become a great benefit to the cause of truth among us. In answer to the question, "What preachers have been invited by their respective quarterly meetings?" the Circuit books showed the pleasing fact that *all*, with one exception, had been cordially requested to remain another year. And with regard to the brother not thus requested, it was owing solely to his own wish to be removed to an easier station so far as walking is concerned, on account of a weakness in one foot.

On Wednesday evening, our venerable Br. James Thorne occupied the pulpit, and preached from Jude 24, 25. Subject: "The danger and security of the Christian." He gave us a deeply interesting description of the history and character of the epistle, and then showed, I., That the Christian believer is in danger of falling, (1) from the tendency of his nature, and the deceitfulness of his own heart, (2) from the wiles and stratagems, and temptations of the devil, (3) from the pleasures, customs, maxims, spirit, and influence of the world. II. That the Christian need not fall, as God was able to keep him from falling. The promise, the wisdom, the power, the goodness, the faithfulness of God, all His attributes and perfections, all His resources and treasures, all were pledged, and ever at work on behalf of those who love and fear God. The Christian is "kept by the power of God through faith." To

this end the Spirit works, the means of grace abound, "the word of truth" has been revealed, and religious facilities are afforded and continued. Myriads have been kept in the ages past, who are now safely housed in God's paradise; and others are being preserved by the Divine power, who can daily say, "Our salvation is nearer than when we first believed." III. The end or design of such preservation. "To present you faultless before the presence of His glory with exceeding joy." Here the preacher expatiated with much breadth and comprehensiveness, with rich practicalness, and unction, and power, on Christian holiness on earth, and the perfection and glory of the character of the redeemed in heaven. IV. The doxology, or hymn of praise to God found in the text. A very blessed influence pervaded the assembly throughout the service, and we all felt in our hearts to bless God for His great goodness in preserving to us as a people such an esteemed and able minister.

On Thursday morning, Br. A. Marsh gave an interesting discourse on the "Redeemed in heaven;" founded on Revelations vii. 9, 10. He began by referring to the persecutions of the early Christians, and the book of Revelation being given to John in exile. From the text he showed, I., The assembly. (1) Vast, "a great multitude," (2) innumerable, "which no man could number, (3) diversified, "of all nations and kindreds, and people, and tongues," (4) pure, "clothed with white robes," (5) triumphant, "and palms in their hands." II. Their position. "Before the throne of God and the Lamb." (1) The view, (2) the honour, (3) the joy, (4) the security, (5) the desirability of such a position with Christ. III. Their employment. (1) Praise, (2) objects of praise, "God and the Lamb," (3) subject of praise, "salvation," (4) manner of praise, vocal, (5) loud, "they cried with a loud

voice," (6) simultaneous, all. Inferences—1. Many will be the number of the saved. 2. We may all join that company. The service was a profitable one; and the preacher availed himself of the opportunity to show something of his geographical, historical, biographical, chronological, ethnographical, philological, arithmetical, as well as Biblical and theological knowledge.

At seven o'clock we resumed our business in good earnest; each brother, in his own way, seeking to aid to bring our work to a happy issue. The ordinary business of the meeting was got through easily and happily. Eleven ministers and one representative were appointed to attend the Conference; and the balance of the District Fund, £7 and upwards, was with great heartiness voted towards the Conference expenses.

A small committee had been appointed to examine the "Essays" of the brethren on probation, and also to consider their answers to the questions proposed by the Examining Committee, on the books they have been requested to read and study during the time of their probation in the ministry. The principal part of the forenoon of this day was devoted to the examination of seven young men as Candidates. The sight of so many young men at one District Meeting was deeply interesting and inspiring. The examination was a very careful, searching, and comprehensive one. The chairman, after having put them through their Christian experience—their evidences of a call to the ministry—their reading and studious habits—their mode of preparing for their pulpit work, &c.,—called on J. Thorne to question them on *Theology*, B. Rounsefell, on *Grammar*, S. L. Thorne, on *Church History*, P. Rounsefell, on *Geography*, and W. B. Lark, on *English History*. The questions in each instance were put with great kindness and clearness, and the young men gave their answers very rapidly, and with general satisfaction. The whole of the seven young men were then very heartily recommended to the Conference for acceptance. The report on the "Essays" and "Answers" of the four brethren on probation was now presented, and on the whole deemed satisfactory and hopeful. Two of these brethren, having fulfilled their time of probation, were recommended to the Conference to be received into Full Connexion.

The season devoted to the relation of

Christian experience on Thursday afternoon was a very blessed and hallowed time. The softening influences of God's Spirit, and the very gracious revelations of God's love to our souls, were so blessed, and at times so full and glorious, that all were frequently melted to tears; and the brethren were unable to give expression to their feelings for a time from the rich gladness and fullness of their heart. It was a time of wondrous power and love! Although the friends in the neighbourhood were in the midst of hay-harvest, yet their love for their ministers and the cause of God induced them in large numbers to be present. An excellent tea was provided in the school-room adjoining the chapel, at which between 200 and 300 persons were accommodated. A public meeting was held in the chapel in the evening, when the spacious and beautiful sanctuary was crowded with a deeply interested audience. Mr. Beer opened with prayer. Mr. James Thorne presided over the meeting, and in his opening remarks rapidly and suggestively reviewed the work of God in the locality of Ashwater, the Holsworthy Circuit, and the Shebbear District during the last 50 years; giving a prominence to the instrumentality which God had employed and honoured. He feared, however, that we were not sufficiently grateful for the good that had been done. He first called upon W. GILBERT, the Chairman of the District; who with a few remarks presented the statistics of the District to the meeting. W. DENNIS was then called to speak on "*A Devotional Spirit*." The necessity and benefits of such a spirit were shown. All our machinery nothing without a moving power. The refreshing energy of the spirit was shown to be as "showers," and as "dew," giving life, beauty, and fruitfulness. The next speaker was J. HICKS, on "*Christian Fellowship*." It was spoken of as "an association for religious purposes—endearing communion—and intimate friendship." It arises from a renewed heart. It is the bond that binds one Christian heart to another. And it is most blessed in its results. It is blessed to the Christian himself; it removes coldness, barrenness, and death; and gives warmth, and prosperity, and life. It prepares for death-bed triumphs, and leads to heavenly companionship and glory. J. WEBB was next introduced to the meeting to speak on "*Individual effort*." He said, a lost world is to be brought back to God. Man is em-

ployed to accomplish this great object. We are all called to work. The various talents possessed by men are to be employed. The least as well as the greatest are valuable in the church. Individually we are responsible for the use of our powers. There is individual need of faith, conversion, sanctification, and Holy Ghost power. What a blessed result if each one brought another to Christ. P. ROUNSEFELL was then called to speak on "*Holiness, the great want of the times.*" He described holiness in its nature, necessity, and possibility. All who enjoy it are made pure, rich, wise, and good. It saves from the evils of the world, and from the false attractions of the day. Reading and study are sanctified and crowned by it. God has made it blessedly possible for all. S. L. THORNE was now asked to speak on "*Progress.*" He gave an outline of a speech, which he would have delivered had time permitted, on creation, civilization, education, Christianity, the Bible Christian Denomination. L. BRAUND was then introduced to speak on "*Revivals; their nature and necessity.*" 1st. A revival implies the quickening of the church, and the salvation of sinners. 2nd. In its nature it is a spiritual work. 3rd. It is necessary that the church may keep her position, and that the purposes of Christianity may be carried out. J. WOOLCOCK then spoke on "*Sabbath Schools, their object and success.*" 1st. The school awakens sympathy and leads to effort on behalf of the young. 2nd. The importance of right training in youth. 3rd. The future depends on the character and principles and influence of the present rising generation. The last speaker was J. DINGLE on "*Heaven, the Christian's home.*" He showed 1st. That the Christian is a stranger here. 2nd. That he has a home. 3rd. That his home is most exalted and glorious. 4th. That his home is in heaven. Although the speakers were so numerous, the meeting was closed in good time, and attention was secured, and the interest sustained throughout the entire service. The brethren were requested not to exceed 15 minutes each. All did exceedingly well; and God was very good. It was a season not soon to be forgotten by any of us. Praise the Lord!

On Friday morning the business of the District meeting was brought happily to a close about 10 o'clock. Votes of thanks were heartily accorded to the Chairman of the District, to the secre-

taries, and to the Ashwater friends for their kindness, &c. Prayer was then offered by two of the brethren, and the meeting broke up, each member declaring "this has been a very happy and refreshing District meeting." W. G.

EXETER.—Our annual District Meeting took place in the picturesque town of Torquay. Zion chapel, Torre Hill, "beautiful for situation," was "the rallying point of ministers and representatives." On Tuesday evening, June 30th, 1868, the pulpit was occupied by Mr. Grose, who delivered an instructive and profitable discourse from the words of Paul,—"Christ is all, and in all:" Col. iii. 11. The preacher remarked, I. "Christ is all, and in all," in the works of creation. II. In the arrangements and accomplishments of Providence. III. In the glorious scheme and stupendous work of human redemption. IV. In the soul's actual salvation. V. In the sacred Scriptures. VI. In the preaching of the Gospel. VII. In the Christian's life. VIII. In the realization of a peaceful and triumphant death, and in the expectation of a glorious resurrection. IX. In the sure enjoyments and perfect happiness of heaven.

At five o'clock on Wednesday morning Mr. E. Turner gave us a good, practical sermon; text, I Cor. xiii. 13. Method of elucidation as follows:—I. Analyse the three Christian graces, viz., "Faith, hope, and charity." 1. *Faith* characterized; there is a sort of rational faith; a speculative faith; a sentimental faith; a true and saving faith. 2. *Hope*. The Christian's hope buoys him up amid the varied trials of life, and saves him when surrounded with fears, and oppressed by doubts. It soothes his spirit in the hour of death, and in the prospect of eternity. 3. *Charity*. It is divine in its origin; is unselfish; active, powerful; and recognizing. II. The superior greatness of charity:—In what are we to seek the transcendent excellency of love? How discover its marked superiority? Evidently and especially in its God-like character, &c.

The sermon to the District Meeting was preached by our worthy and respected superintendent, Mr. F. Martin, in the place of Mr. Mountjoy, who was unwell. He selected for his text Col. i. 28. The sermon was delivered with much power and animation, and streams of blessing copiously flowed. The introduction was appropriate. 1. The grand theme of apostolic preaching, viz.—"Christ:" Christ in the dignity of His person, as God,—as man; in His

spotless and self-denying life; in His exquisite sufferings, and bitter agony; in His sacrificial death; as a risen Saviour; as Prophet, Priest, and King, as "the way, the truth, and the life;" as our Shepherd; the Captain of our Salvation; as our never-failing friend; as our Judge. 2. *Warn* as well as preach; warn as watchmen. Warn the young and the aged, yea, all characters. *Teach*, not scientific subjects; but the way of salvation. 3. The great end in view: "That we may present every man perfect in Christ Jesus." *Perfect*, not implying absolute perfection, not angelic, nor Adamic perfection, but perfection of love, &c. An earnest application brought this service to a close. On Thursday morning, Mr. Smith gave us a solid and well arranged discourse from Psalm cxlv. 5. He first noticed the *appellation* given to God in the text,—"The God of Jacob." 1. Jacob's God, because he made him his choice. 2. Because unto him he made application in time of trouble. 3. Because he trusted in him and yielded unqualified obedience unto him. II. *Happiness*; all seek happiness; not to be found in the pleasures of the world; not in a life of prodigality; not in grandeur or magnificence. 1. For a man to be happy he must be free from the guilt of sin. 2. He must have the mastery over himself. 3. He must have pleasing prospects in the future. 4. Must live prepared to die. Lastly, Jacob's God is the only object of trust. In order to this he must be the subject of certain conditions. 1. He must be perfect. 2. Able and willing to recompense the trust reposed in him. 3. Be ever present. Mr. R. Kelly occupied the pulpit on Friday morning. Subject, revivals:—"O Lord, revive thy work." Hab. iii. 2. He first considered the subject of the text, a revival of God's work, or a revival of religion. What is it? Some contend that it is confined to a church that is sunk into a backsliding state, and that it implies the return of that church &c.; but it implies not only the improvement, but also the extension of the church. Viewed in respect to the world, a time of revival was a time of quickening into new life; a time of multiplied conversions; reference was made to the day of Pentecost, worthy the name of a revival. Why have we not revivals now? It could not be that God was less willing to save; one reason is, because the church has lost sight, to a sad extent, of her obligations and responsibilities: another reason, because a great many ministers in the

present day have lost sight of the grand end of preaching, and that we need revivals. 2. The concern manifested in this prayer: examples of earnestness in prayer, Jacob, Abraham, Moses, Baxter, Bramwell, &c. The sermon was characterized by great power, richly permeated with holy unction, and applied with deep earnestness and pathos. At the close of the service one soul, as a trophy of the cross, was saved. The congregations were good both mornings and evenings, and the power of God was felt in our midst. The participation of the Lord's Supper, in connection with the experience meeting, was a very melting season, tears of joy were freely shed, and every heart seemed humbled before the Lord of hosts. The public meeting on Thursday night was excellent: audience large and attentive; and speeches of a stirring and interesting character were delivered by the following brethren, on the following topics: Mr. Down, on Early Piety; Mr. J. Bendle, on Temperance; Mr. J. Hopper, on Revivals; Mr. T. Harris, on Co-operation between Ministers and People; Mr. J. O. Keen, on Labour and its Reward; Mr. W. Luke, on Lessons from the District Meeting. The general aspect of the District is pleasing; what we want is a deeper toned spirituality, to make us more successful in winning souls. During the past year 270 have been admitted on trial for membership, and after filling up all vacancies, we have an increase of 85. The financial statistics were very satisfactory, all the funds considerably in advance of last year,—the Missionary Receipts being £71 8s. 8d. above the last annual returns.

Resolutions were passed, deeply sympathizing with the brethren, W. Hopper, S. Crocker, and J. Meare in their affliction. Br. Meare has tendered his resignation because of his delicate health. One brother, who has fulfilled his term of probation, was recommended to the Conference; the young men on trial passed through their examination, on the whole, creditably; and two candidates were recommended for the ministry. Votes of thanks to the chairman, secretaries, and Torquay friends, terminated the sittings. J. O. K.

BRISTOL.—The annual meeting for this District was held at Keinton-Mandeville, in the Somerton Circuit, July 1st and 2nd.

The meeting consisted of 17 preachers (including superannuated brethren,) and 6 representatives—23 in all. The

meeting was a good one. Many subjects came under consideration, and, whilst the discussions were characterized with freedom, the bonds of brotherhood were well maintained and the Christian spirit throughout preserved. The only instance in which the peace of the meeting was in any way threatened was caused by injudicious tale-bearing on the part of one not then among us. How needful at all times to strive for the blessing pronounced on the peacemaker.

The Preaching services were conducted by the brethren, C. Bridgman, J. Bartlett, J. Jeffrey, and S. P. Webber respectively, and proved refreshing and encouraging. The Sacrament of the Lord's Supper, in which many of the friends of the place joined with us, was a season of much spiritual blessing.

A public tea, in aid of the Circuit Funds, took place on Thursday; about 150 persons, besides the members of the the District Meeting, took tea in the orchard of our late friend Mr. Richard Sutton, who, after a long illness, has recently passed to the spirit world, to receive the righteous man's reward.

The public meeting, which followed the tea in the open air, was addressed by several of the Pastors and elder brethren, and was in reality a very good and enjoyable meeting. The attention was directed to various subjects, such as the state of the work in the district, revivals, Sabbath schools, conversion, the aim and end of gospel preaching, personal consecration to Christ, the importance of knowing the Scriptures, &c.

After examining the returns from the several circuits, it was found that 288 persons had been received on trial, and after filling up vacancies variously caused, we had a net increase of 107 members, 20 on trial, 17 Sunday school teachers, and 143 scholars. During the year gracious revival influences have been realized on some of the stations, but others greatly need the softening and refreshing showers, to produce life more vigorous and influential. May the Holy Spirit descend richly upon us.

The returns shewed that the aggregate contributions to Quarter Board were some £30 above last year. The missionary money was £78 10s. 1d. more than the previous year, which makes just the 1/6 per member for the district, as our portion towards the removal of the debt. The Educational and Beneficent Funds were a little improved, but the Chapel Fund was not in-

creased, which produced discussion and led to the adoption of a resolution recognizing the great importance of the '*Loan Fund*,' expressing a purpose of endeavour in the future, and suggesting that efforts be made to get up a subscription list in connection with that Fund. We are of opinion that this discussion will result in increased interest in this department.

The Preachers' Fund came in for its share of attention. It was considered that the claims of this Fund had, from false modesty or something else, been kept in the back ground, but that the time had fully come for inviting our people to contribute towards the support of their ministers, when, by reason of affliction or age, they are no longer capable of sustaining their position in the regular ministry. Great confidence was expressed that our people possess too much piety and love for their ministers to allow them to want when the case shall be laid before them. Our lay friends ought by right to take up this matter.

The subject of preachers' salaries was discussed, and while it was not thought practicable to make any great advance at once, it was considered desirable to abolish the Board Bill, adjust the salary to a comparatively low figure, and advance by a small amount yearly as long as the Conference shall see fit.

While this annual review of the work of God among us has not afforded unqualified satisfaction, it has supplied ample cause for gratitude and encouragement. Surely the hand of the Lord has been with us, and we believe the union of preachers and people in hearty and believing effort must under God result in the greater prosperity of his cause among us.

It is due to our friends at Keinton to say that they gave us a right hearty welcome, and treated us with very great kindness; we hope the services will tend to the establishment of the young converts, as well as the consolation and benefit of those in the place who have borne the burden and heat of the day; and that eventually we shall all meet in the better land.

J. H.

NEWPORT.—The ministers and representatives in this district held their annual meeting at Blaenavon, on Wednesday and Thursday, July 1st and 2nd, 1868. After the formation of the meeting, Mr. G. BARR, the Superintendent, delivered a suitable address, in which he made touching reference to the death of Br. JOHN KNIGHT, who,

after many years of earnest labour, had, since the last Conference, entered into his rest; also to the early death of Br. SREER, who had been called from the Institution to fill the place of Br. Hodnett in the Dean Forest Circuit, and after labouring for about three months, during which time many seals were added to his ministry, he was laid by in March, and in April, after assuring his Superintendent that all was right, calmly fell asleep in Jesus.

We then proceeded to review the financial state of the district, when it was found that the missionary receipts were £14 14s. 8d. in advance of last year's, and the receipts for educational purposes were more than the amount apportioned to the district. The Chapel Loan Fund and Beneficent Fund showed a slight decrease, but, after candidly inquiring of the Pastors on whose circuits those deficiencies had occurred, we were pleased to find that the falling off was not attributable to any feeling entertained against those funds, nor to a want of liberality on the part of our friends, but to a want of ability to give, occasioned by the high price of provisions and general depression in business. The reports from the several Quarterly Meetings were then read, and the spiritual state of the district carefully reviewed. Revivals had been experienced on most of the stations, and the churches greatly quickened on all. 152 had been admitted on trial, but we deeply regretted that, after filling vacancies occasioned by several cases of unfaithfulness, numerous removals, 19 emigrations, and 14 deaths, we could only report a net increase of 6.

After a calm and pointed discussion, during which it was suggested that the depressed state of trade had marred the beauty and hindered the growth of the churches—a resolution was adopted expressive of the necessity for a more general awakening, and a more earnest endeavour to lead the people on to higher attainments in the Divine life. Br. Rowe, Chapel Secretary, brought up his report, showing that most of the chapels were working well, the aggregate debt had been reduced, and several of the trust estates were contributing to the support of the ministry. The meeting now stood adjourned till the following morning. At seven we met to relate our Christian experience, and to receive the Sacrament of the Lord's Supper. This was a gracious season, the Master of assemblies was present,—and while the brethren made clear and touching reference to the happy and ever memor-

able period when they were led from the darkness and sorrow of sin to the light and joy of pardon, we were lifted up into God; truly our fellowship was with the Father and with his Son Jesus Christ.

Thursday morning we again applied ourselves to business, beginning with Br. G. A. Joslin's essay and examination as to his studies; then followed a discussion on Grants to Mission Circuits in the district, during which a deep interest was taken in the present position of the Society. During the day several miscellaneous subjects came under review, and among the resolutions adopted were, one expressive of sympathy with Mrs. Knight in her bereavement, and one transcribed from the Swansea Circuit book acknowledging the unabated interest at all times manifested by Br. Joseph Snell, praying that he may be speedily restored to health and again found in the regular work of the ministry. Votes of thanks were accorded to our excellent chairman for his uniform kindness to the brethren during the year, and for so effectively presiding over the meeting,—to Br. Rowe and Br. Bauwell for their efficient services as Secretaries, and to Mr. and Mrs. Perkins and the Blaenavon friends for their unremitting attention to our temporal necessities, the journals were read, the book ordered to be signed, and this very harmonious meeting was brought to a close.

Public services in connection with the above meetings were held as follows: Tuesday evening, June 30th, a sermon by Br. Rowe, on the Person and Character of Christ, founded on Matt. xxii. 42,—“What think ye of Christ? whose Son is He?” This discourse was impressively earnest, richly evangelical, and conclusively argumentative. God was near to bless.

Wednesday morning at 5 a.m., (rather too early) the presence of God was richly enjoyed, while Br. Trengove discoursed on the exalted character of true piety as illustrated in Enoch walking with God, Gen. v. 24, who regarded the text as implying—A Knowledge of God's Presence, Harmony with God's Character, Fellowship with God's Spirit, and Progress towards God's Home. On the following morning, Br. W. Hicks took for his text, Romans i. 16, and made some interesting remarks on the Origin, Power, and Universality of the gospel.

On Thursday, after a public tea, a meeting was held presided over by Br. Batt, who said:—He hoped the meeting would be as interesting as the other pub-

lic services, and that deep and ineffaceable impressions would be made upon the people. Br. Banwell next addressed the meeting in a good speech, remarking on gratitude and prosperity, we ought to be grateful, our gratitude affected our piety and prosperity—one warm heart would influence another, piety had life and would show itself. Br. Barnden followed, and in his quietly earnest manner said some very good things, employing some forceful illustrations; but we thought if our aged brother had dwelt more on the hopeful features of the present instead of mournfully contrasting it with the past, he would live in a sunnier land, his path would grow more and more radiant and beautiful as he drew near to the end, we should covet his mantle, and perhaps, as on a former occasion, though Elisha be not equal to Elijah *before* his translation he may be almost as mighty *after*. Messrs. Hicks, Rowe, and Trengove made brief remarks, and the last of those interesting services was brought to a close; we parted stronger in love to Christ and to each other for our meeting.

A. T.

CHATHAM.—The annual meeting of the ministers and representatives of this District was held at Faversham. On Tuesday evening an open-air meeting was held in Davington Park, and addresses were delivered by the following ministers:—W. Calloway, C. Denning, D. Sturgess, R. Edgecombe, and Mr. Washford, representative. On the Wednesday morning, Mr. C. Denning gave a practical and earnest discourse; in the evening Mr. O. LAKE gave us, in his own happy style, an eloquent sermon on the Mission of Christ. On Thursday, Mr. W. BROWN gave us a useful sermon, and in the afternoon the members of the District Meeting related their Christian experience. This meeting was characterized by a rich and blessed influence. After tea a public meeting was held, presided over by Mr. T. W. GARLAND; stirring speeches were delivered by C. DENING, W. HAWKEN, O. LAKE, T. J. PATTENDEN, and D. STURGESS. The business department was very interesting, the reports showing an increase of members and an improvement of the finances, especially the Missionary Fund. Br. Sturgess, having fulfilled his period of probation, was heartily and cordially recommended to the Conference, to be received into Full Connexion. The young men on probation passed a very satisfactory examination. Several important resolutions were recommended to the coming Conference.

A cordial and united feeling pervaded the various sittings. Votes of thanks were given to the Faversham friends for their kindness, to the members of the District Meeting, to Mr. GARLAND for the happy way in which he conducted the business, to Mr. CHARLES DENING as Chapel Secretary, and to Messrs. O. LAKE and T. J. PATTENDEN, for their services as Secretaries to the District Meeting. R. EDGECOMBE.

PORTSMOUTH.—The Ministers and Representatives of the Portsmouth District met at Stamford Street Chapel, Landport, on Wednesday, July 1st, 1868. After the formation of the meeting, Mr. J. Martin was elected Secretary, Mr. J. Horwill, assistant Secretary, and the writer was appointed to prepare a brief report for the Magazine.

The first business of the meeting was the examination of the character of the ministers, and it afforded pleasure, and I trust was the cause of devout thanksgiving to God, to find, that, notwithstanding the abolition of certificates for ministers in full connexion, all, without exception, by the grace of God, had magnified their office, by a consistent Christian character, such as becometh the gospel of Christ. A resolution was passed to this effect.

The regular business of the District Meeting, under the efficient presidency of Mr. W. J. Hocking, was thoroughly and satisfactorily considered and discussed, and the meeting was brought to a happy termination on Friday, July 3rd. Financially, the District—all things considered—has done well. It has raised for Quarter Board, £608 8s. 9½. For the Missionary Society about £300. For the Jubilee Fund £49 7s. 8d., and some of the promised donations are not yet paid. I regret, however, to state, that all stations have not raised their portion towards the Missionary Debt. The chapel department, we believe, is encouraging, but some think that the District Chapel Secretary should be furnished with a schedule by which he may report the special receipts and disbursements in connection with the *building and opening of New Chapels*. Without it, or a different arrangement of entering the accounts on the present schedule, how can he come to the District Meeting prepared to show what has been *really* done in the District in behalf of its chapels? We think it equally interesting and important to obtain this information at each District Meeting, as it is to get the information from the General Secretary at the Conference.

The Newport Station, the examination of the three young men on probation—which was highly satisfactory—and the rise of salary received no little consideration, and occupied no small amount of time; but as these and other matters will be laid before the Conference, I will make no further reference to them, but hasten to give you a few particulars of the discussion on the most important subject—“*The Spiritual State of the District.*” It was a matter for serious thought, that, after filling up the vacancies occasioned by deaths, emigrations, removals, and other causes, only a “few, that is to say, eight souls,” could be reckoned as the total increase during the year. In speaking to this subject—

Mr. Wooldridge thought there should be greater *co-operation*. Too many members and elders in almost every place shrunk from the work. The people too were crying out for more Travelling Preachers. And the preachers must do everything—pick up the money—lead all the classes, &c. He thought it would be a curse to some of our Societies if we did not take away some of the Travelling Preachers, and try to bring more of the lay element into active operation. As there was a general lack of attendance at the social means, Mr. Wooldridge thought it would be a good thing, if possible, to get the people out of their old *stereotyped course of Class Meetings*. The leader should suggest something definite; as, for example, to one, “Does the blood of Jesus Christ cleanse your soul from all sin?” to another—“Have you the direct witness of the Spirit that you enjoy a blessed sense of God’s pardoning love?” &c., &c. In some instances he had adopted this course; but he found the people did not like this testing, and when he came round to renew the tickets, the members would not come. Some talk about their *temptations*, but the speaker did not *believe the devil tempted them*, for many had nothing to lose.

Br. HIGMAN thought that the social means would be better attended if more suitable persons could be selected as leaders. As a rule, where class-leaders were devoted and earnest, they gathered the members around them. One thing he deeply regretted—so many absented themselves from the *Lord’s Table*. In the apostle’s days, from want of proper attention to that ordinance, many were weak; and it was the case now. It would be well for us to preach

about it a little more; as better attention to this means of grace would cause our members to enjoy a more healthy state. It would be useless to continue to mourn over the comparatively small increase, unless these matters were laid before our members. He hoped all the responsibility did not rest upon the ministers; for if it did, we might well say, “*Lord, who is sufficient for these things?*”

Br. J. H. BARR could appreciate revival services and believed they were the means of doing good; but he thought too much importance should not be attached to them. It was of greater importance to well maintain the ordinary means of grace, than to hold a few special services once a year just to work up a religious feeling and neglect the regular means all the year besides.

W. LEE thought it was a matter of great importance, if anything could be done, to produce increased attachment to the regular week night services. If the *ordinary* means were well attended, we might reasonably have greater confidence that God would bless the *special means*; but if a society neglect the *former*, how could they expect God’s *special blessing* in connection with the *latter*? Those societies who most loved and attended the week night services were in the best spiritual state.

Br. J. MARTIN had thought and felt much about the subject—“*How is it that we do not realize more success?*” At times, under the word, very powerful impressions were made—some were seen to weep, and we think we shall have a revival to night, but don’t get it. He thought where there were no week night services it would be well to make a special visit and speak pointedly to such who had thus been feeling about their souls. Some would prefer being spoken to privately. By this method, one could best draw out their desires and feelings. He held with revival services and revival influences, but he thought a larger amount of good might be accomplished by attention to our *Bible Classes*. Some meetings also might be held for *religious conversation and reading God’s holy word*—such meetings he believed would occasionally be more profitable than class-meetings. Some at class-meetings had *always the same old tale*. They found nothing new in their experience from week to week. It would be more profitable at some of those meetings, if they were to take their Bibles and ask, What is the meaning of this or that portion of

Holy Scripture? He believed in *God's word*. At such meetings, the questions might be asked, "Now, friends, are there any in the neighbourhood feeling about their souls? What can be done to help such," &c. Some meetings of this kind they had held at Nutbourne. Real spiritual conversations of this kind might be held and suggestions made, which he believed would create a finer sympathy, and more earnest zeal would be manifested for precious souls.

But there was another thing. There was a vast chasm between our Sabbath schools and our Societies. Religious means should be made interesting to the young? It was often the case, that we get a few who wore such long faces and think it almost a sin to smile. Our young people from such may reasonably conclude that religion is a gloomy, miserable thing. If our Society meetings and Bible classes could be made more interesting, our young people would not be *lost to us*. Ministers should try to enter into the sympathies of the young:—let them feel that you love them, and you will hold them. Good had resulted from their excellent Bible class at Chichester. Considering the value of even *one soul*, they had not laboured in vain. A little more pastoral visitation would be an element for good. He was thankful for what had been done, but he was not satisfied.

Br. POLLARD thought it might be profitable to see how the thing was working. The class-meeting was neglected, and how did it work? The class-meeting was a fine thing to nourish *sympathy*. Where the class-meeting is, there sympathy is found: where it is neglected, there is a lack of it. In proportion as we have it we are strong in our work; and the class-meeting was an excellent place to cultivate it. It was immensely important to get our *friends* to throw themselves into the work, but if their sympathy was not drawn out, or if the most profitable means for its cultivation were neglected, they were not likely to do so. "Well, what is to be done?" Where is the remedy? In regard to our young friends,—they are not drawn—there is a lack of sympathy. Some of them weep and pray;—they take a note of admittance; but the class-meeting is not kept up and hence there's nothing to ripen *conviction* into *conversion*! What then is to be done? The great remedy must come from heaven! If our friends get the baptism of the Holy Ghost it will be hard work to *keep them*

away from class-meetings. We want the old members to be baptized. He hoped the Lord would not take them away until many of them cried again for mercy. Only get old and young baptized from heaven, then it would be *the old thing again*—"They that feared the Lord spoke often one to another."

PUBLIC SERVICES.

On Tuesday evening we had a thoughtful, evangelical sermon from Mr. S. Higman, of Southampton. His text was Eph. iv. 9, 10.

The sermon on Wednesday morning was delivered by Mr. Rattenbury, from Basingstoke, who selected as his text Paul's admonition to Timothy, 2 Tim. ii. 15. This sermon was much too long, and the subject would have been more suitably handled by an elder brother.

The sermon on Thursday morning was preached by Mr. Wedlake, of Liphook. Text, Psalm xcii. 12—15. "The righteous shall flourish like the palm tree, &c." Naturally, and with good effect, he discoursed on I. The character referred to; II. The prosperity God had promised them; and III. The blessed and consolatory truth the text is designed to illustrate, to shew that the Lord is upright, &c. The sermon was well delivered, and over in proper time.

The sermon on Friday morning was by Mr. Hill, of Chichester, from Acts vi. 4. Text and discourse both ill selected.

Both the Experience Meeting and the Lord's Supper, on the Thursday afternoon, were seasons of spiritual enjoyment. The public meeting at night was thoroughly good. The speakers and people appeared to be in the right element. The speakers were Mr. W. J. Hocking (chairman), and Messrs. J. Martin, W. Seage, W. Denness (representative), Hill (representative), W. Lee, T. Wooldridge, and S. Pollard.

The sermon to the District Meeting was preached by Mr. S. Pollard, of Ryde, I.O.W., on Wednesday evening, July 1st. His text was Acts ii. 47. "And the Lord added to the church daily such as should be saved." The sermon was rich in evangelical truth, and contained sentiments of great sublimity and beauty. A gracious influence was realized throughout the service. As a vote of thanks was presented to Mr. Pollard, for his excellent discourse, with a request that he would prepare it for the Magazine, it is not necessary

for an outline of this sermon to be given.

I think I may add, that the District Meeting was conducive to Christian unity and spiritual growth, and I trust both ministers and representatives separated with a fresh determination, by the grace of God, to devote themselves to His service who hath loved us and given Himself for us. W. LEE.

PRINCE EDWARD ISLAND.—The session of the above ecclesiastical court opened at the city Chapel, on Monday, 9th March, at 7 a.m., for business. Owing to the state of travelling, the original arrangements, viz., to commence business on Saturday, the 7th, could not be carried into effect. The public services on Sunday, the 8th, were conducted at half-past ten, a.m., by Mr. John W. Butcher; subject of discourse: Isaiah lix: 19. At three p.m., Mr. William P. Hunt preached from Rom. xv. 29., last clause. At half-past six o'clock, Mr. Isaac Ashley conducted the service, and preached the Annual District Sermon. The congregations were good throughout the day; the attention was good; and the heavenly influences, which had prevailed throughout the day, abounded at the ordinance of the Lord's supper with which the services of the day closed.

At the calling of the Roll, all the ministers answered to their names, except the venerable Francis Metherall, whose increasing infirmities forbade the fatigue which so long a journey involved. The representatives from Ebenezer, Vernon River, and Charlotte Town Circuits were also in their places. The Preachers' certificates were duly examined and found satisfactory. Br. Wm. Kinley, whose health had obtained for him a year's rest, reported himself again ready for work, his health having very much improved. The statistics of the District were reported by the superintendent, and called forth a discussion as to the best mode of stimulating a larger missionary spirit in the several circuits, which it was thought would prove an antidote to the somewhat non-progressive aspect which those statistics presented of our operations. Then came a review of the several circuit reports on the spiritual state of the District. On this important subject the meeting agreed to the following:—

In reviewing the past year's labour and its results, we deplore the small amount of success realized. No doubt much evil has been prevented through our instrumentality, but our aggression on the enemy's ranks has not been so great as could be desired. The public services have been generally well

attended, and not unfrequently the churches have realized refreshing seasons therein. We remember that "one soweth and another reapeth,"—in some instances, one labourer and another enters into his labours. Much seed has been sown,—may we soon reap the harvest. We rejoice that, in general, peace and unity have obtained and prevailed among us. On taking a view of our present state, then, we recommend that special services be held in every place where practicable; that the doctrine of entire sanctification be enforced upon the attention of the members; and that the imperative necessity of the Divine power, — the baptism of the Holy Spirit, be kept constantly in view.

In the numerous subjects brought before the meeting during the session, nothing arose to mar the peace and concord which pervaded it from the beginning to the close, which took place at a late hour on Thursday night.

The week night services were conducted, on Monday evening, by Mr. W. Kinley; on Tuesday, by Mr. James J. Rice; on Thursday by Mr. William P. Hunt.

On Wednesday evening, a Tea meeting was held in the Vestry, at which, as usual, a goodly company assembled; and the city friends gracefully dispensed the bounties which they had so generously provided. The proceeds were appropriated to the city chapel Trust Fund. A public meeting followed the Tea, James Kinley, Esq., in the chair.

The company were entertained for nearly two hours by speeches from different members of the District meeting; the choir discoursing sweet music at intervals.

It is hoped that the sojourn of the members of the District meeting of 1868 among the city friends, during their somewhat lengthy session, may be made a blessing to those who have so hospitably entertained them, and in short, to all to whom they have ministered in sacred things or with whom they may have had intercourse.—*Observer*.

SOUTH AUSTRALIA.—The 14th annual District Meeting of the ministers and representatives of the Bible Christian churches in South Australia commenced its sittings in the school-room of Young St. chapel, Adelaide, on Wednesday, February 19th. The certificates of the young men on trial for the ministry received from their several Quarterly Meetings first occupied the attention and consideration of the meeting. They were all satisfactory. At a subsequent period of the meeting these young men, with two other candidates for the ministry, were examined as to their progress and attainments in the several branches of knowledge essential to prepare them

for future usefulness. These examinations were creditable to the young men and interesting to all. The statements of the spiritual condition of the stations throughout the colony, received from the Christmas Quarterly Meetings, were highly encouraging, shewing much prosperity during the year, and that the societies had been quickened and enlarged. The class meetings, prayer meetings, and the ministry of the word, have all been more highly valued, and more regularly and numerous attended. During the year 561 have been admitted on trial for membership; and after making up for the loss of 217 by removals, 10 whom we trust have died in the Lord, and the instability of others, we have an increase of 243 in church-fellowship with us. The death of His Excellency Governor Daly occurring during the session, a letter of condolence was sent to Lady Daly and family, to which a courteous reply has been given. Though the finances of the district were in advance of last year, they were not sufficiently in advance to meet the large expenditure of the year, arising in part from opening up of new fields of labour. It is therefore hoped that there will be strict economy in every department, and a corresponding liberality on the part of the friends generally, so that we may do our best in promoting the establishment of the Messiah's kingdom. Four chapels have been erected in the past year, at a cost of £2,100, towards which there has been raised £850. The total sum raised for chapel purposes during the year is £3,629, and the expenditure £4,540. Our chapels throughout the colony afford accommodation for more than 12,000 persons. The public services held during the session were times of refreshing to many. Our hope and prayer is, that the seed sown may be as seed cast upon the waters, seen after many days.

MELBOURNE.—The eighth annual District Meeting of ministers and representatives for this District was held in Gore Street Chapel, Melbourne, beginning on Friday, February 28th, and ending on Wednesday, March 4th, 1868. There were present, twelve ministers and six representatives.

On the Wednesday previous to the District Meeting the Financial Committee met to balance all accounts, and to otherwise prepare for the general session, and on the night previous the "District Sermon" was preached by our worthy chairman, J. Rowe. Text.

Gal. vi. 14, 15. Much, very much, might be said in praise of the sermon, but as it is to be published by request, both in the July number of the Record, and in the Bible Christian Magazine, it will be wise on my part to allow it to speak for itself.

After praise and prayer, an address from the chairman, the appointment of secretary and journalist, and a few other preliminaries, the list of business was commenced. The first subject for consideration was the moral characters, ministerial abilities, and pastoral duties of the ministers for the past year; and it was exceedingly gratifying to find that in neither particular had there been a single charge preferred during the whole of that period; a resolution expressive of devout thankfulness to God for that fact was therefore drawn up, and, on being submitted to the meeting, adopted unanimously.

The statistics and finances of the District next passed under review, and it was found that in the former department there was an increase, over the previous year, of 96 members, 54 Sunday school teachers, 415 Sunday scholars, and three chapels; and in the latter department there was an increase of receipts to Quarter Board of £166 8s. 4d., and to the Missionary Fund of £118 11s. 8d., while the deficiency on Quarter Board was £146 11s. 9d., and on the District, £137 11s. 4d. less.

An examination into the "spiritual state" of the District, as made known by the Pastors' Reports, gave occasion for mingled joy and sorrow. During the year there had been many hopeful conversions from the world to the Saviour: and on the part of both office-bearers and private members, much, both of the active and passive graces, of Christianity had been seen; but then, there were spheres of labour that had, apparently, been unproductive of good, and there were instances not only of apathy in the cause of truth, but of undisguised declension from the truth.

The "Christian experience" of those who composed the meeting was related on the evening of the first day of sitting. And what a season was realized! There was much "musing," and much "fire burned." Souls were stirred, hearts were filled, and tongues were loosened. It was a "time of refreshing coming from the presence of the Lord." At the close of this service, the secretary gave a short address on the sacrament of the Lord's Supper. The table of the Lord was then surrounded, and the softening,

humbling, and hallowing influence there felt, will long be remembered. The recollection of that evening's service will be most joyously cherished by all who took part in it.

The next morning, at seven o'clock, business was resumed. Some items on the business paper, those of minor importance, and on which there was a oneness of view, were soon disposed of; but others involved much time, much patient and calm deliberation, and elicited very opposite opinions. More than once when a resolution was carried, the chairman in words ascribed by Milton to another chairman might have said—

“ Well have ye judged.
Well ended long debate.”

On the Sabbath, and in compliance with cordial invitations, the pulpits of Wesleyan, United Free Methodists, and Methodist New Connexion chapels were filled by the ministers composing the District Meeting. The Gore Street pulpit was filled in the morning by E. E. Gudridge, in the afternoon by R. Warren, and in the evening by J. Orchard.

The home correspondence, read to the meeting by the chairman, elicited many pleasurable expressions for the views the Missionary Committee and Conference had taken of the previous District Meeting's resolutions, and for the manner in which many of the requests of said meeting had been granted by the Home authorities: but in connection with Home there was one thing that had occasioned pain:—the lack of Connexional information. A hope was entertained, however, that this lack would not again occur. A well attended temperance meeting was held on Monday night.

The subject of the financial independence of the Melbourne District was lengthily and earnestly discussed, and

on it there was but one opinion. It was felt to be extremely humiliating, to say the least of it, to have to send to the parent society for financial aid for a colony so populous and wealthy as Victoria is; and especially as the debt owing by that Society is so great; and more especially still, as a large portion of that debt had been occasioned by this District's deficiencies. So strong was the feeling on this subject that, to many, the idea of any longer drawing from the Home Funds seemed almost unbearable; and a resolution, devising means for speedy independence, was submitted to the meeting and met with unanimous approval.

The sittings of the meeting lasted till the hour of ten p.m. of the last day, when the sixty-third resolution having been passed, the minutes read, and the books signed, they were brought to a close.

With many pleasing reflections the members of the meeting separated: among which were those on the efforts that had been made to minister to their temporal comfort during the time they had been together. The worthy pastor of the church in Melbourne, (W. H. Hosken), had with very praiseworthy exertion hurried on the erection of a vestry at the rear of Gore Street chapel, in which the meals might be taken. This was found to be an important item in the list of comforts, for the distance from the chapel to the Mission House is too great to be travelled five times a day with anything like pleasure. The bill of fare was under the direction of Mrs. Hosken, and was every way satisfactory. Beside the pastor and Mrs. Hosken, there were many willing hearts and able hands in Gore street church, to administer to the District Meeting's wants, and well everything was done: and in return for all, the thanks of the meeting were both felt and given. T. E. KEEN.

Missionary Chronicle.

AUGUST, 1868.

THE CANADIAN CONFERENCE.

The preparatory committees met, according to appointment, on Tuesday and Wednesday, June 2nd and 3rd, and got through a large amount of unusually important business.

PUBLIC SERVICES.

On Tuesday evening, we had a sermon from Mr. T. R. Hull—text,

2 Thes. iii. 1: “ Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you.”

On Wednesday evening a sermon by Mr. Williams: the preacher chose as

the theme for our evening's meditation, "Wherefore, beloved brethren, seeing that ye looked for such things, be diligent, that ye may be found of him in peace, without spot and blameless." 2 Peter, iii. 14. The well-tempered earnestness of the preacher, and the gracious influence accompanying his utterances, much as there was to offend the ear of the critic, completely disarmed all criticism. Judged from the stand-point called feeling, the service was a "refreshing season, coming from the presence of the Lord."

On Thursday morning, at nine o'clock, the Conference assembled in the Bible Christian Church, Mitchell. The President in the chair.

The Secretary read the 78th Psalm, and the 3rd of Timothy, and gave out the hymn beginning, "And are we yet alive?" which was sung with great feeling. At the call of the President, the brethren, John Edwards and Paul Robins led in prayer, and truly the Great Head of the Church was present with "his members."

The Conference was now formally constituted, the brethren, 27 in all, taking their places according to seniority.

Br. C. Barker and Br. J. Whitlock were nominated for the Presidency. The ballot was taken, and the vote stood, Barker, 22, Whitlock, 4.

Br. C. Barker was declared duly elected. Of a brother so well known, and so generally beloved, we need say but little. His talents eminently fit him for the distinguished position.

Br. W. S. Pascoe, recently appointed to this country by the English Conference, was elected Secretary. His appointment to this colony is regarded as a very valuable accession to the ministerial staff, possessing, as he does, talents of no ordinary kind. A vote of thanks was then given to the retiring President and Secretary for their efficient services during the year.

The Conference then proceeded to the examination of ministerial character. We were sorry to find that Br. Hoidge is compelled to seek entire rest for a season through ill health. Br. Hicks also, suffering from weakness of the lungs, is constrained to rest for a season. It is hoped that these esteemed brethren will soon be able to resume their labour. One brother has resigned, another has been expelled, and two have been received into full connexion with the Conference. The total number of ministers is 62. The Conference then adjourned until Friday morning.

The Conference sermon was preached at half-past seven p.m., by Br. Barker. The sermon was appropriate and excellent. Subject: Sowing and reaping. Text, John iv. 35—8. In the introduction, the preacher stated that chance was not in the Divine vocabulary. God has a fixed purpose, and to that end everything is made to contribute, and converge. This is proved from the history of Jacob and his family; Joseph and his brethren; the peculiarity of the Israelitish emancipation from Egyptian bondage, &c. This was also characteristic of Christ's life and ministry. In considering the subject, the preacher observed—

First, The ground. It has to be broken, the stones gathered, the seed sown, the plant watered, the harvest gathered.

Secondly, The succession of labourers. God's work is progressive, it reaches perfection after successive changes. This is clear from Scripture history. One dispensation succeeds another.

Thirdly, A humiliating fact. We enter into another's labour. The Sunday school teacher, the tract distributor, the sick visitor, are all pioneers of the Christian minister; Christ was preceded by the prophets and John the Baptist. The Apostolic harvest in Samaria was preceded by the Samaritan woman. With us, one minister has laboured and passed away, another enters into his place. God takes the labourers home one by one.

Fourthly, Considerations to work; the vast extent of uncultivated wilderness. Souls are perishing.

Fifthly, Encouragements to work. The place is filled up, every labourer has his own reward, present reward, mutual joy, the final gathering of labourers in heaven, grand gathering of every tribe and nation, and tongue and people.

On Friday, after the passing of several resolutions respecting churches, and the transfer and re-arrangement of parsonage property, an important resolution was passed creating a new Western District, to be called the London and Cleveland District; the success which has attended our labours in the West rendering such a division necessary. After the appointment of committees on Temperance, Christian Union, Bible Classes, and the relation of children to the Church, the Conference adjourned until Saturday morning.

RECEPTION OF PROBATIONERS.

This service was held in the W. M. Church. The meeting was opened by singing and prayer by Br. J. Edwards. The President delivered a brief and appropriate address. He then called on Br. L. W. Wickett, who said:

Mr. President, Christian friends, I can find no language to express my obligation to God's mercy. The language of my heart is:

"When all thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise."

I lived in sin until the age of seventeen, when it pleased God to convert my soul through the instrumentality of the Bible Christians. The evidence of my conversion was so clear, that no one could induce me to believe that I was not born of God. Soon after my conversion, I wanted to lead others to Jesus. I was then duly invited by Br. Gale to take some appointments. Afterwards seeking by prayer and fasting God's direction, he clearly showed me my duty. The church called me, and I went forth to work for God. I have been led along through my four years. God has graciously given me to see that I am moving in the order of Providence. My present persuasion is, that "neither death, nor life, nor principalities, nor powers, nor things present, nor things to come, shall be able to separate me from the love of God."

Br. Pearce then said:—It is with feelings of thankfulness that I rise to speak of the love of Christ to me. I was always the subject of conviction, but still lived without Christ until the age of eighteen, when it pleased God to reveal His Son to me. Soon after my conversion, my name was placed on the local preachers' plan. I was afterwards called upon to enter the regular ministry. I have travelled my four years of probation. God has given me to see some fruit of my work; and I now feel that this people shall be my people and their God my God.

The usual questions were then put by the President, and replied to by the brethren; after which Br. Whitlock moved, Br. Hurley seconded, and Br. Robins supported their reception into Full Connexion. The charge was delivered by Br. W. Hooper, for Br. Hoidge. The brethren, Green and Pascoe, led in prayer. The President pronounced the benediction, and thus this deeply interesting service closed.

On Saturday, the Conference re-assembled at 8 o'clock, a.m. After the usual devotional exercises, the committee on the proposed printing establishment presented their report.

The propriety or otherwise of continuing the annual certificates for preachers in Full Connexion, having been reported on from the Cobourg, Bowmanville, and Exeter Districts, after a lengthy discussion, the Conference, without a single dissident, adopted the following resolution:—

"That whereas the last English Conference, as per resolution of its printed minutes, abolished the use of certificates for all preachers in Full Connexion with it; this Conference believing that it is but just and equitable to place the preachers within its jurisdiction on a level with their brethren in the other parts of the Connexion; and further, seeing that said certificates have too often been the cause of ill feeling among the friends in various stations, and of injury to ministers: we hereby abolish their use, and this the more readily because the Quarterly meetings have full power to take action at any time in respect to ministerial character or conduct by resolution, which we think is the most straightforward and manly way."

The Stationing Committee made their final report late in the afternoon.

Mr. J. H. Eynon conducted the morning service on the sabbath, text, Psalm lxxxvii. 4—6. Mr. A. Clarke, the afternoon, who selected as his theme, "All Scripture is given by inspiration of God." Mr. W. S. Pascoe officiated in the evening; he selected as his text 1 Tim. i. 15, 16.

The services of the day were closed with a prayer-meeting, some two or three persons were professedly penitent and for them united prayer was made.

Throughout the day a very blessed influence was experienced, and truly it was good to be there.

On Monday, the Conference re-assembled at 9 o'clock, a.m., and after the usual devotional exercises proceeded to consider the financial relation existing between the Conference and the stations in the United States. The discussion was a very lively one, and ended by the adoption of the following resolution:—

"That as some of our friends in the United States think it would promote the interests of the denomination to allow them the entire control of all their financial affairs, resolved, that the question of their entire independence in this respect be brought before the first Quarterly Meeting on each station, to ascertain whether or not it is the general opinion of our leading friends; if it is, we consent that after the next Conference they shall be allowed to appropriate their funds as to them may seem best, with the understanding that they provide for all their liabilities."

(To be continued.)



BIBLE CHRISTIAN MAGAZINE.

GOD'S REDEMPTION AND MAN'S PRIESTHOOD.*

THERE is "one Mediator between God and man" who wins us heavenly blessings ; but there is a multitude of mediators that none can number engaged in their diffusion. While we seek to monopolize, God seeks to distribute the blessedness of giving. He passes all his bounty through as many hands as possible, making all things fellow-workers and fellow-givers with himself. Every creature that He has made has, in some sort, a priestly hand to pass God's mercy to something else that needs it. Alike in the realms of providence and grace, He is ever employing man as a mediator of his varied bounty. When He would, for instance, bless a little babe, He makes a mother's heart the medium of His tender charity and care. When He would bless a nation, He gives its rulers strength, and wisdom, and zeal, and they mediate these blessings to the multitude. When He sought to awake in men nobler conceptions of duty, and a deeper sense of guilt, He gave Moses a great standard of duty, and Moses gave it to mankind. When he sought to teach men the tenderness and minuteness of his care, He gave David a little insight into his gentleness, and David sang it to the listening ages.

He made the prophets mediators of light upon the future, and through them gave glimpses to mankind of the "serene results" to which all things are being guided. Through apostles we gain understanding of all our high relationships. The church is a mediator, dispensing Gospel light unto the world. And every saint is gifted with great hopes, great joys, great peace, not to consume them on himself, but to disperse them abroad. So that every

[* We have derived so much pleasure and profit from this article, that we take the first opportunity of reprinting it from *The Sunday Magazine*, with the hope that our readers will be stirred to renewed effort and devotion in the noblest and most delightful of employments. Ed.]

disciple has in this great sense a mediatorial calling. "Jesus only" is the Great Mediator who carries the world's guilt to God. But every redeemed soul is a lesser mediator carrying God's gifts to the world.

The child who has learned to love the Saviour; the aged saint who is meet for his presence; the strong who have gone along the narrow way from strength to strength; the weak often falling but still forgiven; the missionary of apostolic zeal; the lowly teacher of a Sabbath class—are all partakers of this high calling. They are "in the world as Christ was in it." So far at least as to share one part of his calling, and be mediators of the gifts of God.

No Christian can be found who has not been blessed by such mediation. Perhaps no one can be easily found who could have been blessed without it. It seems as if we all needed, at first at least, some disciple to bring near God's gifts, and reveal the light of truth. Even those who, like Enoch, have learned to walk with God, to address Him eye to eye, and to take gifts directly from His hands, once were glad of some human hand to help them, and some human mind to enlighten them. So that perhaps the world's need of such mediation is as wide as God's employment of it.

Thus, wherever we look, we see God using human mediation. The history of nature and grace alike are full of it. Next to the mediation of Christ, the mediation of the Church of Christ is the grandest fact of Scripture and of history. Though it has been rarely treated, few themes are more worthy of the regard of a devout philosophy, for this subject is co-extensive with God's employment of all human agency. God's special inspiration of the sacred writers; his ordinary inspiration of the Church; his employment of all Christian labour at home, of all evangelistic effort abroad; his use of the words, the writings, the lives of men to bless their fellow-men; his institution of Church and family fellowship; the whole question of human priesthood, all belong to this great subject of the mediation of man.

As it embraces so many themes of high interest and practical importance, I make no apology for introducing this subject to my readers. And as from its very extent and grandeur it is somewhat difficult of treatment, I make no apology for treating it as it is beautifully illustrated in a Gospel incident which first suggested it to my own mind.

On both the occasions on which the Saviour fed a multitude miraculously He is recorded to have used the mediation of the disciples in distributing the bread. In most of his miracles He dealt personally with each soul that he blessed. When He healed many at once, for instance, "He laid his hands on every one of them."

But when He fed the people who followed Him, "He gave the bread to the disciples, and the disciples to the multitude." Produced by divine, the bread is passed through human hands. Both times this order is followed; and it makes so deep an impression on the disciples themselves, that all the four Evangelists record it. Here, then, on a little scale, we have a perfect illustration of the whole ministry of the Church of Christ. Just as a dewdrop carries on its tiny bosom a perfect image of the sky spangled with stars above it, so the lowly work of the disciples here reflects, with perfect clearness, the whole mediatorial activities of man since earth was made. The whole doctrine of the matter is given in the simple words, "Christ gives to the disciples, and the disciples to the multitude." And the whole philosophy of the matter is brought within our reach by the simple homeliness of the incident. If we can understand the reason why the Saviour employs the disciples in this case, and the results accruing from their intervention, we shall understand at once the reasons and the results of the mediation of the disciples in diffusing the still grander gifts of life divine. Let us, then, try to discover these reasons.

Among very many advantages that will suggest themselves as secured by the employment of the disciples here, there are three, I think, which must suggest themselves to every thoughtful mind:—

First, The mediation of the disciples evidently assists the multitude to receive Christ's gifts;

Secondly, The mediation of the disciples assists themselves to catch Christ's spirit; and

Thirdly, The mediation of the disciples tends to link Christ and the disciples and the multitude together in friendly fellowship.

Let us look at each of these advantages, and inquire how far it is realized, on a grander scale, by the employment of human mediation in the sphere of salvation.

I. We begin with the assistance the multitude derived from the disciples' hands in receiving the gifts of Christ.

We must remember some help was needed. The spell of miracle was on the bread. The hand that produced it was too omnipotent for the people to receive its gifts with freedom.

In the earliest moments of discipleship, even Peter quaked before a miracle, and, in spite of all his love, cried out, "Depart from me, for I am a sinful man, O Lord." The father of the demoniac could face the disciples better than their Lord. Even the centurion, whose faith appeared so great, interposed the rulers of the synagogue between himself and the Divine Healer. The woman with the issue came behind the Lord, when she would touch Him. The disciples themselves were less alarmed by the storm on the lake than by the

omnipotence which stilled it. And so we cannot doubt but that, needy as they were of food, the divinity of such bread would make them fear to take it. They had some faith—faith sufficient to move Christ to work the miracle—faith sufficient to keep them three days hanging on his lips, though lacking food. But had they the strong faith “to see God, and eat and drink,” which the elders on Sinai so strangely exhibited? Would many there not feel the bread too sacred for common use? Would the great mass not feel it more sacred than any sacramental bread, to eat which would be to eat judgment to themselves? But while such fears were inevitable, how completely they are laid by the simple intervention of the twelve! Men can take from their hands what they dare not take from Christ's. The bread becomes somehow common by passing through the hands of common men. They can feel it *is* bread, and is meant for them. The most timid gather boldness to partake. Thus the disciples are like a veil on the face of Christ, which suffers the multitude to look upon his glory and his work. They are “a hem of the garment” through which the multitude can receive his bounteous help.

And thus, while without them, perhaps, none would have dared to eat, the mere hands of the disciples embolden all, and ALL eat and are filled.

Now, if there was a difficulty in receiving a Divine gift of bread that perisheth, there is an infinitely greater difficulty in receiving the diviner gift of redemption blessings; and if disciples' hands grandly assisted men to receive the lower gift, still more grandly do they assist the multitude to receive the gifts of life. If in this lowly feast there was a necessity for the intervention of the disciples, the necessity is still greater for it in the “feast of fat things” which God has spread “upon the mountains.”

“The natural man receiveth not the things of the Spirit of God.” He can, perhaps, believe in a few doctrines of the Gospel, which are more level with his understanding; he can, perhaps, bow to its moral precepts, accept its intimations of immortality, tremble before its announcements of “judgment to come;” but, like this gift of miraculous food, all redemption gifts seem so strange, so great, so unearthly, that his mind is overpowered by the sight of their grandeur. It is impossible at first to believe them real, or if real, meant for him.

Who can believe at first that even God is generous enough to give his well-beloved Son to save us? Who is there at first that can compass with his feeble mind the thought of a gift of the Holy Spirit to be an oracle, a guide, a comforter to men? A pardon for our guilt, a divine adoption of us sinners, a mercy-seat ever open to us, a divine care ever watchful over us, an eternal heaven preparing

for us;—these seem not the sober realities of truth, but the delirium of some devout imagination, a romance of heaven, the rhapsodies of some angel's dreams, the experiences of some unfallen world, wherein dwells righteousness.

And could such gifts ever be grasped and enjoyed by man, if disciples' hands had not been used to bring them near? *If the Gospel message had not been prepared for the heart, by being passed through other human hearts and minds, could even the heart, prepared for it, have received it?* Is any way conceivable by which we could learn the Gospel but that of human instrumentality? Or, if conceivable, at all so suitable to our human weakness? Shepherds of Bethlehem might, perhaps, have listened if angel choirs had come singing it to mankind; but could Jerusalem sinners have learnt it thus? Sainly Stephens might have looked up and traced its story if it had been written on the sky; but what unsaved soul could have ventured to gaze on what he would expect to be the "Mene Tekel" of his doom? Had God's own voice uttered it—even in his stillest, smallest accents—while a few would have said, "Speak, Lord, for thy servant heareth," what multitudes would have sought some Moses, saying, "Speak thou with us; let not God speak with us, lest we die?"

But when the Great Comforter makes election of human lips and hearts, and through them "shows the things that are Christ's," how easily are they at once understood, believed, enjoyed! When the chief of sinners, whose cheeks are hot and wet with recent tears, brings the news of heavenly pardon, the guiltiest begin to hope. When one who has felt the kiss and embrace of God tells of the welcome which awaits all penitents, even prodigals begin to meditate return. When one who washed His feet with tears tells of His tender charity, and a Peter of His long-suffering to backsliders, and a Thomas of His patience with the doubters, and a John of His grace to all,—how easy it is then to believe the blessings whose very greatness made them formerly incredible! When a Jonathan commends God's honey, how easy is it to taste it for one's self!

What Christian does not by experience know how much the credibility and acceptance of all Gospel blessings is helped by the human mediation through which they reach us? Who that remembers the hand of parent or pastor, of noble friend or saintly child, that brought to him the bread of life, will not acknowledge the mercy of God in the employment of such gentle means?

True, such mediation mars somewhat the message. Angels' lips could not tell worthily the mercy of the cross. But, like the bread of the miracle, what the message gains in homeliness is of far more value than what it loses in glory. Disciples must be "glasses."

that "darken" the glory of truth they reveal, but to eyes just emerging from the darkness the dusky medium, without which they could not endure the glory, is itself a boon.

Thus the mediation of disciples assists the multitude to-day to receive Christ's gifts, just as it did then. And their mediation being so helpful, we should regard it as no merely accidental or occasional instrument of good, but a great integral part of the scheme of salvation.

Like the mediation of the Saviour in winning, the mediation of the saved in dispensing, grace is part of God's eternal plan; and so essential a part, that, if disciples' hands, which are the ordained medium through whom blessings are sent, are hanging idly by their side instead of plying their sacred ministry, *the multitude must perish*, even though there is bread enough and to spare around them.

Is the Church at large sufficiently alive to this? Do we not sometimes blaspheme the grace of God by attributing the slowness of the Church's progress to the restraining of his Spirit, when we should explain it by the selfish indolence which we ourselves indulge?

We do not need to climb to heaven to bring grace down from above: "God is not far from any one of us." He "stands at the door and knocks." His Spirit still broods on the world's face, bringing forth from its darkness a new creation which is very good. Mercy abounds; God is ready; the bread of life is near. Why, then, are so few saved? Why does the multitude not eat and be filled? Why? Chiefly for this reason,—because disciples' hands, which are the link, are the *missing* link between the multitude and grace. And because the Church brings not the Gospel near to the masses of our land, all its blessings seem to them but a festive pageant, either not real, or, if real, not for them. And how can they believe except the news be carried to them and pressed on their acceptance? Truth sent is like the prophet's rod,—it may be laid on the face of the dead world, and there will be neither voice nor any that regard it. But let the Church carry her message herself. Let her go, her heart warmed with it, her eye flashing it, her life living it, her tone sweetening it,—and let her stretch herself upon the dead world, hand to hand, mouth to mouth, heart to heart,—and then the vital heat will pass by the sacred contact. The Spirit of God would use his chosen instrument, and the dead world rise to engage in all the sacred ministries by which itself had been aroused to a new existence.

Let each of us see that his hands are busy. Let us ply the varying mood of the lost around us, with the various influences of grace. Let us whisper Christ's gentleness, in their hours of weakness.

Let us tell of Christ's death for sin, in their seasons of remorse. When they bewail the dead, let us point to the heaven Christ entered and left open for them; let us pass to them Christ's promises and warnings, his teachings and entreaties, his comfort and his invitations, and we shall be surprised how many who were doubters will gather faith, and how many that were timid will gather courage, and how many that were perishing will eat that bread of life, of which if a man eat he shall never die.

II. If the mediation of disciples thus contributes most materially to the reception of the Saviour's gifts by man, I think a little reflection will show how materially it assists the disciples themselves to catch Christ's spirit.

This is rendered obvious by the illustration afforded by the miracle.

Had the disciples been onlookers merely, they might have derived much profit from beholding the Saviour's bounty, but how much more they gain from being dispensers as well!

Had they not been occupied, I fear their profit would have been mingled with some loss. Some of the mischief incident to idleness would probably have mingled in their meditations. Their reverence for Christ might have been mixed with reflections on those blessed by Him. They would most probably have spent some time in discussing the merits of the multitude, their antecedents, the possible desert, the probable abuse of so much mercy. For it is hard to be a mere bystander when a prodigal is blessed without some of the elder brother's grudge rising in the heart.

But, obviously, their mere association with Jesus in the work of feeding the great company prevented the rise of all these unworthy feelings, and quickened others of a different stamp. As they carry Christ's gifts they catch some of Christ's generosity. They begin to look with a pity like the Saviour's upon the weakness of men, and with a hopefulness like Christ's on every indication of wakening penitence. To labour for them in any way would itself make them love them, but to labour along with Christ makes their affection Christ-like in its strength and sacredness. Casual as their employment seems, it would confer on the disciples a lasting benefit. Their natures were ennobled, and their hearts were purified by the simple service.

And here again we have only an illustration on a small scale of the blessed results, which on a scale of infinite grandeur accrue to the Church herself from her mediatorial labours.

Whenever she passes to the multitude a gift of Christ, she catches some of Christ's own spirit. In the exact proportion of her generous

labours does she find the grace of heaven enter her, and transform her nature to the likeness of her Lord.

Perhaps it is not too much to say, that of all the holy powers and engagements through which the Holy Spirit works our sanctity, there is none through which He operates so largely and successfully as the simple discharge of our mediatorial work. Through *truth*, He transforms the soul. Like the light of day which beautifies all on which it falls, and gives their hues to leaves of flowers, and plumes of birds, and sky, and rock, and sea; so the light of truth falling on a quickened heart, produces every hue of the beauty of holiness. And *hope* purifies the soul as Christ is pure. And *adoration* catches some of the light of the glory on which it gazes. And when *gratitude* rises on the wings of praise, though we have been among the pots, our wings are tipped with silver, and our feathers with yellow gold. And *prayer* glorifies the soul, for it is true of every Christian as of Christ, that "as he prayeth, the fashion of his countenance doth alter." But perhaps none of these blessed influences and engagements are so powerful in the Spirit's hand, to transform the soul, and beget within it God-like graces, as simply "working together" with Christ, and giving to the multitude what He has given to us.

We cannot try to impart the slightest gift of God, without somewhat of the divine love which bestows it entering our heart. It is the great reward of Christ-like labour, that it begets Christ-like love. It is blessed to receive God's gifts; but "it is more blessed," even here, "to give than to receive." For giving such gifts is an axe striking at the root of all the selfishness of our nature; is an exercise which requires and therefore begets all heavenly graces. If it is the fruit of human charity, it is the root of a charity like that of God's. No Christian ever yet, like Christ, "went about doing good," without, like Christ, soon finding himself "anointed to heal the broken-hearted, and to set at liberty the bruised, and to preach the acceptable year of the Lord." And no Christian ever yet refused to pass to others the gifts he had himself received, without his soul sickening, his power becoming feeble, his joy vanishing away.

Do we sufficiently ponder this necessity for priestly labour? In endeavouring to account for the low state of piety throughout all the churches, do we give sufficient prominence to this—that so very few Christians are fulfilling their priestly functions? Is it only because preaching is poor, and services unattractive, that our churches are so poorly filled and our worship so poorly enjoyed? Or are we at liberty to say it is because God's grace is withheld, that the tone of religious life is so feeble: the piety of youth so void of enthusiasm,

the devotion of manhood so void of earnestness, and the faith of age so deficient in serenity and hope? Is it because the "river of God is" no longer "full of water?" Is it because His arm is shortened that He cannot save? Or is there some degeneracy in the race, which baffles even grace itself in its endeavour to make us thorough Christians? To all these questions, we must answer, *No*. The reason of our religious feebleness lies nearer home, and is within our own control. It is not because the Gospel decayeth and waxeth old; it is not because God's grace is withheld. But we are feeble because we "stand all the day idle as if no man had hired us;" because the lips are closed which should spread abroad the Saviour's fame, and the hands are folded which should sow the seed of his kingdom. We are forgetting that God resumes every talent which we fold in a napkin of false modesty. We are forgetting that he who keepeth his light, as well as life, shall lose it; but that he who giveth it shall keep it unto light eternal. We are forgetting that man liveth not even by the bread of life alone, but that our meat and drink is *doing* the will of our Father in heaven.

And forgetting these things, we suffer daily. The very manna of God corrupts because it is profanely kept; and the richest viands of the feast of life become insipid, because we are content to eat our morsel of the bread of life alone.

The want of saintly labour makes the soul feeble, and renders it susceptible to all manner of disease. And this feebleness will last so long as our unholy indolence continues. But let Zion rise and shake herself from the dust of her ignoble inactivity, and loose herself from the bands of her corrosive lethargy; let her put on her beautiful garments of lowly ministries, and tender charities, and Christ-like sympathies; let her respond to every cry for help that reaches her, and rise to the dignity of being the almoner of God's eternal gifts to the world; and then the voice of complaint will die from her midst, and the stain of worldliness disappear, and she will arise and shine with the glory of the Lord that will arise upon her and be "in the world as Christ was in it"—a worthy spouse for the heavenly Bridegroom.

III. I have thus tried to indicate by the assistance of the illustration of the disciples' labour in the miracle of the loaves and fishes, that two great necessities exist for human mediation, and two great advantages flow from it.

The third advantage which I named as flowing from it, would require more space to treat of than my limits afford. As, however, it is the most obvious of the three, it may safely be left without enforcement. None can fail to see the ties, delicate but strong, which the disciples' labour wove between themselves, their Lord, and their fellow-men. Ever afterwards, the multitude would feel

the disciples their friends, and the disciples would feel the multitude their charge, and both would feel the Saviour their common Benefactor. Their simple service tended to fuse all into a holy brotherhood.

And to every mind that reflects, it will seem one of the most blessed results of human mediation in higher matters still, that it creates innumerable tender ties, and fuses the scattered children of men into a holy fellowship. If none helped, nor was helped by his brother-man in religious life, how lonely our devotion would become, how selfish our religious life would be !

But when disciples' hands bring us the bread of life, and our hands carry it to others, what ties of love, of gratitude, of mutual interest and affection, are woven by these mutual ministries !

Whatever be the joys, the help, the comforts afforded by the communion of saints, they are all the direct results of that mediation of man which God so largely employs. But these I must leave to the reader's own meditation.

Only in closing, let me remind my Christian readers of our "high calling in God." We cannot shift nor lessen the responsibility which the knowledge of Christ brings with it. We are all ordained by the laying on of heavenly hands to be mediators between God and men. Let us repent of all our mediatorial sins ; let us bewail the unaccomplished good we might have done ; and the blood of those souls which, through us, might have been saved. Let us remember those who absolutely need our help, if they are to live ; let us remember our absolute need of the exercise which giving such assistance would involve.

With tears of penitence and pangs of shame let us offer afresh to Christ the living sacrifice, hands to be strengthened for our work, lips to be touched with the altar fire, lives to be spent in the work of God. And then, every hand held up to the Saviour will be filled with fresh gifts of grace. However feeble our strength may be to impart these gifts to others, the power to do so will grow with every effort. The loaves and fishes will multiply as we distribute them. Ourselves will be the first to feel the benefit of such engagements in a deeper, broader flow of holy feeling, in a clearer consciousness of the Saviour's presence and approval, and in an ennobled nature which shall be eternally richer in its capacity for joy. And faint and unknown as our labours may be, they will be fraught with blessings to others as well. Multitudes will hear, and heed, and live, and rise from the common level of selfish sinfulness to the glory of the Saviour's likeness. Their prayers and benedictions will bless us now ; their labours convey the blessings to generations yet unborn, and their presence on the eternal shore, and the melody of their voices in the eternal hymn, will make heaven homelier and sweeter to our restful
arts.

MEMOIR OF MR. WILLIAM WOTTON.

BY WILLIAM LUKE.

THE subject of this record, MR. WILLIAM WOTTON, was born in the parish of Cheriton Fitz-paine, Devon, in the year 1806. His parents, Isaac and Ann Wotton, were persons of general good character, but beyond being attendants on the observances and forms of the Church of England, do not appear to have had any knowledge of vital Christianity. For their uprightness and morality they were held in high esteem among those to whom they were known. Their son William also attended the parish church, and, until the time of his conversion, took great delight in ringing. In regard to experimental religion, he resembled his parents and the generality of people living in that neighbourhood; yet his early life was marked by the good qualities of industry, carefulness, and moral integrity. He became awakened to a sense of his sinfulness, guilt, and danger, and was subsequently brought to the knowledge of salvation by faith, through the instrumentality of the Bible Christian ministers, soon after they commenced their labours in that parish; the ministry of Mr. Joseph Hoidge, now in America, being specially blessed to the saving of his soul. The graces of the second birth were happily realized by him about thirty years ago. He at once became a member of the Bible Christian Society, permitted his house to be used as a preaching place, and there also the ministers of the word met with a cordial "welcome home."

Our friend continued his membership at Cheriton, with a brief intermission, for twenty-five years. His attendance at the means of grace was marked by great regularity, which frequently cost him considerable sacrifice, and involved him in labours early and late in his worldly calling. About five years since, Mr. Wotton removed from Cheriton to Exeter, for the single purpose of enjoying greater religious privileges. While residing in that city his time was chiefly spent in the reading and study of the Scriptures, and writing off many portions, in visiting the sick, and in attending the worship of God. For some time he held the office of Society Steward, showing, in that capacity, a very lively interest in all that pertained to the prosperity of God's cause, and making it manifest that his motives were of the purest and most disinterested description.

Mr. Wotton was twice married, first to Elizabeth Elworthy, in 1841, and who died in 1862; and secondly, to Ann Brookland, who survives him. Having no children, he paid much attention to the comfort of his aged parents while they lived, and after their decease, he was equally interested in a brother and sister, whose circumstances were somewhat adverse.

Our departed brother was called to pass through trials of a severe and painful nature, and was the subject of a lingering and distressing affliction ; but, by the grace of God, he was enabled to endure all with exemplary resignation and patience, and, for some time previous to his end, he often talked of meeting death without fear. For several years he suffered from disease of the heart, which complaint at last proved fatal. The final crisis at last came, as is usual in such cases, without a moment's special notice, but no symptom of surprise or dread appeared in him at the solemn approach of death. The same calmness, peace, and tranquillity, which had characterised his days and months of sickness, were also prominent when he drew his "last expiring breath," on the 6th day of May, 1867. His mortal remains were interred in the burying-ground adjoining the Bible Christian chapel, at Cheriton. The funeral service was conducted by Mr. W. Mountjoy, who endeavoured to improve the event of his death by preaching a funeral sermon at Exeter ; as did Mr. T. Harris also, at Cheriton.

Brother Wotton evinced a due regard for the support of religion, for many years, by liberally contributing to the connexional funds ; and, prior to his decease, he made an arrangement, by Will, for a portion of his property to be appropriated, after the death of his widow, to the relief of the poor in the congregation at Cheriton, in a manner which he considered would best serve the Bible Christian cause in that place.

That our dear brother had been the subject of a genuine repentance and conversion, there was left no room to doubt. He felt and acknowledged the "plague of his own heart," and often did he lament his infirmities and errors ; but his soul's anchor rested in the ground which had been laid before the foundation of this world was fixed. In the blood of the all-atoning Lamb he trusted, and in that only ; therein he found forgiveness of sin, peace with God, joy in affliction, patience in tribulation, and victory over death. The salvation which he obtained, was not the dreamy, uncertain out-growth of sick-bed terrors ; but it had been the object of rational, decisive choice, in the prime of life ; the result of hearing and believing the gospel ; it had also been tested by the various experiences of many years ; had been the source of ever-increasing joys and triumphs ; and had been by him confessed under diversified conditions of life, and before many witnesses. That his faith and charity, his hope and submission, have now terminated in the promised consummation, we may cherish full confidence.

" Amidst a bright host he now shines,
Enthroned in the kingdom of God ;
Now with his Redeemer he reigns,
Who washed him clean in his blood."

“Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.”

MEMOIR OF MRS. HENRIETTA PICKFORD.

MRS. PICKFORD'S maiden name was BROWN ; she was born at South Barrow, in the Somerton circuit, on the 18th of November, 1820. When about two years old, she was bereaved of her father, and was taken under the care of her uncle and aunt, Mr. and Mrs. Dyke, resident in the same parish. When the Bible Christian preachers introduced the gospel into the neighbourhood, among the first to embrace the truth was an elder sister ; and at an early age Henrietta took pleasure in attending the services held in the cottage for praise and prayer, and the ministration of the word of life. Since her death, Mrs. Joseph Pickford has informed me that she found peace at a meeting held at her house, which had been preceded by a social tea. Both herself and sister were at first opposed in their attendance at the meetings, and had to endure considerable persecution ; but, happily, they were enabled to hold on their way, and at length had the great pleasure of witnessing in their earthly guardians such a change, that, after a time, their house became the home of the messengers of mercy when they came there to preach the gospel ; and for many years Mr. and Mrs. Dyke were the steady friends of the Lord's cause.

In the year 1849, she was married to Mr. Silas Pickford, and removed to South Cadbury, and, though removed from her Christian associations at Barrow, she still held on her way, cleaving unto the Lord. Before leaving Barrow, and while but a youthful Christian, she felt a strong desire to see a chapel built, for the better establishment of the cause ; with other friends, she made it the subject of earnest prayer to God. On her return, after a few years, to her native place to reside, she was greatly rejoiced to find the way open for the accomplishment of the object on which her heart had been set for so many years ; and while other friends afforded their cheerful assistance, Mr. and Mrs. Pickford took a prominent part in the good work : the result of which is, that we have there one of the neatest little sanctuaries that I have ever seen.

In this house of God she often was refreshed and cheered on her pilgrimage, as she drank of the living streams which gladden the city of God. From the beginning she gave proof of her love to the Lord's cause ; benevolence, as one of the principles of the gospel, had possession of her heart ; hence, while yet a girl, she took pleasure in soliciting her neighbours to join her in helping to spread the

gospel; and when, on one occasion, she had been denied by one person, she told him she believed he would lose by the decision to which he had come; she believed what she said, and the young man was soon after convinced that there was a Providence that could give or withhold. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." The chapel anniversary was to her always a season of deep interest, and it afforded her very great pleasure to take the responsibility of, and preside over, the annual tea. We are pleased to add that there is but little debt on the chapel, and that the circuit is considerably assisted by its funds at quarter board,—*a worthy example!*

For some years her health had been delicate, and her affliction increased, till at length she became incapable of performing, as heretofore, her domestic duties; she knew that her disease, cancer, would prove fatal, (of this she had been informed by her medical adviser), but she was not afraid of these evil tidings, for her heart stood fast, trusting in the Lord. Calmly and prayerfully she committed herself to God, waiting till her change should come. During the ten months I knew her, I had many opportunities of witnessing her spirit and temper, and was most favourably impressed thereby; she was the subject of painful trials, besides her bodily sufferings, but she evidently possessed her soul in patience, and committed herself to the Father of mercies, in well doing, as unto a faithful Creator. In the spring of this year, her affliction was increased by a chill, which led to a complication of diseases; she became greatly enfeebled, and was swiftly brought down to the house appointed for all living. During the latter months of her life, she often spoke of the blessedness of her interest in Christ, the richness of His grace, and its preciousness to her soul. "God," she would often say to her sister, "is blessedly near, and very precious to my soul." Death had lost its sting; she had no fear; and though she suffered much in her last hours, and was at times delirious, her mind evidently dwelt on heavenly things; she would often say, "Christ for me"; referring to the preachers and their work, she would say, "They should have faith and be hopeful." From all I could learn of Mrs. Pickford, I think she was truly a fellow-helper to the preachers in their work. During her Christian life she had often experienced the blessedness and power of prayer; earnestly, almost continually, did she pray for the success of the gospel in the neighbourhood; and deeply did she grieve that many were still unsaved; and when she had but a few hours to live she spent them in fervent prayer, first for the people of Barrow, and then for her husband. Thus she spent her last night on this side Jordan; may we not hope that it was not in vain,—but that those

prayers will be answered, and many sinners saved. She died June 20th, 1868. Her death was improved by the writer to an attentive and full congregation, from 2 Cor., v, 1—6. Persons who knew her history, and hope to meet her above, came from several parishes around; the Lord was with us, and we felt the blessedness of having God so near.

Oh! may we live prepared to die,
And reach the home of all the blest;
Our heavenly home above the sky,
And with the Lord for ever rest.

To that bright world our sister's gone;
Not lost! oh no! but gone before;
And we a little longer roam,
But hope to meet on yonder shore.

Oh! what a blessed hope is this,
The hope of meeting friends above;
The hope to dwell in glorious bliss,
And finding there the friends we love.

R. P. T.

MEMOIR OF ELIAS STEER.

ELIAS, the son of WILLIAM and MARY STEER, was born in the parish of Sampford-Courtney, in the county of Devon, on the 17th day of July, 1845. His father was a farmer, and Elias followed that useful and healthy avocation, until he set himself apart to study for the ministry. Naturally retiring in his disposition, he shunned, when a child, the fellowship of older people. With his father and brothers he regularly attended the worship of the parish church. In 1854, the family removed to Tor Down, a farm in the parish of Exbourne; here, for a time, they constantly sat under the preaching of Dr. Brailsford, rector of the parish. In 1861, Elias attended the Bible Christian Chapel, where he was convinced of sin, and on the first of November, in that year, he found peace with God, through faith in Christ. His conviction of sin was powerful, insomuch that he came to Exbourne village, collected the prayer leaders, and repaired to the chapel, where he asked them to pray for him; he agonized and wept for hours, being greatly distressed in soul; the friends were urged by the people in the village, who were all in a stir about him, to pray more fervently; every one seemed anxious to see him made happy; it was whilst the hymn was being sung,

"'Tis Jesus Christ I want to find," &c.,

that he could believe in Jesus to the saving of his soul. His joy now more than compensated for his former grief; he was filled with peace and love, and he expressed his feelings in shouts of praise

to God; all present felt and said it was the work of God. His pious and peaceful behaviour, from that time, won for him the esteem of his friends and neighbours. Soon after his conversion to God, he began to pray in public, to teach in the Sunday School, to lecture in the Band of Hope meetings, and to preach the Gospel of Christ to sinners. He was remarkably willing to take his appointments on the circuit plan, and diligently strove, in every way, to do the people good. While thus engaged, he felt it to be his duty to devote himself entirely to the work of saving souls. Being advised by the Midsummer Quarterly Meeting, of the Hatherleigh circuit, for 1866, to go to the Connexional Institution, he spent a year there. The year after, the same meeting cordially recommended him for the ministry, to the District Meeting and Conference. He was accepted by the Conference, and placed on the President's list of reserve. He continued to study at the Institution, until about Christmas last, when he was directed to proceed to the Forest of Dean circuit, to supply the place of Br. W. Hodnett, who was sent as a Missionary to Canada. Br. Steer, as long as he was able to work, filled his appointments to the satisfaction of the friends. One day he got very wet, and as he remained in his wet clothes, he took a severe cold, which was followed by inflammation of the lungs. Recovering partially from this attack, he resumed his labours, but he got wet again. Inflammation of the lungs and brain speedily ensued, producing congestion, of which he died on Monday, the 18th day of April, 1868. He said to a friend on the morning of that day that he had no fear of death; but that all his prospects of usefulness were blighted. He died in the Lord. His end was peace. He was much loved by his friends at home. At the Institution he won the respect and love of all who knew him, and his removal was generally regretted. In the Dean Forest Circuit his heart was set on winning souls to Christ. During the short time he laboured there, he was greatly beloved by the people, and made a blessing to many. As Br. Steer had a remarkably strong constitution, acceptable and promising talents, a cheerful and obliging disposition, lived in the enjoyment of God's smile, and had devoted himself unreservedly to his service, high expectations of his usefulness were cherished. Suddenly and unexpectedly, God, whose ways are never wrong, called him home. Elias had a short earthly sojourn; but having done his work, he is gone to reign with Christ for ever. His unexpected death produced feelings of disappointment in the hearts of many; but as God appointed it, it must be right. May we all be able, by God's grace, submissively to say, "Thy will be done!"

W. H.

The Cleaner.

THE BARBARITIES OF THE INQUISITION.—Barth, "Universal History on Christian Principles," thus relates some of the tortures of the Holy Office:—"The first was that of drawing the accused up a forked beam, one foot fastened to each fork, and the head downwards; the superior Dominican then addressed him, 'Confess, my son, confess.' When this had no effect, he was suspended by the wrists, tied together, with a heavy weight hanging to his feet, and kept in this posture till piteous groans were extorted, which the persecutors tried to drown with loud mockeries, calling him dog and heretic. The next step was to draw the victim up and down from the ceiling by the rope till his joints were dislocated. If he still confessed nothing, after a short respite allowed to exhausted nature, he was laid on his back in a kind of trough, with splinters crossing underneath, so as to pierce the back with severe wounds. While the sufferer lay in this position, the lower part of his face was covered with a piece of fine linen, to intercept his breathing, and on this a quantity of water was spouted, so as to force the middle part of the cloth down the throat; the linen was then suddenly tugged up with violence, and was followed by a stream of blood. When all these cruelties were ineffectual to make the accused confess things that he knew not, or to betray any of his brethren (and some were too faithful and loving to do this under suffering), his feet were placed over an iron pan of red-hot coals, and basted with grease, until they were thoroughly roasted."

SABBATH DESECRATION IN FRANCE.—In an article on "French Work and French Workers," in *Good Words* for August, we find these striking testimonies by working men. Mr. Coningsby says: "The work going on in Paris on Sunday is one of the most unpleasant features in French life. The advocates for the Sunday-

opening of museums and picture-galleries in this country would do well to take warning from what is to be seen across the Channel, where every year sees the fall of some barrier between the poor man and his Sunday rest. It is all very well to plead for the refinement of the people, but in a country like ours, where competition is so strong, and people are so eager to make money, everything which has a tendency to make Sunday more like one of the other days of the week helps to bring on the time when capitalists will discover that it is against the laws of political economy to keep mills empty and machinery standing idle during one whole seventh of the week. The secularisation of Sunday does not appear to work well in France, where a very large number of workmen are regularly employed during seven days a week, and a still larger number only leave off on Sundays in the middle of the day... ..Saturday is no shorter than any other day to the workman in France; he has to work sixty-six hours a week, whilst in most trades here the tale is fifty-eight and a half." Mr. Conolly, likewise, "whose first impression of Paris was, 'that on this side of Paradise.....there was not a finer place,' " not less strikingly says: "But 'all is not gold that glitters,' for among all the enjoyments of a Parisian workman there is nothing to compare with the substantial comfort of an English workman's home, or the quiet repose and respite from labour which the Sabbath brings him. Nothing is more intolerable or repugnant to the mind of an Englishman than the desecration of this day of rest; to see the workmen employed on the streets and on the buildings, the shops open, and traffic carried on the same as on any other day of the week, is a thing for which the mind is quite unprepared; and the only explanation which I could get for it was, that they lose so much time in winter that they have to make up

for it in the summer; to which I replied, then when you do it all in summer you will have nothing to do in winter. Frenchmen, with all their philosophy, make a great mistake in this incessant toil. Were the Sabbath to be observed, production would not be impaired, or the means of employment diminished a single franc."

DOUBTFUL ACTIONS.—There are three sorts of actions:—those that are good, those that are bad, and those that are doubtful; and we ought to be most cautious of those that are *doubtful*, for we are in most danger from these doubtful actions, because they do not alarm us; and yet they insensibly lead to greater transgressions, just as the shades of twilight gradually reconcile us to darkness.—*Andrew Reed.*

DEAN ALFORD ON HIS OWN CHURCH.—It is no matter of dispute that her Reformation vesture was a coat of many colours. Though in the main the hues were sobered, there were not wanting pieces of the original scarlet, and here and there a tinsel ornament remained, tolerated for old customs' sake, and for the sake of those who cared for it. And when fault was found with us, there were many who could say,—and my own feeling went with them,—that we were far from disliking the effect of an occasional stripe of warm colour, or the glitter of an occasional spangle; and the more so, as three centuries' wear had toned down and harmonised all; so that in the brightness there was no glare, and in the richness no incongruity. But, gentlemen, the case is now widely different; men have arisen who are for renewing and widening these same scarlet lines; who want to send them to the Vatican to be dyed and trimmed, and the spangles to be regilt and multiplied. Now, I say, if we are going to refit, let the duffle gray have its say in the matter likewise. Let us mend up and renew the home-spun as well. Give us fair play all round. If the bright bits are to cross the water for burnishing, let the sober material be sent

to our own looms, and let our working hands have the reweaving of it. If accidental remnants are to be cherished, much more the main fabric, woven, as it was, amidst prayers, and tears, and anguish, and blood. And then, when the motley vesture is ready, raw in its colours, and without the toning of ages, I am much mistaken if John Bull do not elect to have the whole garment home-spun, to relegate the scarlet and spangles to the Vatican, and label them, "Not wanted."

RITUALISTIC ABSURDITIES.—An edition of the "*Directorium Anglicanum*" has been issued in superb style for the direction of clergymen of the Church of England in the celebration of the communion. Some of the instructions there given, remarks a contemporary, rival the absurdest Talmudic precepts. The priest is told that before "mass" he must not wash his teeth, but only his lips, for fear of mingling water with his saliva; and "after mass he should beware of expectorations until he shall have eaten and drunken," lest by any chance he should spit out any atom of "the body" which "shall have remained between his teeth!" The priest is also minutely directed what to do if a fly or a spider shall have fallen into the "blood," and what penances he shall do if any of the "blood" shall have dropped upon the table, or on the linen cloth; how the blood is to be sucked up, and the wood scraped, and the shavings burned, or the linen washed three times over the chalice, and the ashes of the ablution preserved with the relics.—*Methodist Recorder.*

FEARFUL REPROACH.—Charles Simeon was once summoned to the bedside of a dying brother. Entering the room the relative extended his hand, and with some emotion said, "I am dying, and you never warned me of the great danger I was in of neglecting the salvation of my soul." "Nay, my brother," said Simeon, "but I took every reasonable opportunity of bringing

the subject of religion before you, and frequently alluded to it in my letters." "Yes," said the dying man, "but you never came to me, closed the door, and took me by the collar of the coat, and told me I

was unconverted, and that if I died in that state, I should be lost; and now I am dying, and but for God's grace, I might have been for ever undone." It is said that Simeon never forgot the scene.

Brief Notices of Books.

"*An Open Bible.*" By the Rev. J. EDWARD VAUX, M.A. London: G. J. Palmer.

CLEVERLY and plausibly written is this pamphlet; but here our praise must end. With the Author's sentiments we have not the slightest sympathy. His design is apparent in every sentence. He tells us "it is surely a rash thing for people to speak, as many do, as though of all God's gifts to us, the Bible were the one thing which was 'necessary to our salvation.'" And again, "We... accept the Bible for what we believe it to be, not because we find it full of wonderful thoughts and holy teaching—nor because we each one of us find that its contents exactly apply to our own individual case, and meet our own individual wants, but simply and solely *because it has been handed down to us by the Church Catholic.*" And yet again, "If we would decide between conflicting opinions on fundamental doctrines, we must appeal to the universal Church." We are further told, "most distinctly and definitely," that it is "a thorough mistake" to suppose "that the Bible is intended to teach us our religion." And yet a letter of Pope Pius VI. is quoted, dated 1778, as if it faithfully echoed the sentiments of the Romish Church, which strongly urges "that the faithful should be excited to the reading of the Holy Scriptures; for these are the most abundant sources, *which ought to be left open to every one*, to draw from them purity of morals and of doctrine." It is in this way that a clergyman of the Church of England, as we suppose the Author of this Lecture to be, seeks to perplex the ignorant, and mislead the unwary.

A Voice to the Church; or, Thoughts on the Revival of Religion. By SILAS HENN. London: Elliot Stock.

WOULD that the Church could be induced to listen to this "Voice!" The advice here tendered is invaluable; and if generally followed God's people would soon rejoice in the dawn of a brighter day. Intelligence and piety, common sense and fervour, are alike characteristic of this pamphlet, and therefore the extremes that we have often had to deprecate in productions written with the same object as this, are wholly avoided.

By the same Author and Publisher we have also *The Deity of Christ a Doctrine of Divine Revelation*, in which the Scriptural argument for Christ's Divinity is conducted with much force; and *Christ at the Door*, a plain and faithful appeal to the unconverted.

The Church's Broken Unity. On Methodism and the Swedenborgians. Edited by Rev. W. J. E. BENNETT, Frome. Small 8vo. cl. London: J. T. Hayes.

FOR some time past there has appeared a monthly serial under the title of "The Old Church Porch," conducted by high churchmen of the "highest" school. The articles have been written by men of learning and intelligence, but who also hold strong opinions on Church questions. How strong, and perverted from what is right, most men know better than themselves. Amongst the articles contained in that serial were a number relating to Methodism, and to the Swedenborgians, and these have been collected and printed separately in a nicely-got-up pocket volume.

The sketch of Methodism extends to 182 pages, that on the Swedenborgians is shorter. Of the latter we have only to say, the writer draws a picture quite as flattering as the nature of the facts could justify, and more so even than that on Methodism. The part of the volume which contains the most attraction to our minds is the sketch on Methodism. We must give the writer credit for collecting together more facts relating to the domestic and familiar life of Mr. Wesley than can be found in any other work of the same extent. We have read with care Coke and More's life of John Wesley, Dr. Southey's, Dr. Whitehead's, and Henry Moore's lives, as well as those by Richard Watson, and John Hampson; but in none of these is there such a carefully prepared summary of facts and incidents in life, apart from controversy, and documentary records as in the little volume before us. We must, however, guard this statement by another. There is, too often, the manifestation of an *animus* which indicates prejudice, and a sneer or censure on Wesley for yielding to even the appearance of separation from the church establishment. The writer seeks to fix the charge of separation on John Wesley, and so to further a breaking up of the "church's unity." What blind infatuation for any man thus to write! The author must know that John Wesley was put out of and thrust away from the Church establishment as fully as the bitter opposition of her clergy would permit. If Dr. Pusey, Rev. W. J. E. Bennett, and others holding their views, would only gather out of the world as many perishing sinners as did John Wesley, they would have the thanks of both earth and heaven; but with the divisive spirit which accompanies the writings of these high church dignitaries, they get for their labours thanks from neither earth nor heaven. The sketch of Methodism, whilst full in its details, and copious in its facts, is in several instances faulty in ascribing facts to wrong motives, and occasionally wrong in

tracing facts to wrong sources, of which we could quote instances from the book before us, but taken as a whole it will, in its perusal, afford much interest and instruction to the reader. G. J. S.

Historical Sketch of the Christian Community. By one of its members; with an introductory glance at its History during 96 years: By Geo. Jno. Stevenson. London: G. J. Stevenson.

IN this pamphlet will be found some exceedingly interesting details of the outgrowings of Methodist zeal and love for souls. Some eight or more large and flourishing Methodist Societies in London owe their origin to the labours of the Community preachers, and we hope the example set by the London Community will be followed by the establishment of other similar societies in large towns. G. J. S.

The Gospel in Leviticus: a Series of Lectures on the Hebrew Ritual. By JOSEPH A. SEISS, D.D., Cr. 8vo. cl. London: T. O. JACK, 1868.

ALL Scripture is given by the inspiration of God, and is profitable to those who, with unwavering faith, receive the divine records. The Old Testament is full of Christ as he himself proved to the two disciples Cleopas and Luke on their way to Emmaus on the day of his Resurrection. The design of these lectures, and of their publication, is to shew the typical import of the Levitical ceremonies: to trace the grand features of the Gospel, and the method of salvation in Christ Jesus, as given in the ancient rites fifteen hundred years before the Saviour came; and thus to develop not only an interesting illustration of the plan of grace from figures of God's own choosing, but also an argument for the inspiration of the Scriptures, and the divinity of the Christian system. Four lectures are devoted to the full discussion of the burnt-offering, meat-offering, peace-offering, and trespass-offering. Others follow on Consecration garments, Cleansing, The day of Atonement, Holy Living, Holy Festivals, The Sanctuary and its Furniture, The Sabbath Year and the Jubilee, &c.

The author has brought to bear on the subject much learning, and patient research, and he has succeeded in producing a work at once instructive, interesting, and practical; and likely to strengthen the faith of the wavering, and promote the spread of truth. G. J. S.

Mr. ROBERT MIMPRISS, so well known for his various valuable works to popularise the study of the Bible, has just brought out what is quite a novelty, "One Hundred Gospel Pictures of our Lord's Life

upon earth, in the order of time, from the Four Evangelists." The pictures are exquisitely drawn and engraved by William Brough, and they are admirably adapted both for schools and families. There is a title and a text on each picture; they can be used for learning texts by heart, for teaching a connected history of the Life of Jesus, or for examination on the incidents of the Life of the Redeemer. They are sold, coloured at 2/ the set, or 1/ the set plain, and may be had of Mr. Stevenson, 54, P. N. Row, London. s.

Religious Intelligence.

THE ANNUAL CONFERENCE.

THE Fiftieth Annual Conference commenced its sittings in Ebenezer Chapel, Shebbear, on Wednesday, July 29th. The present being the Jubilee Conference, the gathering of the brethren has appropriately taken place in the locality favoured of God as the cradle of the Connexion. The friends in the neighbourhood appeared to take the appointment of Conference among them as a great compliment, and exerted themselves heartily to contribute to the comfort and welfare of the members. The proximity of the now commodious premises of the Connexional School was a great convenience; the friends threw open their houses, and contributed largely; God's blessing was abundantly vouchsafed; so that the result has been general satisfaction and gratitude. The expenses of Conference have been wholly defrayed, and some lasting spiritual good, we hope, has been accomplished. Great harmony prevailed during the session, and much important business was transacted, for particulars of which we must refer our readers to the Minutes of Conference.

The religious services were largely attended, and much owned and blessed of God. On Tuesday evening, Mr. Blackmore preached from Ps. xc., 16, 17. On Wednesday morning, at 8, Mr. Horwill preached from John xii., 21. On Wednesday evening, the Sermon to the Conference was delivered by the President, Mr. T. P. OLIVER, from 1 Tim. iv., 16. The Sacrament of the Lord's Supper was partaken of by the brethren; the service was conducted by Mr. R. Kinsman, assisted by the brethren, J. Barnden, F. Martin, J. Brown, and J. Gammon. On Thursday morning, Mr. Dymond discoursed on Ps. xlix., 8. On Thursday evening, the brethren related their Christian experience; much interest was excited by some touching local associations, and a blessed influence was felt. On Friday morning, Mr. Labdon preached on Mal. iv., 16, 17. The reception services, in the after part of this day, were every way remarkable,—from the large and respectable attendance, the number and promise of the young brethren, and the gracious influence felt. Soon after three o'clock, the chapel was crowded by an earnestly interested audience. The chair was taken by the President, who, after singing and prayer, said:—

The Christian ministry is an ordinance of Divine appointment: it is not of man, but of God. God, in His great mercy, has raised up the Bible Christian Denomination, and it is important for the church and the world to have a successful ministry. God has not only given us such a ministry in the past, but He is doing it at present. In this we recognize His goodness. We are not without His presence. He is as good to day as in former times. It is necessary that young men should be raised up—that they should be converted—called and qualified for preaching the gospel of Christ. This necessity arises from the fact, that ministers are not only getting old, but they are mortal. One of our aged ministers, Br. JOHN KNIGHT, and the Founder of the Denomination, have this year passed away from earth. They have ceased to live on earth, but they live in heaven. Others break down through affliction or excessive toil; while others have to retire from active service as supernumeraries. Besides this, doors of usefulness are also opening. God, in His wisdom and grace and mercy, has raised up these young men for the work of the ministry among us. These young men, we believe, have been converted, called, and qualified for that important work. They have also been connected with the work of the ministry for the past four years. Previously, they exercised their talents in a local sphere. If holiness of heart be a qualification for the ministerial work, we believe they have it. We believe in a pure ministry. Ministers, to be successful, should be converted—should enjoy the witness of the Spirit—and know that the blood of Jesus Christ cleanseth them from all sin. We believe a ministry to be successful should not only be holy, but possessed of suitable attainments. Ministers should not only enjoy purity, but have some gifts to qualify them for their work. These young men have been examined as to their gifts and attainments, not merely once, or in one place, but many times, and in many places. Not only in the Conference, but at the Quarterly Meeting, and then at the District Meeting for four successive years. They have also been brought before the Examining Committee. That committee goes into the matter deeply and thoroughly. And after having been thus examined by the committee, they have been examined and heartily received by the Conference. And now they are brought here to be received by this large congregation—representatives of different

churches, from different neighbourhoods,—and I pray that a blessing may come down on each present. I will now call on the young brethren to relate their conversion to God, their call to the ministry, and the present state of their Christian experience.

The President then called on

Mr. M. BROKENSHIRE, who said:—Mr. President, and Christian Friends, Life to me is very important, but I feel this to be the most important day of my life. I am the subject of deep-felt joy and gratitude, because I am connected with the Church of Jesus Christ. I do not recollect the time when I first became the subject of religious impressions. I knew I was a sinner; I knew also I had a soul, and that there was a God; but neither the nature of the one, nor the requirements of the other were to me any way clear. As I grew in years my views ripened, and I saw more clearly my duty and responsibility; and that without repentance and pardon I must be sent to hell. I cannot ascribe my conversion to the instrumentality of any one person, but to the earnest, protracted, and faithful prayers of the Christian Church. At Trezeaze, some protracted services were organized. I attended as a listener, but as a very curious one. I felt powerfully affected, and thought if some one would speak to me I would go to the penitents' pew. No one came to me. I left the chapel, and for awhile became careless. One Sunday I went to chapel, and hoped some one would speak to me; but as no person did I attributed it to my folly, and thought God and the Church had forsaken me, as I had long despised instruction. I however breathed the publican's prayer, and God spoke peace to my soul. Shortly after I was powerfully tempted that I was not converted, because the change was not wrought as in others. But with tears and cries to God I realized at last the liberty of his children. I had been like the sun struggling with the mist and clouds, but now the mist was gone and the clouds dispersed. Enjoying the pearl of great price, I soon began to labour as a Sunday School teacher and local preacher, and afterwards entered the ministry. For rather more than four years I have been thus labouring with some degree of success. A brother said yesterday he had not found the ministry as difficult as he expected, but I have found more difficulties than I expected. They have been many, hard, and painful, but I do not regret the step I have taken, and it is my determination

"To labour on at God's command,
And offer all my works to Him."

I know that it is not only my privilege to preach to others, but to feel the love of God in my own soul. In temporary affliction I have felt the power of divine grace to sustain and comfort. I have no doubt of getting to heaven. I have the immovable basis of God's word to rest upon. The Spirit itself beareth witness with my spirit, and therefore I expect, if faithful, to get safe to our fatherland.

Mr. H. RATTENBURY said:—The three points to which I have to speak are, my conversion, my call to the ministry, and my present experience. With regard to my conversion to God I have not the slightest doubt. God called me early in life to seek His face. I have thought that if an Eli had been near, some one to have interpreted to me the voice of God, I might have been saved then. Some years after I fell in with Br. Dymond, and something he said awoke in me serious reflection, and for some months I felt very miserable. One Sunday evening I went to the Chapel; I wept and prayed until God revealed his face, and I heard a voice sweetly saying to my soul, "Thy sins, which are many, are all forgiven." Some time after this I felt that I ought to do something for God. I did work for Him, first in the Sabbath School, and then as a local preacher. A brother induced me to enter the pulpit, but I soon wished myself out again. I felt, however, that it was my duty; I followed on; God has smiled upon me; I have seen many souls converted to Christ; and when I look upon the souls thus saved I feel that this is one evidence of my call to the ministry. With regard to my present experience, I feel that I am a child of God, and when my work on earth is finished I hope to come up with many stars to deck my crown. This is my hope! May I be kept faithful!

Mr. E. TURNER said:—When I was a little boy I was taken to the Sabbath school, and I continued to go for many years. I cannot tell when the Holy Spirit first wrought upon my heart, and gave me to see and feel and know that I was a sinner. But years passed away before I could rejoice in Jesus Christ as my Saviour. I remember attending a Quarterly Meeting, when some of the friends spoke their Christian experience, listening to which, I became so impressed that I wept and prayed. There had been a long drought in that place,

not a single conversion, for many years. However they each engaged to pray every day until God poured out his Holy Spirit in that place, and souls were converted. I thought, may God make me one of the number! Months passed away before, as I believe, in answer to their prayers, and the prayers of a pious father, I was brought to a saving knowledge of the truth. I remember, about ten years ago, going to a prayer-meeting, and feeling deeply, but none spoke to me. But I felt resolved to give myself to God, and I fell on the floor, and there I wept and prayed until

"My chains fell off, my heart was free."

I have never doubted my conversion—not once. In relation to my call to the ministry, great was my conflict and severe the struggle, after I felt it to be my duty to give myself to the work. But now I am thankful to know that I am in my right place. I have a clear assurance that it is the will of God, from His gracious presence with me. I have felt Him precious in my work during my four years of probation, and scores of souls I have seen converted to God. I am still determined to give myself entirely to God. I now lay myself entirely upon His altar. I was born a Bible Christian, and I intend to live and labour for those who have laboured for me.

Mr. D. STURGES said: Christian friends, I feel as if I would much rather keep my seat than rise to address you. Not because I am ashamed of Christ, or weary of the work in which I am engaged, but because of my feeling of trepidation. I have for a long time looked forth to this period, at least for the last four years, with deep and solemn feelings. I am thankful to say that I am a child of God. I recollect when I was a servant of sin, persecuting the people of God, and seeking to degrade and laugh them out of their religion. But, through the instrumentality of the Bible Christian Denomination, I was brought to God. I cannot forget the time when I was first convinced of sin; or that for three months after I felt so wretched as to feel almost constrained to cry aloud in the crowd. I was converted in my bedroom. I had wrestled with God till twelve o'clock. It appeared as if God had forsaken me, but just at the dawn of day Divine light broke upon my soul. I was set at liberty, and rejoiced in the light of God's countenance. I soon became a teacher in the Sabbath

school, and then a local preacher; in this capacity I had laboured awhile, when a brother spoke to me relative to the ministry. I believe him to have been Divinely directed. I consented to place myself at the disposal of the church. I have not the least doubt but that I am in my right place. I have seen many souls converted; scores in the county of Kent, considered by some the most barren soil in the Denomination. I have not entered the ministry for a livelihood or for popularity; but to glorify God, and save souls. I have laboured as much as I can, prayed as much as I can, and believed as much as I can; having faith in God, though all the men in the world may fail, yet I believe I shall not, but that by-and-by, I shall come home bringing my sheaves with me.

Mr. J. T. DANIEL said: I was not born a Bible Christian, I was born in sin. When very young I was sent to a Bible Christian Sunday school, and it was there I felt convinced that I was a sinner. But I lived in sin for several years. One day I received a letter informing me of the death of a Sunday school teacher who had often prayed for my salvation. I began to think, "Who is going to pray for me now!" I became very miserable, fell upon my knees in sorrow, tears, and earnest prayer. I went on weeping for three weeks. I thought I must be lost. I went to the old Book, and thought I would read the first verse that presented itself. I did so, and read, "He that entereth not in by the door, but climbeth up some other way, the same is a thief and a robber." I felt I was trying to get religion without letting others know it. A meeting was held in the chapel that evening. I went, passed up through the aisle, entered the penitents' pew, sought and obtained pardon and peace through faith in Jesus Christ. A few weeks after I was tempted that it was all a delusion—I thought I had been deceived—I was on the very verge of infidelity, and for some time I was filled with sorrow; but I wrestled with God in prayer, and again obtained joy in the Holy Ghost. I never had a single doubt of my call to the ministry. When I was but nine years old I felt I must preach the Gospel. Having become a local preacher, I offered myself for the Itinerant work, was accepted, and have seen many sinners saved. I intend to remain, labour, and die in the ministry of the Gospel of Christ.

Mr. B. NORR said: Christian friends, I stand before you the subject of considerable emotion in view of my early history. When about sixteen years of age I was the subject of deep religious impressions. My life previously had not been one of profligacy, but I was a sinner. Several things combined to produce impressions that led to my conversion. My eldest brother, who was converted about that time, wrote me on the subject of religion, and the sentiments of that letter pierced me as an arrow. Besides this, I was blessed with pious parents. They made it a part of their duty to pray for the conversion of their children. When inclined to many things that were sinful, the rod was never so great a check to me as the rebuke of my mother. One thing always deeply affected me, when I did wrong my mother would say, "God knows it, and the day of judgment will reveal it." At the time referred to, there was also a revival of religion in the parish of Gorran. In that revival I was smitten down, and there I breathed the publican's prayer, "God be merciful to me a sinner." I did not find peace then. I found it hard work to bear my load of guilt, and the raging storms of conscience. It was a hard struggle to obtain peace with God. The bud to me had a bitter taste; it became increasingly bitter. Having borne this heavy burden for some time, I was tempted to believe that religion was not true, and I almost resolved to embrace infidelity. But the thought would recur, "Should religion be true—should the Bible be true—should there be a heaven—should there be a hell—should my parents be right and I wrong—how can I meet them at the judgment day?" In consequence of these reflections, in a field one day, I fell on the ground and cried to God for mercy, until my fetters were broken, my chains fell off, and my heart was free; and until I could sing,—

"My Jesus to know, and feel His blood flow,
'Tis life everlasting, 'tis heaven below."

I have never doubted the fact of my conversion and acceptance with God, and I now know that I am His. Soon after my conversion, several friends invited me to take part in some public services and addresses. For some considerable time I refused; but from the call of friends, and the convictions of my own mind that I ought to do something for Christ, I, at length, consented. When children, I and my brothers used

to go into the garden or woods, and one part of the family would be the congregation, and the other the preacher. Two are now in the regular work of the ministry, and the other three are local preachers—all in connection with the Bible Christian Denomination. I feel I am now in my right place. God has called me to preach His Gospel, and I hope to spend my talents and influence in connection with this Denomination, and to live and die in the work. I desire to shine brightly, and to be useful. I would rather live a short and useful life, than a long and useless one. My earnest desire is, that I may glorify God, and be made a blessing to my fellow-men.

Mr. J. H. BARR said:—Through Divine grace I realized a change of heart in my boyhood. Of this I am sure as of any event in my life. I ascribe this change in part to the high religious influence which was brought to bear on me, whilst a pupil in the Connexional school, in this place, in my early boyhood. Shortly after experiencing this transformation I thought much of the Gospel which had produced so mighty and blessed an effect on myself, and desired nothing so much as to see the way made plain before me that I might devote my whole life to a proclamation of

it. This desire followed me all through my youth, and I sought to render everything subservient to a preparation for this work should the way be clearly indicated for me to give my life to it. This, however, I kept in my own heart; at the same time I hoped and prayed for an opportunity to commence the work I desired to do for Christ. I began by tract-distribution, and holding cottage-meetings, and prayer-meetings; and in the order of Providence the way was opened for me to extend my exertions to the work of the pulpit. In this work I have found much exquisite pleasure, and have realized a measure of success by the blessing of God. I delight in, and feel not so much happiness and comfort in any employment as, setting forth Christ and the Gospel of his grace. Respecting my present Christian experience, I never realized nearer fellowship with Christ than I do in the present. I am conscious of union with him; and long to be made like him every whit. I this day do in public what I have many times done in private with equal sincerity, consecrate myself wholly to Christ and the service of His church; and may He give me grace to be faithful to Him unto death. Amen.

The service was here suspended, and over six hundred sat down to the public tea-tables, at Prospect Place. The arrangements gave general satisfaction, and the large company were soon accommodated.

The chapel was densely crowded at the evening service, both sitting and standing room being occupied by the large assembly of interested friends. It may give some idea of the gathering to say, that over forty horses were put up at the school premises, besides many others which found accommodation at neighbouring farms, &c.

Mr. A. MARSH said: I have often thought of this period with deep anxiety, and now I feel it to be a great crisis in my history. I have to speak on three important topics, viz., my conversion, my call to the ministry, and the present state of my Christian experience. I was converted to God during a series of revival services held at Rowden, in the Shebbear Circuit, between seven and eight years ago. During those services, I was thoroughly aroused from my death-like slumber. I felt that I was a condemned sinner, and constrained to say, "What must I do to be saved!" The people of God pointed me to Christ. I looked to him, and received the blessed assurance that I was a child of God. Since that time, I have felt, seen, and acted very differently from what I did

before. Soon after my conversion, I had an inward impression that I ought to become a preacher of the Gospel. In the meantime the church had a similar conviction. I became a local preacher, and was at times impressed that I ought to devote myself entirely to the work of the ministry. At first I hesitated because of the greatness of the work, the tremendous responsibility connected with it, and my own incompetency to perform the functions of the Gospel minister. I thought and prayed much about it, but was not satisfied. I attended a Quarterly Meeting, and consulted Mr. J. Thorne, Mr. W. Hopper, Mr. J. Coles, and other brethren concerning the matter. They thought I had better consecrate myself entirely to God, go to the Connexional

Institution, and prepare for the work of the ministry. I returned undecided, and was attacked by the Prince of darkness, who made many wily attempts to influence me to give up all thoughts of the ministerial work. But I besought the All-Wise, and All-Powerful God, to interpose in my behalf, and give me, if He designed me to devote myself wholly to the work, clear evidence thereof, viz., the conversion of sinners. Soon my prayer was answered, and I became perfectly satisfied. I offered myself for the ministry and was accepted. In due time, I began my Itinerant labours. During my four years of probation, I have had a consciousness that I have been doing the work that God assigned me. I have been frequently tempted to resign, but I knew that woe would come upon me if I betrayed my trust. True, I have not realized the amount of success expected and desired, yet I have not toiled in vain. I have seen some fruits of my labour, and to night I have not the shadow of a shade of a doubt respecting my call to the ministry. I know I am where God would have me be. Among the Bible Christians I received my first good, by them I have been nursed and employed thus far, and if I am worth anything, I am very willing they shall have me. As I am now set apart more fully to the work of the ministry, I hope and pray that God will give me the richer baptism of the Holy Spirit, fully qualify me for the work, and enable me to prosecute it, till I have performed my part. I have joined the ranks of Immanuel, and woe be unto me, if I desert them. I have entered the battle-field, and God helping me, I will fight, till the foe be defeated, the victory achieved, and the reward obtained."

Mr. J. TAYLOR said :—My dear Friends, It is certainly true, what was said by the first speaker in the afternoon, that there are certain periods in one's history more solemn than others. This to me is one. It seems to me to be a very solemn thing to make a pledge in the sight of God, and such great numbers of people, to consecrate all my physical and mental powers to Jesus Christ. Such a thing I have not done yet. I feel it to be solemn. May God help me to realize its solemnity and to carry out the pledge I thus publicly make. There are three points, as you have heard, to which I have to speak. My conversion, call to the ministry, and my present Christian experience. At an early period I was the subject of deep religi-

ous impressions. I felt there was within me a void which all the world could not fill. I *tried* to get it filled, but could not. I tried by prayer, by reading the Bible, by going to the prayer and class-meetings: then I tried by squaring my life, as much as possible, according to the moral law: but from none of these sources could I get the desired satisfaction. At length I was pointed to Christ. One evening Br. J. Hopper came to me, where I was in my pew and said, "My dear young friend, would you like to give your heart to Jesus Christ?" I replied, "I want to find Christ." He said, "Then kneel down and pray for mercy." I felt such a load of guilt resting upon me, that I at once knelt down and cried for mercy. For some time I could not behold Jesus as my Saviour. Calvary seemed to be enveloped in darkness, but ultimately the darkness was all dissipated. I saw Christ by faith, and at that moment, I found redemption through Christ's blood, even the forgiveness of sins. I was as satisfied of this as I am satisfied that I am now speaking to you. I have often been tempted to doubt it, but whenever thus tempted by the devil, I have taken him to the spot where I first saw the Saviour, and where the burden of my guilt rolled away. As to my call to the work of the ministry I am as satisfied of that as I am of my conversion. Can I doubt that the sun shines? can I doubt my existence? can I doubt I am now speaking to you? No, I cannot. Nor can I any more doubt that God has called me to the work of the ministry. For some time I felt that the ministry was my proper sphere of labour, but I kept it to myself until interrogated by a good brother in relation thereto. I told him I was fully convinced that it was my duty to give myself to the work; but so deeply did I feel my inadequacy for the work, and the tremendous responsibility of it, that I hesitated to offer myself. After much consideration and prayer I did so. Though I felt it to be my duty, I had a very great struggle between my conviction of duty and my own inclination. At length conviction of duty and love for souls got the mastery. Since I have been engaged in the work I have felt the Gospel which I have preached to be the power of God unto salvation. I have not preached the truth without feeling its power. Some of my happiest seasons have been when preaching Christ. And from the peace and pleasure I have felt while directing sinners

to the cross of Christ, I feel I am in my right place. I have not been without my discouragements. The past year especially has been marked by the greatest trials and difficulties I have ever had; trials such as He only knows who searches the heart. The agony of soul, of which I have been occasionally the subject, has been so great that I have thought, "I must give over, I cannot possibly proceed." On one occasion, so powerful was the temptation to leave the work that I went so far as to pen my resignation, but after weighing the reasons assigned therein, and finding them to be light weight, I put my resignation into the fire and gave myself again to God. Some precious souls have been converted through my instrumentality; and the word has sometimes proved most effectual when I have had the darkest seasons. Two cases I will mention. I remember, on one occasion, preaching on justification. After preaching I went home in great agony of mind, and could not sleep, thinking that the sermon had been altogether powerless; but the next day a lady acknowledged that that sermon had been the means of her conversion. Another instance was on the occasion of my giving an exposition of the xxiii. Psalm. It was not one of my happiest efforts certainly, but some time afterwards a young lady came to our house to communicate the intelligence that it was the means of the conversion of her sister, that she had since died, saying, she was glad she ever entered the chapel, and that there was light in the valley. At present I have a personal interest in Jesus Christ. Christ is mine, and I am His; and my whole life shall be consecrated to His glorious work. I do not want to live to gain a position, or to secure popularity or applause, but to preach Christ, to preach that Saviour to others, who has saved me. My experience is thus expressed by the poet:—

"His only righteousness I show,
His saving truth proclaim;
'Tis all my business here below,
To cry, Behold the Lamb."

"Happy if with my latest breath,
I may but gasp His name,
Preach Him to all and cry in death,
Behold, behold the Lamb."

Mr. A. UELow said: Beloved friends, I have thought if there be any subject on which I could speak better than another, it is of my Christian experience. While I have been here my conversion has been rising before me; and I have felt to say,

"Oh happy day! Oh happy day!
When Jesus took my sins away."

I cannot refer to any one person, or any one sermon, as the instrument of my conversion. For years, previously to my conversion, I had been living in the habit of prayer. In Week St. Mary circuit, a revival of the work of God was in progress. I thought I should like to go; I went, and on my way some one said, "Are you going to be converted to-night?" I said, instinctively, "I hope I shall." I went to the chapel, and got on my knees; some persons saw my grief, felt for me, came to me, and asked me to go to the penitents' pew; I replied by saying, "I will go anywhere if I can find Jesus; if you can tell me where I can find Christ, I am willing to go with you." I went, and prayed till twelve p.m., but did not find peace; I went every night for the week, except Saturday, but did not find peace; on Sunday, I attended class-meeting, and thought if I could speak as I had often heard my mother speak, joy might follow, and I should be free. While there, I felt like one nailed to the seat; I thought it must be the devil; I resolved to rise, did so, and in that moment was made free; then I could sing,—

"Now I have found the ground wherein,
Sure my soul's anchor may remain;
The wounds of Jesus for my sin,
Before the world's foundation slay;
Whose mercy shall unshaken stay,
When heaven and earth are fled away."

Since that I have had no doubt of being in my right place. My call to the ministry was first from the church. A ministerial brother put into my hands a copy of the *Minutes*, looking over which I saw, in several places, "One wanted." When I saw that, I thought I should like to fill one of the vacancies, while I thought also I never should be able. I began to preach. God opened my way, and I rejoice that I have been permitted to speak a few words for Christ for four years. I have sometimes felt discouraged, and wished after my pulpit efforts I could find a door-way behind the pulpit by which to make my escape. Sometimes I have been tempted to leave the denomination, but have never seen my way to do so. I thought, would God convert souls, I could labour and spend my life in His service; and He did convert souls the first year. I have been recently gladened to meet some friends from the Hatherleigh Station, who were converted while I laboured among them, and who are still holding on their way; I saw several converted over 60 years of age. I feel encouraged by revivals. I

am glad I was converted in a revival. I and two others who are now before you were converted in the same revival, entered the ministry at the same time, and are now here for the purpose of being received into Full Connexion. As to my present feelings, I believe I am where I should be; in the order of God's providence, I have been called into the ministry, and I never felt a greater delight in preaching Christ and him crucified than now. I hope to preach Him while I live, and, when I die, be able to say, "Though I walk through the valley of the shadow of death, I will fear no evil." "Thou shalt guide me by thy counsel, and afterwards receive me to glory."

Mr. HENDER said: I am glad I am here. I am a child of many mercies; I am the subject of many prayers. I was brought up strictly moral, and, not being openly profligate, became something like the Pharisees; I looked upon many professors of religion as being below me. I went to hear Mr. Symons, a local preacher; he preached from, "This is a faithful saying, and worthy of all acceptation," &c. I sat with a young companion; we saw penitents going to the pew; my companion said, "I will go to the penitents' pew if you will." I said, "I will," not thinking he meant it. But he went, and I felt I must keep my word. I went, soon I was seeking forgiveness, and there I found peace through believing in Jesus Christ: this was on February 29th, 1862, so that I get a spiritual birth-day only once in four years. All was now changed, I was filled with joy; but soon my joy was taken away, and I got into, what Bunyan very appropriately calls, Doubting Castle. I was tempted to believe that I had not been converted like others. I attended the class-meeting, found others were tempted like myself, and again I could rejoice in the Lord Jesus. My class-leader, after taking me to fill his appointments, proposed to the Elders' Meeting that my name should appear on the plan. I sought to know the will of God; at length I consented, and was placed on the plan; still I was anxious to know fully the will of God; I felt I must not preach if not called, neither must I refuse if called from above. I went and preached from, "Repent ye, therefore, and be converted," &c. I held a prayer-meeting after, and that night twenty-one persons were converted to Christ. I felt that this was the seal of my commission to preach the gospel; I needed no more. After this my friends thought I ought to give

myself entirely to the work of the ministry. After seeking to know the mind of God, I offered, and have been so engaged for the last four years. I have not laboured in vain,—at one time I saw sixteen persons seeking for mercy; very many have I seen converted to Christ; yet I say, "Not unto me, not unto me, but to thy Name give glory." My joy now is great, and I trust I shall "spend my life's short day obedient to God's will." I love Christ, because He first loved me. I feel also that this "people shall be my people, and their God my God." I trust to continue in His service to the end of life. There is One I wish to preach, One I desire to exalt,—Jesus Christ. I want to labour on with you until in death I hear the Master say:

"Servant of God, Well done,
Rest from thy loved employer,
The battle's fought, the victory's won,
Enter thy Master's joy."

The reception of the young men was moved by Mr. W. J. HOCKING, who said: The duty I have to perform is very gratifying, though somewhat impressive. I have to submit an important Resolution, which will commend itself to your judgment, and secure an encouraging expression of Christian regard. When my examination was about to commence some nineteen years ago, the chairman very significantly said to the meeting, "Be sure to keep your eyes and ears open." You, my dear friends, have kept your eyes and ears open to-day. You have been watching these young brethren carefully, and have been listening to them very intently. What have you learned respecting them? You have learned some important particulars. You have learned that they possess certain essential qualifications for a Christian minister. The various branches of the Methodist community, as well as some other sections of the Christian Church, teach that Personal Religion is one indispensable qualification of a Christian minister. However great the minister's mental power—however distinguished his intellectual attainments—however eminent his social status—however amiable his natural disposition, unless he possess personal religion he is sadly wanting in his ministerial capacity. These dear young brethren have spoken explicitly on that point. They have not couched their meaning in ambiguous language, so that one could hardly tell when they had done whether they were converted or not. A person who could doubt such explicit testimony must possess a large

amount of incredulity, and deserves to be taken out of the category of ordinary human creatures.

Another indispensable qualification is a divine call. The Christian ministry is not a mere profession, is not a secular calling, but it is a sacred and glorious avocation. Every true minister is the subject of a divine call; he is in an emphatic sense one of the stars the Saviour holdeth in his right hand. The apostolic injunction, "Lay hands suddenly on no man," has been obeyed respecting the young brethren before us. They first became private members, then official characters, then submitted to numerous examinations in their respective Quarterly and District meetings, have been examined during the Conference by a committee specially appointed for that purpose, and finally in the open Conference. The conviction on the minds of their examiners is that they have received a divine call.

Another qualification which commends them is this—a strong measure of denominational attachment. While repudiating every particle of bigotry, and cultivating a fine catholic spirit, they possess considerable attachment to the Bible Christian Denomination. My nineteen years' experience teaches me that there are difficulties and pleasures peculiar to the Bible Christian Connexion, and in order to endure patiently the one and [to enjoy with keen appreciation the other, there must be a large amount of true Denominational attachment.

Their clear theological views constitute another reason for commending these young brethren to your prayerful consideration. Certain points impressed themselves greatly on my mind during their examination, concerning which I was anxious to learn their opinion. I was much gratified to learn their clearness of view respecting the inspiration of the Bible and the sanctity of the Sabbath. This day forms an epoch in their history. They will never forget it. I ask for them a very hearty vote. Let them have your entire confidence. They may mingle in your social circles and become your spiritual guides. Remember them often at the throne of grace. It is with the greatest pleasure and the utmost confidence, I move that the eleven young brethren, whose experience you have heard to day, with the three on our foreign stations, to whom the foreign secretary will speak, be received into Full Connexion among us.

Mr. LUKS said: I feel peculiar inter-

est in taking a part in this evening's service. Twelve months ago on my way to a similar service I was taken ill and was prevented from attending it. I shall be forgiven for making a personal allusion, as I feel publicly to express my gratitude for restoration to health, and for being able to be present now. The reception service at the Conference in this place eighteen years since is also very vivid in my recollection as I was then, with five others, received into Full Connexion. Could those years be re-called I would gladly go back and begin the work again. During this evening I have been deeply impressed with the grandeur of this occasion. The time, the place, the numbers present, and the object before us, all contribute to render this a magnificent scene. We have now to do with preaching, preachers, and what is always interesting to a congregation,—young preachers. An old divine said that preaching is the chariot that carries Christ up and down the world. Such is the work in which those young brethren are now to be employed. In them the friends present may behold an answer to their prayers, having often prayed "the Lord of the harvest to send forth labourers." Here they are. It is said that some stars are always above us, for while some are setting others are rising. So it is with our ministers; for though many of them have already set in death, and some are now fast going down, yet others are arising, to fill their places. The light of those luminaries is always with us. One young brother was impressed with the statement appended to the name of a circuit, *One wanted*, and each of those brethren is appointed to go where one is wanted. I shall be happy to see the young brother who spoke of Birmingham go back there again, and finish the work which he commenced so well. These young brethren, too, are revivalists. They have already seen scores of sinners converted to God, and their hearts are set on being successful in saving many more. They have already fastened themselves on the hearts of this congregation, and will no doubt obtain your hearty support. I have great pleasure in seconding the motion for their reception into Full Connexion.

Mr. GILBERT said: I feel as my brethren who moved and seconded this resolution, and the dear young brethren have felt, that we are in the midst of very serious circumstances; yet I am very pleased to be here. I am delighted

at the blessed influence which was realized at the meeting this afternoon and also this evening. I feel satisfied that what has been said about those now present is as true of the three brethren in America and Australia as of them, and therefore I have much pleasure in supporting the Resolution that they be

received into Full Connexion as ministers among us.

The meeting voted the reception in a most hearty manner.

The Ex-President then delivered a Charge to the young brethren, based on 2 Cor. ii. 14-16, which will be shortly published in a separate form.

On Saturday afternoon, the brethren dispersed for the Sunday services; many of them going long distances into the neighbouring circuits.

At the Conference Chapel Mr. J. H. Batt preached at seven on Sunday, from 2 Cor. v. 5. Mr. Piper also preached in the open-air at half-past five to a good congregation under an ancient oak, where the early preachers had formerly stood to catch the ear of the people as they left the parish church. Messrs. W. J. Hocking, T. W. Garland, and J. Gammon preached the Missionary Sermons, of which we hope to give an outline, and also a tolerably full report of the enthusiastic Missionary Meeting on the following day, in our next number.

The Conference broke up on Thursday, Aug. 6th, at noon; and the brethren separated after a most delightful and profitable session, and returned to their homes full of bright hopes and earnest desires more fully than ever to seek the glory of Christ in the edification of the church, and the conversion of sinners.

Address to the Societies.

DEARLY BELOVED FRIENDS,

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord." May the promise made to one of the tribes of Israel be fulfilled in your experience, "The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders." Beloved of the Lord! How great the privilege, how sweet the thought, how unutterable the mercy! To know that God has loved you with an everlasting love, and to love him with all the heart, and soul, and mind, and strength in return, is indeed to live the life of God and realize the joys of heaven upon earth. You are God's portion, and God is your portion; you are God's treasure, and God is your treasure; you are God's diadem of beauty and crown of glory, and God is your diadem of beauty and crown of glory. These infinite communings and reciprocations are the source of ineffable bliss and unspeakable hon-

our. Because you have set your love upon God, therefore will He deliver you; He will set you on high, because you have known His name; you shall call, and He will answer; He will be with you in trouble; He will deliver you, and honour you.

And because you are the beloved of God, you are also beloved by all the good, and are associated with them in all holy exercises and enjoyments; you are already "come to the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven.....and to the spirits of just men made perfect"; you belong to the one family in heaven and earth, named after the Lord Jesus Christ. As your ministers and representatives, our love for you is so great, that we shall gladly "spend and be spent" in the service of you all, that it may be our privilege at last to present you perfect in Christ Jesus. Receive, therefore, in all

affection, our cordial greetings and faithful rebukes, our earnest exhortations and loving counsels. If we have no right to speak thus unto others, we have unto you, for are not ye the seal of our apostleship in the Lord? It is in vain that persons deny our authority to preach unto our fellow-men "the glorious gospel of the blessed God," and "to feed the church of God, which He hath purchased with his own blood," because ye are our epistles, as well as the epistles of Christ, "known and read of all men." We rejoice that we have been permitted to preach Christ's gospel unto you with acceptance and power; that it has "come not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance"; that you have been turned from darkness to light, and from the power of Satan unto God, received the forgiveness of your sins, and obtained an inheritance among them which are sanctified by faith in Christ. In your conversion we unfeignedly rejoice. We give thanks to God on your account. It is to us a perpetual source of happiness and delight; but bear with us, if we remind you that your conversion is only the turning-point in your history, the beginning of your Christian life; you are to leave the first principles of the doctrine of Christ, and go on unto perfection; commanded to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ; and to "add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." Your love is to abound yet more and more in knowledge and in all judgment; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. See to it then that you are made perfect in every good word and work; that you are growing up into Christ, your living Head, in all things; that you are increasingly faithful in the

Lord's blessed service. Never forget that you are to pray with all prayer; that you are to be made perfect in love; that you are to be fellow-helpers to the truth; that you are to be filled with all the fulness of God; that your faith is to be precious faith, not on account of its object alone, but also on account of its results; that your hope is to be a living hope, budding all over with beauty and blessedness; that you are to rejoice in tribulation; to be patient in affliction; to love even your enemies; to live, not according to fashion, or caprice, or impulse, but according to the will of God; in a word, that as Christ was, so are you to be in this world.

Without the most diligent and watchful attention to this matter, it is impossible that you can properly discharge your duties to your Saviour and to your fellow-men. Personal and direct efforts for the salvation of others are made by a comparatively few only. The feebleness of the piety of many among you is the cause of this. Notwithstanding the vigorous exertions of some, there are, we fear, many weak and sickly among you. In numerous instances there is the blade, and the ear, but not the full corn in the ear. Some are in such doubt about their own salvation, that it is hardly possible that they should be useful in the salvation of others; your own hearts must be filled with the Holy Ghost before you can send forth streams of blessing upon the world. Every member of the Church, if we are to realize the Saviour's ideal and fulfil His great purpose, should add to its strength and beauty. According to the word of the Lord, not only the leaders, but all the people, are to be valiant for the truth. "Yet now be strong, O Zerubabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of Hosts." We want no drones in our hive; no mere hangers-on in our division of Immanuel's army; no unfruitful branch in our spiritual tree; no barren spot in any part of

the field the Great Master has given us to cultivate. The prosperity of the church is the prosperity of its individual members; the least is not unimportant, and ought not to be useless. The Lord can save by many or few; and the humblest Christian is a channel through which God's blessing is to reach others. Be careful then, dear brethren, that you do not obstruct its onward flow by your indolence, or by your worldliness, or by your pride or prejudice, or by any other inconsistency and folly.

We have been called into existence as a Church that we might spread in many dark neighbourhoods the light of God's truth, and diffuse among others the blessings of his salvation. The denomination has not existed in vain. Multitudes have been saved by its instrumentality. Many precious souls, plucked as brands from the burning, are even now sparkling, and shall for ever sparkle, in the Saviour's crown. The number of the saved has been continually increasing. In the darkest periods of the history of our church, God has shone forth from between the cherubim, and given us a divinely illuminated path. When surrounded by the most formidable difficulties, we have not only been compelled to stand still, but graciously permitted to see the great salvation of God. When the seasons have been most unfavourable, and we have apparently prayed in vain for the rain from heaven on all our land, the blessed shower has fallen in some places, making the parched land a pool of water. In days of strife and confusion, and therefore of weakness and danger, there have always been some who have endeavoured to keep "the unity of the Spirit in the bond of peace." Our rise, our continued existence, our gradual growth, as a people, is a marvel of grace and mercy; but if the simplicity of the ministers and members had never become corrupted, if their zeal had never abated, if every one had always felt that self-denial and self-sacrifice were not too much for the Lord, our usefulness this day

might have been a thousand times greater than it has been. There is a tendency in all churches to degeneration and decay. This can only be counteracted and overcome by setting before ourselves a high standard of usefulness, and the noblest examples of piety and devotion. But, thank God, the converting power has never been wholly absent from our churches. During the past year, thousands of souls have professed to experience the saving change. For a net increase of 744 members and 388 on trial, our souls shall magnify the Lord; but if only a deep sense of individual responsibility had been felt by us all, both ministers and people, who can doubt but that we should have reaped a richer harvest of souls, received a mightier wave of blessing, and be now sending up to God louder shouts of praise!

And with the cultivation of this deep sense of your individual responsibility—What does God require of *me*? what do souls expect of *me*?—let us further exhort you to combine your energies for the defence of the truth, for the salvation of men, and for the glory of Christ. This is a day, above all others, of active, and, it is to be feared, too often hostile organization. In these circumstances, your union is indispensable to your safety and usefulness. Shall this be thought to be impossible? Shall God's own children be incapable of taking friendly counsel together, or of acting in harmony for the benefit of their fellow-Christians? In the war that you have to wage for the advancement of your Saviour's kingdom, it is necessary that you should move on together in ranks impenetrably firm, animated by a common glorious purpose. Therefore, "stand fast, in one spirit, with one mind, striving together for the faith of the Gospel." The enemies of the cross in this day, are combining their forces with great skill and ability, and will not allow the friends of the Redeemer to slumber. If they can only succeed in dividing the "sacramental hosts of God's elect," they will conquer them easily at their pleasure. The apostolic church was

invincible, and went forth, in the name and strength of the Lord of hosts, conquering and to conquer, "because the multitude that believed were of one heart and of one soul." A small disciplined host will be more than a match for a mere rabble, however numerous. The citadel of truth can be defended against all adversaries, if the garrison only remain faithful to God and to each other. But the adversaries are not to be despised. Their very numbers command a degree of respect, and exert no little influence over multitudes. Much of the material wealth and intellectual power of the present day is devoted to the service of Satan and the diffusion of error. Infidelity and superstition, opposed to each other though they may be, are still more fiercely opposed to the truth as it is in Jesus. The enmity of some is aroused, because the Bible is not treated as a collection of old wives' fables; and of others, because old wives' fables are not treated with the same reverence as the word of God. The watchword of the faithful must be, The Bible, and not the authority of the church, The Bible, and not human reason, is the only rule of faith and practice. In the presence of a common and imminent danger, petty jealousies, worldly motives, and even personal considerations should find no place. The deeper your piety, the closer will be your union. The nearer you get to Christ, the nearer will you be to each other. Let each obey his Master in all things, and there will be no collision with the brethren. Ignorance and selfishness are the great hindrances to a united church. Let the truth dwell richly in you, and, alone or with others, it will be considered a paramount duty to "earnestly contend for the faith once delivered unto the saints." An intelligent piety will respect the conscientious scruples of others, at the same time that it rightly estimates their true value. The disciples, whose piety is of the apostolic type, will blend easily and lovingly with others. If you avoid every extreme, blend doctrine and prac-

tice into one harmonious whole, there would be no assignable limits to your personal usefulness or collective strength. We do not believe that any of you pay too much attention to doctrine, but we fear some pay too little to practice; none of you attach too much importance to practice, but some attach too little importance to doctrine. It would seem as if many are attempting to divorce religion from morality, and when their attempt is successful, they only make shipwreck of faith and of a good conscience. And others as vainly try to make honesty and uprightness serve every purpose. Closet prayer, family devotion, and spiritual religion are almost wholly neglected. An age of great wealth and activity is necessarily a source of danger to Christians generally, and to Christians of a certain class especially. That it is your duty to mingle with men of the world to do them good is unquestionable; but if all your time be spent among them, and meditation and prayer, retirement and spiritual communion be overlooked, your conversation will have no savour, your example no beauty or attractiveness, and your exhortations and warnings no power.

And, though it is descending to a lower level, suffer us to add a few words as to your duty as citizens and patriots. By a recent Act of Parliament, many of you are for the first time entrusted with a share of political power. In the coming election, we exhort you to give your votes as honest men, in the fear of God, to those candidates who would have justice done to all, and whose character is a guarantee that their pledges will be faithfully redeemed. The cause of religion may be greatly affected by the course of legislation. There are many subjects that will be discussed and decided by the New Parliament in which Christian men have a direct interest. The immense and costly military and naval armaments of our own and other European nations is, in every aspect, a most mournful and hu-

miliating fact. It has a direct connection with the poverty and misery of multitudes, it necessitates the imposition of a heavy tax on the industrious as well as other classes, it is one of the principal sources of danger to the peace of Europe, and one of the most formidable difficulties to the spread of the Gospel. Our licensing laws also require great alteration and amendment; and any legislation to further limit or wholly suppress the traffic in intoxicating drinks should receive the hearty support of Christian men. The drunken habits of our people are our disgrace in the eyes of the world. And then the all-important question of the relation of the Church with the State will have to be considered and settled. The policy of impartial disendowment and disestablishment is, we believe, a right and true policy, and would prove advantageous to both churches and nations; and we cannot therefore but rejoice that that policy, so far as the Protestant Established Church in Ireland is concerned—notwithstanding that many of our statesmen have a strong hankering still for the endowment of Popery—is likely to be adopted. This point, however, will be settled at the next General Election; and we have a somewhat sanguine hope that our friends will be found voting very generally, if not uni-

versally, in favour of perfect justice and equality. While we are satisfied that there is no sincerity on the part of many who are most loudly shouting the "No Popery" cry, and should consequently be much disappointed if it should be even for the time partially successful; we recommend you, as Popery is unchanged, not to relax your opposition thereto as a system of religious error; and we are further satisfied that Rome, ever active, ever wary, will seek, even out of the policy of disendowment, to gain some advantage over the Protestant and Evangelical bodies in this land.

Our Conference has been a very harmonious and blessed one. The discussions have been conducted with much intelligence and vigour; and in most of the public services the presence of the Holy Ghost has been delightfully enjoyed. We separate, full of holy confidence and joy, and with the prayer on our lips that God, even our own God, may make us, and all the dwelling-places of our Zion, a blessing; yea, that He may even cause "showers of blessing" to descend upon us for His own Name's sake, and that Christ may be glorified throughout all the earth.

Signed in behalf and by order of the Conference,

THOMAS PERRY OLIVER, *President*.
ROBERT BLACKMORE, *Secretary*.

Address to the Canadian Conference.

DEAR AND BELOVED BRETHREN,

Assembled as we are in our Annual Conference, through the kind providence of our Heavenly Father, it has afforded us no little pleasure to hear, through your Address, of your growing zeal for the glory of Christ in the extension and triumph of His kingdom upon earth; and also of your deepening solicitude for genuine personal piety in regard to those who form your Societies, that the fact may stand out clearly and impressively in the lives and deportment of the members, that, thus growing themselves, they may be helping others to grow, and be in-

deed "living epistles read and known of all men." Our hearts' best sympathies are with you in your holy and prayerful anxiety on this ground, and we also confess to a painful perplexity of soul with regard to many who avow themselves the disciples of Christ, lest they should deceive themselves by the cold belief that a correct creed is of more importance than having such creed the *code* of their life, and with the fact of their being avowedly in fellowship with the visible church of Christ as quite sufficient, even though they possess not the temper, realize not the spirit, reflect not the image, en-

joy not the smile, and do not the will of Christ. We find relief, however, in such perplexities by remembering that Christianity, like its sublime and glorious Author, is "the same yesterday, and to-day, and for ever." The principles, the duties, the precepts, the obligations, the privileges of Christianity *now*, are precisely the same as they were at first, when taught by Christ, and enforced and exemplified by the Apostles of our Lord; and we cannot too frequently remind ourselves of the truth, that for us to be Christians indeed, we must, in spirit, in temper, in habits, in conversation and deportment, bear a strict resemblance to those who were converted to Christ under the Apostolic ministry. The Christian salvation is the same now as then, and there is a substantial oneness of character in all Christians, in every age and nation. "If any man be in Christ, he is a new creature." "They that are Christ's have crucified the flesh, with the affections and lusts." "If any man will be my disciple, let him deny himself, take up his cross, and follow me." In vain we talk of personal religion, if there is no zeal for Christ, and no active labour in His cause; in vain we boast of a pure doctrine, a primitive ritual and apostolical ordinances, if we lack spiritual life, divine power, religious joy, and Christian zeal and effort; in vain we strengthen our denominational institutions, and consolidate them into social and political power, if we lack evangelical godliness and fail in evangelical labours. If Christians at all, we must be doing Christ's work, we must be about our Master's business; and for this we must have love and purity and warmth in our hearts, as well as light and knowledge in our understandings. If we content ourselves with *light* without *love*, we shall be powerless; if we have *love* without *light*, we may go astray. Light without love makes Satan; *light* with *love* a Gabriel, and also constitutes a man a true, devoted, and useful Christian.

We greatly rejoice to learn that, in the past year, you have had such

marked displays of God's power and blessing in connection with your efforts, and that so many have been drawn from the world into fellowship with the church of Christ, through your instrumentality. We have also, at home, been favoured with rich spiritual blessings on many of our stations, resulting in 3705 persons being brought into the fold of Jesus. Our friends in Australia have also been greatly favoured of the Lord in their holy toil, and upwards of 700 have been brought under religious influences in the colonies. But while we joy exceedingly that thus we have signs of God's power and blessing and co-operation with us in America, in England, and in Australia, we are filled with surprise and painful solicitude that the actual increase to our numbers is comparatively so small. 705 persons admitted on trial in Australia, and yet an increase of only 274 approved members! In Canada, 912 admitted during the year, and yet the increase only 101! In England, 3705 persons have professedly joined our fellowship, and yet the net increase is only 387! We sometimes fear that in our zeal and efforts for the salvation of sinners, we are periodical rather than constant, fitful rather than regular. Doubtless there are times when the more abundant outpourings of God's Spirit are realized, and when providential circumstances are more apparently helpful to religious awakening and spiritual concern; but we believe that the Gospel of Christ is at all times nerved with divine almightiness, and attended with such a measure of spiritual and divine energy, as to render it effectual for the purpose for which it is designed. We are therefore persuaded that if our zeal and efforts and solicitude were constant and incessant; and if our own souls' growth in holiness and Christ-likeness were healthful, vigorous, and steadily progressive, our successes would more fully resemble the successes of the early preachers of the gospel, of whom it is said,—
"And the Lord added to the church daily such as should be saved."
"And the hand of the Lord was

with them; and a great number believed and turned to the Lord." "Then had the churches rest..... and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." We here see that there is a connection between the spiritual prosperity of the church and the enlargement of her borders; between the eminently spiritual character of her members, and the multiplication or increase of their numbers. The more zealous and blameless Christian professors are, the greater will be their influence in the world, and the more telling and powerful will be their example; and just in proportion as Christians possess and enjoy the blessings of salvation themselves, so will be their efforts in the cause of Christ, and their desire for the salvation of the world. We are gratified to find that your Sabbath schools are so prosperous, and that you are devoting increased attention to the important object for which such schools exist, viz:—the spiritual renewal of the hearts of the young, that they may become early identified with the cause of Christ, and Truth, and Righteousness. It is inspiring to find that the objections which were long and tenaciously put forward, as reasons against the activity of the churches on behalf of the young, have almost entirely melted away; and that it is admitted by all Christian societies, that theirs is a great and solemn responsibility to train the rising race for Christ and for immortality. We believe that, however early we may begin the work of instructing the young, there is a Divine Monitor who always precedes us; and not unfrequently we can trace, in the sweet and beautiful and tender emotions of the young, the work of the Divine Spirit. The great duty devolving on ministers, teachers, and parents is to awaken in the minds of the young a thirst for sound and spiritual knowledge, and then to guide the stream of knowledge to holy, and useful, and saving purposes. Our work is to teach young *minds* how to know Christ, young *hearts* how to love Christ, and young *lives* how to live

Christ. The training of our young people should be free from anything deserving the name of sectarianism or bigotry, much less any element of intolerance; and should be conducted upon an eminently broad and Christian basis. Our aim, with regard to the young, should be, that they become true Christians, happy believers in Christ; that they should repent like the Ninevites, pray like the Publican, believe like the Jailor, and, like Saul of Tarsus, place themselves at the disposal of Christ, by saying, as he did, "Lord, what wilt thou have me to do?" And having in this way given themselves to the Lord, we would, in the next place, have them to give themselves, according to the will of God, to the Christian church. If they are led to Christ, and to the exercise of personal faith in Him; if they become members of some devout evangelical community of Christians; the great end which we have in view in dealing with the young is thus far attained. As a denomination we have much to learn and to do, before we shall know and perform our duty in connection with the great and growingly important work of education.

Your success in connection with your Denominational Organ, "*The Observer*," is truly encouraging, and we trust that the decisions of your late Conference in relation to the proposed printing and publishing establishments will lead to increased literary power and success.

We deeply sympathize with the *bereaved* and *afflicted* in your midst, and are grateful to find that, in the "day of trouble," they have found that "as their days, so their strength has been." The sorrowless, tearless world, lies beyond this "howling wilderness," this "vale of tears." "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." We are thankful to learn that Br. EDWARDS has been restored to health and labours; and bow in submission to the will of God in the affliction of our dear Br. HOIDGE, and also Br. HICKS. You will have

learned through the pages of our Magazine that Br. J. KNIGHT, after a long and painful affliction, has passed away to the rest of heaven. Also that dear Br. TREMELLING has been called to weep over the sudden departure of his beloved wife. Br. ELIAS STEER, who was on the President's list of reserve last Conference, and who was sent to supply the place of Br. HODNETT, when he left England for Canada, after labouring in the Forest of Dean Circuit for a few months, was taken ill and shortly passed away from earth and its toils, to the calmness and joy of Paradise! Several of the brethren have been seriously afflicted and prevented from doing their work during the year, and the brethren W. HIGMAN and HENRY ELLIS are still unequal to the work of a Circuit. The brethren JOHN CHING and WILLIAM HOPPER are made Supernumeraries this Conference, owing to physical infirmities. It has afforded us rich satisfaction to know that the brethren PASCOE, PRICE, and HODNETT, sent to you from England in the past year, prove so valuable an addition to your ministerial staff, and have been so heartily welcomed by their brethren and the Societies.

Your manifest progress in finances, so far as they relate to the support of the ministry, chapels, schools, Missionary and General Connexional purposes, is gratifying; but the comparative failure of your effort on behalf of the Jubilee Fund is not a pleasing symptom. We would fain hope that even now the friends generally throughout your "Dominion" will exert themselves in the coming year, so as to preserve their character for grateful and joyous generosity. Our friends at home, notwithstanding their own local difficulties, have been nobly exerting themselves on behalf of the Missionary Society with a view to remove or greatly lessen the debt of last year, and though the object has not been fully accomplished, yet the result is very gratifying. The Connexion as a whole presents a pleasing and healthful aspect, whether considered financially, nu-

merically, or spiritually. This being our fiftieth or Jubilee Conference we have abundant reason, as we look back over our history, and think of the way by which our Divine and glorious Head has led us, to exclaim, "We will thank God and take courage!"

Political, ecclesiastical, and educational affairs are, as you are aware, producing great excitement and agitation in our midst. And while on the one hand there is much fitted to pain, to humble, and dispirit; on the other hand there is much, *very much*, that is noble, large-hearted, patriotic, and true, every way fitted to inspire with zeal, confidence, and hope, all who are solicitous for the "march of education," the elevation of the national character, the promotion of healthful industry, literature, and science, the perpetuity of our Christian Sabbaths, Religious Liberty and Privileges, and, above all, those who are praying and labouring for the extension of Christ's kingdom, the spread of His gospel, and the ultimate universal reign of Christ among the nations of the earth. "Jesus, our Saviour and King," is head of all living mind and all human government. All are under His control to help Him and His Church, to convert and save the world. Everything that goes to make up the destiny of a country is in the hands of Christ, as the "Head over all things to the church." No thoughtful and intelligent reader of history can look on the past, and regard it merely as a record of by-gone events. He will be led to connect the past with the present, and both with the future. He never thinks of this world as being utterly abandoned—God-forsaken; he sees light in the darkness, truth amidst the error, goodness struggling with evil; but he also sees Christ reigning over all!

The deliberations of Conference this year have been of a very manly, intelligent, and happy kind, indicating increased business power, Connexional interest, independence of thought, and liberal and enlarged views of our various relationships

on the part of both ministers and lay friends. Several important changes have been made in our financial regulations, and also in matters of polity, which we trust may aid in strengthening and perfecting our Denominational organizations. The religious services have been of a truly edifying and refreshing nature. Eleven young men, in addition to two young men in Canada, and one in Australia, have been received into Full Connexion by the Conference; and sixteen candidates accepted on trial for the itinerancy. Thus the Great Head of the Church continues to provide for the faithful proclamation of His gospel, for the work of the ministry, and for the edifying

of the body of Christ. All that is binding in precept, all that is authoritative in command, all that is encouraging in past success, and all that is inspiring in the hope of future triumphs, call upon us to go onward in our holy toils, believing that God, even our own God, will increasingly give us His blessing. Our earnest prayer is, that your "hands may be made strong by the hands of the mighty God of Jacob;" and that by-and-bye, when earth's work is ended, we may all meet in the kingdom of heaven.

Signed in behalf and by order of the Conference,

THOMAS P. OLIVER, *President.*

ROBERT BLACKMORE, *Secretary.*

CHAPELS.

ST. HELIER'S, JERSEY.—The foundation stone of a new Bible Christian Church, at St. Helier's, Jersey, was laid on Wednesday, July 8th, 1868. The building is to be erected in the Royal Crescent, on the site of the old theatre, and thus the scene of folly and vice will be converted into a house of prayer.

Provision was made for the ceremony by the erection of a platform, which was carpeted and provided with tables and chairs, and a large portion of the area was boarded over and supplied with seats; while overhead was spread an extensive awning.

The arrangements were considered to be most complete, and elicited many expressions of high commendation.

Mr. W. E. Moyses presided at the ceremony. Copies of hymns were printed for the occasion. After singing the hymn, beginning,

"And will the great Eternal God," &c.

Prayer was offered in English by Mr. R. Hardy, (Wesleyan), and in French by Mr. Ph. Tourgis, (French Wesleyan). The 84th Psalm was then read by Mr. J. Lemon, (Congregationalist,) and the hymn,

"The Lord in Sion placed His Name," &c.

was sung. A leaden box was placed in a cavity under the stone, containing copies of the Denominational Periodi-

cals for the month, the Minutes of the Conference, and the Missionary Report, for 1867, the Bible Christian Calendar for 1868, a bill of the services, a copy of the hymns sung on the occasion, a circuit plan, several portraits, a photograph of the front elevation, the local English and French papers, the *London Times*, the *Christian World*, the *Methodist Times*, the *Alliance Weekly News*, the *Weekly Record*, the *British Workman*, the *Band of Hope Review*, the *British Press Almanac*, the *Nouvelle Cronique Almanac*, some coins, and a neatly engrossed parchment containing the following statement.

"This foundation stone was laid by Joshua Francis Le Bailly, Esq., on Wednesday, July 8th, 1868. The building is designed to be a Bible Christian Church. The Denomination was formed in 1815: and at present Mr. Frederick William Bourne is the President of the Conference, and Mr. Thomas Perry Oliver the Secretary. Mr. F. W. Bourne is the Treasurer of the Missionary Society, and Messrs. William Luke and William Gilbert, are the Secretaries. The ministers of the Denomination in the Island, are Mr. William Ellery Moyses, the pastor of the Jersey Circuit, and Mr. James Ching, superannuated.

"The first Bible Christian Society on the island was formed in 1823; the chapel in Great Union-Road was erected in 1825, enlarged in 1849, and re-

enlarged in 1864. The trustees of this building are Messrs. John Cory, Henry Burch, Peter John Tostevin, James Cory, Isaac Thorne, William Robert Newbury, William Stretchley, Abram Cory, Joseph Green, Edwin Oldridge, Thomas Oldridge, Joshua Charles Le Cornu, James Philip Tostevin, Henry Dowden, Tom Luce, Nicholas Peter Fallaize, Abraham De La Mare, Moses Cory, and Thomas Scammell.

"Mr. John Cory is the Treasurer, and Mr. Henry Dowden, the Secretary, of the Trust Fund. The architects are Messrs. Le Sueur and Bree', and the following are the contractors:—for the mason's, plasterer's, and slater's work, Messrs. Fallaize and Tostevin; for the carpenter's work, Mr. J. Laurens; for the painter's and glazier's work, Mr. George Biddle; for the smith's work, Mr. F. A. Le Marquand; and for the plumber's work, Mr. Noel De Gruchy. May the building thus commenced be ever devoted to the worship and glory of the Triune God. Amen."

The stone was to have been laid by Joshua Le Bailly, Esq., Jurat, but having been called to London on business, his place was supplied by his son. After the box had been deposited, the chairman called on Mr. F. W. Bourne to present to Mr. Le Bailly the silver trowel and steel mallet which had been provided for the occasion. The mallet was made by Mr. James Cory. The trowel, which was neatly chased, bore the following inscription:

"Presented to
Joshua Francis Le Bailly, Esq.,
by the Trustees of the
Bible Christian Church,
Royal Crescent, St. Helier's, Jersey,
on laying the Foundation Stone,
8th July, 1868."

The articles were presented by Mr. Bourne in suitable terms. The stone was then laid, and Mr. Le Bailly having struck it with the hammer, said, "I declare this stone to be duly laid, and may God's blessing rest upon the work we are this day assembled to commence." In a brief address he expressed his pleasure at having the opportunity to show his interest in the undertaking. If there was an occasion on which all should unite to sink minor differences, seeing that all had one common end in view, it was most certain an occasion of that kind. His friends the Bible Christians would bear him out in saying that the object which they had in view in building that chapel was not simply the accommodation of a few hundreds of

worshippers, but the exercising of an influence around them for good—far and wide. He felt he was only doing justice to their friends the Bible Christians when he said they were working in a true Missionary spirit, and he was persuaded if that spirit were more shared in by members of other denominations, they would see in this island results of which they could now form but a very faint conception. The Bible Christians were realizing, as scarcely any other denomination was, the importance of a question which must sooner or later be the question of the day—the evangelizing of the masses around them. He had very great pleasure in once more wishing them success in all their endeavours; not only that that particular work might prosper and be carried out successfully to the end, but that abundant success may crown all their future endeavours to do good in the island. Prayer was then offered by Mr. Tucker, (Wesleyan), and a collection made. After singing—

"This stone to Thee in faith we lay," &c.

an address was delivered by Mr. F. W. Bourne, President of the Conference. He said he was very glad to be present, and wished to remind them that their privileges in this dispensation in the matter of worship, to which their thoughts would naturally be directed, were greater than the privileges of God's people under any former dispensation, and that their privileges in this age were greater than in any former age under the same dispensation. There was a time when God specially revealed His glory in one city, in one building in that one city, in one room in that one building, to one person in that one room, and on one day in the year to that one person; but, as they had been singing,—

"Where'er God's saints assemble now,
There is a house for God."

It was desirable to remember that a great deal depended upon the heart, and nothing upon the place. Every place was sacred where God manifested His presence, and every place had hallowed associations where sinners were converted to Him. They should not forget the assembling of themselves together as the manner of some was. Some people said they could love and serve God as well in their own homes as in the sanctuary, and perhaps that excuse was at the bottom of the irreligion that pervaded the country; but there were blessings to be realized in

God's house, on His day, in the great congregation, which were not to be found at any other time, or in any other place. If they examined the life of Jesus Christ, they would find that He spoke His most wonderful words, performed His most glorious miracles, bestowed His greatest blessings, in the synagogue and on the Sabbath-day. If God choose to bless them in His house rather than in their own, on the Sabbath-day rather than on the other days of the week, let them gratefully fall in with God's plan, receive the blessing, and give Him the glory.

Mr. Bourne then gave a brief, but lucid and comprehensive, sketch of the history of the Denomination, and in alluding to the doctrines believed and taught, said they preached, as far as they knew, the truth as it is in Christ Jesus our Lord. They opposed the errors of sacramentarianism on the one hand, and rationalism on the other; held that salvation was all of grace as tenaciously as Calvin, believed as strongly as Luther that justification was by faith in Jesus Christ, insisted on good works as firmly as Arminius. Mr. Spurgeon had not a greater horror of the doctrine of Baptismal Regeneration than they and they held the errors of the Church of Rome in as much detestation as Dr. Cumming himself. Their theology was the theology of prophets and apostles, the theology of the New Testament. He augured well for the prospects of the Denomination, taking the audience as a specimen, and drawing encouragement from the continued progress of the society in this island. He hoped that they would retain the same honesty, fidelity, simplicity, and zeal that some of their friends had manifested in the past, and God would then make them a thousand-fold greater blessing to the world than they now were. He hoped that house of prayer would be the birth-place of many souls, and so far as success depended on their prayers, their example, their consistency, let none of these things be wanting, that one day they might rejoice together through Jesus Christ.

The address was listened to with marked interest and satisfaction, and frequent expressions of admiration were elicited. After the hymn,—

"Come let us join our cheerful songs," &c. had been sung, prayer was offered in French by Mr. E. Lanfer, (French Independent), and in English by Mr. B. J. Holland, (Baptist), and the proceedings closed with the doxology. The

singing was conducted by Mr. Thomas Scammell, and appeared to give great satisfaction.

At half-past five, a tea was served in the School-room, Great Union Road, to between 300 and 400 persons. A public meeting was held in the Chapel at seven o'clock, presided over by Mr. James Ching. The chairman suitably and briefly gave some of the reasons that had led to the undertaking. He fully sympathised in the scheme, and although the work involved great responsibility, he had no fear, because the Lord was on our side. Addresses were also delivered by Messrs. Tucker, Holland, Bourne, Moyses, Lemon, and Hardy, and the interesting proceedings were brought to a close. On Sunday, July 12th, two thoughtful, eloquent, and deeply impressive sermons were preached by Mr. Bourne, in Great Union Road Chapel. In the afternoon the writer was to have preached on the site of the new building, but the rain prevented. The services were well attended; an interest is excited in the undertaking, and Mr. Bourne's labours were greatly valued, and will be long remembered.

The proceeds of the services will be, we suppose, between £40 and £50. We have received for the building fund in cash and promises between £600 and £700. The building will cost £4,000; and will be opened, we expect, soon after the Conference of 1869.

W. E. MOYSES.

PRINCE'S STREET, BEDMINSTER.—The anniversary services, in connection with this place of worship, were held on Sunday and Monday, June 14th and 15th, 1868. Three sermons were preached on Sunday, in the morning by the writer, in the afternoon, by Mr. T. Kench (Methodist Free Church Minister), and in the evening, by Mr. J. Philp, (Wesleyan minister). The congregations were good, influence rich, and the collections far in advance of the previous year.

On Monday, at half-past five, a goodly number assembled in the School-room, and were regaled with an excellent tea, the provisions of which were given by the members of the society.

After tea, the friends repaired to the Chapel, where an interesting meeting was held, under the presidency of H. Pethick, Esq., who, in his opening remarks, spoke of the prevailing vices of the age, of the great spiritual destitution that exists, and of the necessity of renewed Christian effort in order to

promote the social, moral, and religious improvement of Society. The meeting was subsequently addressed by Messrs. J. Philp, T. Piper, and S. P. Webber, who, in the course of their speeches, referred to the state of the world, the work of the church, and the need of more spiritual power in our worship, that sinners may be saved, believers quickened, and the kingdom of the Redeemer extended.

Mr. Piper suggested that an effort be made to reduce the debt £50 during the year. The chairman offered £5 if the remaining £45 can be raised. The friends are taking the matter up heartily, cards are issued, and we are hopeful as to the result. S. P. WEBBER.

GLADSTONE STREET, BRISTOL.—On May 25th and 26th, a bazaar was held in the school room, which resulted in £50 10s. being raised towards the funds of the Chapel. This is thought to be quite a success, considering that nearly that amount was raised by a bazaar held in the same place only a year before. T. P.

BRIDGEWATER.—The Bible Christian Chapel, more frequently designated the "Iron Chapel," situate on the Bath-road, was erected about two years ago, and the services therein, conducted by Mr. Jeffrey, have been exceedingly well attended. The result is that the building is found insufficient, and those who congregate there have therefore suffered great inconvenience and discomfort. The site, moreover, is not a very desirable one, it being too distant from the town. As we understand the builder of the iron erection is quite disposed to have it back again on terms agreed upon, it has been determined to make an effort to obtain funds for the erection of a more commodious edifice, situate in closer proximity to the town. Some donations have already been received, and in order to give the public an opportunity of displaying sympathy with the object, it was resolved that a bazaar should be held. This proposal received the hearty support of the congregation and their friends, and the bazaar took place on Whit-Monday, in the chapel. An arch of evergreens was stretched across the road, with the inscription, "Success to the Bazaar" in the centre. The interior of the chapel was decorated in excellent taste. The articles on the stalls, "too numerous to mention," comprised contributions from a large number of friends, amongst whom were Mrs. Hammill, Mrs. Mc.Millan, Messrs. George Wilton, G. B. Sully, J. W. Sully,

H. F. Nicholls, W. Symons, of Bridgewater; and C. Thomas, Stiff and Fry, Bristol, &c. The following are the names of the ladies who presided at the stalls:—Mrs. and Miss Reed; Mrs. Clist and Miss Symons; Mrs. Denning and Mrs. Towler; Mrs. Pudner and Mrs. Dyer; Sunday-school stall, Miss Babbage and Miss Heal; Refreshment stall, Mrs. Heal and Mrs. Harper; Floricultural stall, Miss Nurse.

The proceeds amounted to between £30 and £40.—*Bridgewater Mercury*.

PENIEL, BOWMANVILLE, CANADA.—This church was re-opened on Sunday, July 26th, 1868. Mr. W. Jolliffe preached in the afternoon, and Mr. J. H. Eynon in the evening. The services were largely attended.

On the Monday following, the anniversary of the Sabbath school was held. The exercises commenced at three o'clock p.m. There were no recitations by the children, but addresses were delivered by Messrs. Jolliffe, Rice, Courtice, and Pascoe. The Tyrone choir led the singing both on the Sunday and Monday, which contributed in no small degree to the interest of the occasion. Owing to the busy season, it was thought the gathering would be unusually small, but our friends were quite encouraged to see a goodly number present, and the occasion so generally interesting.

A public tea was served from five to seven p.m., the building committee and the Sabbath school sharing the proceeds.

The expense of improvements on the church, amounting to 246 dollars, was promptly met by collections, proceeds of the tea, and subscriptions, before the meeting closed. May our friends at Peniel realize the distinguished privilege of communion and fellowship with God, and with his Son Jesus Christ, of which the name is so expressive.—*Observer*.

LOT 7, EBENEZER CIRCUIT, P.E.I.—On Sunday, the 12th instant, the Bible Christians opened their new chapel at Lot 7. The day was fine, and the attendance throughout the day large, especially in the morning and evening. Mr. Chapple, from Charlotte Town, preached at half-past ten a.m., from Isaiah lvii., 15; Mr. Richard (who is appointed to that station), at half-past two p.m.; and Mr. Stewart kindly consented to preach in the evening, and chose for the ground of his remarks, the same portion of scripture which was taken in the morning. It was obvious

though, that the two gentlemen had not studied these discourses from the same book. On Tuesday, a public tea was held, and came up to the expectations of all concerned. The day was fine, and the number was large. This new Chapel is well and neatly finished, and cost about £300, which by collections, subscriptions, and public teas is, as near as we could gather from a rough calculation made at the close of the tea, now all paid for, to within £20 or so, a fact which speaks well for the people of that community.—*S. Journal, P.E.I.*

TREGARTHEN, MOUNT LOFTY CIRCUIT.—On Wednesday, March 4th, 1868, the first stone of a new chapel was laid at Tregarthen, near Mount Lofty, by Mrs. Trenorden and Mrs. Driver. A liberal subscription was made on the foundation stone. An excellent tea meeting was held in a booth erected for the occasion, and it was to all a very pleasant afternoon. Mr. Trenorden has given the site, and many subscriptions are promised to the building fund.

HAPPY VALLEY, CLARENDON CIRCUIT.—During the past quarter we have laid the foundation stone of a new chapel under very favourable circumstances. Preparatory sermons for the intended place of worship were preached on the 1st March, morning and evening, by Mr. J. Way, chairman, of the district, and afternoon by Mr. Culver. On the following day an excellent tea meeting was held in the old chapel, which was numerously attended. The public meeting after tea was held in the open air, as the congregation was too large to obtain admittance into the old chapel. The evening being remarkably calm, and a beautiful moonlight, the service was one of great interest. Collections in behalf of the proposed building were good, fully meeting our expectations. The building of a new chapel in this locality is a step in the right direction. For a long time the old one has been too small, and very inconvenient; but we hope soon to have a larger and a more substantial building.

A bazaar was held at Willunga in March for the lessening the debt on the chapel and minister's residence in that township. Its proceeds were good considering the depressed state of things, owing to the failure of the wheat crop of the late harvest. We hope to have another bazaar after next harvest. We have held the anniversary of the chapel under unfavourable circumstances; but we have, however, reason to be thankful with the results.—*South Australian B. C. Magazine.*

CLUNES, BALLARAT CIRCUIT.—The opening of the above chapel was celebrated on Sunday and Tuesday, January 12th and 14th, 1868. Three ably and deeply instructive sermons were preached on the Sabbath, by Messrs. J. Rowe, and J. Newton, Wesleyan. The former preached in the morning and evening, and the latter in the afternoon. The evening crowned the day. On the Tuesday, at half-past three, Miss Thorne delivered an eloquent discourse on Isaiah xi. 10, to an intelligent audience. The breathless attention, the sparkling eye, the heaving breast, and the silent tear, declared that many felt it good to be there. An excellent tea was gratuitously provided in the Market hall, which was patronised by a great number of friends, several of whom had come from long distances. The ladies, as on former occasions, did their work very efficiently. The evening service was presided over by the chairman of the district, Mr. J. Rowe, who, after the devotional exercises were gone through, called upon the writer to read the following statement of accounts:—

RECEIPTS.

By donations and sub-	
scriptions	£49 17 0
„ Foundation Services	34 7 9
„ Opening Services, including donations then received and paid	31 7 6
„ Messrs. Lange & Thoneman, donation	5 0 0
„ Mr. Lugg (architect), don.	2 0 0
„ Labour	4 0 0
Total Receipts.....	£126 12 3

TOTAL DISBURSEMENTS, including £50 for land..... 281 12 3

Present Debt £155 0 0

Addresses were delivered by Messrs. J. O. Coomb, J. W. Blamey, J. Newton, and Miss Thorne.

Votes of thanks to parties well deserving them, singing, and prayer, brought these highly interesting services to a close. Our felt want is a gracious outpouring of the Holy Spirit, and a glorious ingathering of precious souls.

“Here may our unborn sons
And daughters sound thy praise,
And shine, like polished stones,
Through long succeeding days:
Here, Lord, display thy saving power,
While temples stand, and men adore.”

W. A.

Obituary.

1. DIED, at Twelveheads, in the Hicks Mill Circuit, May 25th, 1868, WILLIAM BRAY, more generally known as "Billy" Bray, aged 74 years. A life distinguished, somewhat, by eccentricities, but more especially by Christian simplicity and self-denial, extensive usefulness, and remarkable answers to prayer, has been crowned with a triumphant end. We understand that a Memoir will shortly be published, and shall therefore content ourselves with furnishing only a few particulars. Brother Bray followed the course of this world, and lived a thoughtless, wicked life, until he reached his twenty-ninth year. At that period, a person lent him "Bunyan's Visions of Heaven and Hell." While reading that book, he resolved to flee, at once, from the wrath to come. He soon obtained a measure of peace, but did not believe himself to be converted. While in this state, he said to his mining "comrade," "I am not yet converted, but still, rather than give up the little comfort I now feel, I would submit to be burned to ashes." In cries and tears he wrestled with God, until old things had passed away, and all things had become new. Had he been satisfied, as we fear many penitents are, with the first feeling of relief, without seeking a more thorough change, his subsequent experience would not have been so bright, nor would his life have been so useful. His conversion was a great and glorious fact, of which he was so certain, that it gave tone and vigour to all his future career. Referring to it, he would often say, "I was born in the fire, and I cannot live in the smoke." Br. Bray joined the society at Hicks Mill, and continued a member there, until he succeeded, by the Divine blessing and the assistance of friends, in building a chapel near his own native village. He was instrumental also in building two other chapels, viz:—Kerley and Deliverance. In each of these sanctuaries, societies were formed, and great numbers have been converted. Such are the monuments which Billy Bray, a poor Cornish miner, has left to perpetuate his fame. For more than forty years he laboured as a Local Preacher. His eccentric manner and quaint sayings, together with the earnestness and fer-

vour of his piety, attracted large multitudes to hear him. The seals added unto his ministry were many. He was punctual in attending his appointments, strict in his observance of the Sabbath, a total abstainer from intoxicating drinks and tobacco, a frequent visitor of the afflicted, and a diligent reader of the sacred volume. He was not great as a student, or as a preacher, but he was a great believer in the promises of God. He possessed, in no small degree,

"That firm and lasting faith
Which credits all the Almighty saith."

He appeared to love the law as much as the promises. Doing the will of God, was the joy of his life. All the Christian graces were sweetly blended in his character. He often said that he belonged to "The Royal Family," and called himself a "King's son," and by his holy self-denying life he proved the title which he claimed.

While attending revival services last winter he took cold, from which he never recovered. From that time his health rapidly declined. He continued to attend the house of God and visit the sick while he had strength to walk. When confined to his habitation he was visited by many friends, of our own and other denominations, who ministered to his necessities. To all who came he spoke with great confidence respecting his future prospects. A few days before his death he said to one of his old friends, "I have great peace, but no ecstasies; still I know that heaven will be my eternal home." The last words which he uttered on earth, and perhaps the first which he uttered in heaven, were "Glory! Glory!" In life and death, he was strong in faith, giving glory to God. His remains were followed to the grave by a large concourse of people, and his death has since been improved in several chapels, to overflowing congregations. That all who knew him, and all who read about him, may believe with the same child-like simplicity, pray with the same prevailing power, serve with the same fidelity, and rejoice with the same assurance of hope unto the end, is the prayer of the writer. T. B.

Missionary Chronicle.

SEPTEMBER, 1868.

THE CANADIAN CONFERENCE.

(Concluded from page 388.)

The Secretary of the Children's Proportion Fund presented his report, which was received and adopted. The charges in this department are to be the same as during the past year.

The Secretary of the Missionary Committee presented so much of his Report as was necessary, preparatory to the Annual Meeting, from which it appeared that there is an increase in the membership, in the receipts, in the disbursements, and also in the balance due to the Treasurer.

At 3 o'clock p.m., the church was thrown open to the public, and was soon well filled. During the relation of Christian experience and the administration of the Lord's Supper, a very hallowing influence was realized. Truly there was no room for asking, Is the Lord among us or not?

The following resolution was adopted by the Conference:—

"The time-honoured custom of a fellowship meeting has been this year one of especial blessedness and power; all the brethren who spoke were enabled to express a clear evidence of conversion to God; some of a high degree of spiritual life; most spoke of trial more or less severe, of doubt and duty, temptation and fear, self and sin; but all determined to be more than ever given to Christ and his work; so that when the season of Christian fellowship shall end, all may meet in the glorious home above."

After arranging the order of the evening meeting, the Conference adjourned until Tuesday morning at 9 o'clock a.m.

The Missionary Meeting, which was a large and enthusiastic one, was held in the Town Hall, the ex-President, Mr. J. Hoidge, in the chair. The annual report was presented by the Secretary, Mr. D. Cantlon. The resolutions were moved and seconded by Messrs. W. Hooper, W. Jolliffe, J. Whitlock, W. S. Pascoe, J. H. Eynon, and the President.

On Tuesday, the Conference re-assembled at 8 o'clock a.m. The usual devotional exercises were engaged in, after which the Committee on Sabbath Schools presented their report. Mr. R. Moore, who has given considerable attention to this important question,

and who, at the suggestion of the last Conference, had revised the Sabbath School constitution, read the result of his labour; a somewhat lengthy discussion followed, some amendments were proposed and adopted, and the following resolution passed unanimously:—

"That the Sabbath School constitution prepared by Mr. Moore, as amended, be received and printed under the direction of the Connexional committee. And that the thanks of the Conference be presented to Mr. Moore, for the zeal and ability he has shown in this matter."

The very important subject of the Relation of Children to the Church, was brought before the Conference by a resolution of the Bowmanville District Meeting, a committee was appointed to consider the question, and report thereon.

The report was brought up shortly after the Conference assembled for its afternoon sitting.

A long and well sustained debate ensued, resulting in the adoption of several resolutions, with the view of bringing the children of our members and friends into closer relationship to the church.

"1. That where practicable such of our Sabbath school, and other children, as shall accept an invitation to receive special religious instruction be formed into Catechumen classes under the care of suitable persons, to be appointed by the Elders' Meeting, and that they may be made the subjects of discipline, religious instruction, and encouragement, suited to their age and capacity.

"2. That the names and attendance of said children be recorded in a book to be provided for that purpose, and that the returns be made annually through the Quarterly and District Meetings to the Conference.

"3. That they be continued in this relation until the Elders' Meeting shall judge them to be proper persons to be received on probation for Church membership, or to be otherwise removed from such relation by action of the Elders' Meeting.

"4. In order that parents in the church, and friends generally, may have these matters properly laid before them and explained, and that they may be induced to co-operate with the ministers in these attempts to train up their children in the Lord, we further resolve that every pastor shall, as soon as possible, call a general Church meeting, to which he shall read these resolutions; offer what re-

marks he may think necessary, and take steps to carry into effect the directions therein contained."

After discussion the following resolution on Temperance was passed:—

"We deeply regret that, notwithstanding the agencies employed to prevent the spread of intemperance, it still exerts its baneful influence around, withering the brightest prospects of youth, enfeebling the vigour of manhood, and dishonouring the gray hairs of age. Nor are its pernicious effects confined to time, but stretch through eternity, for 'no drunkard can inherit the kingdom of God.' We believe that the only ground of safety from its wiles is total abstinence from all intoxicants, and are rejoiced that the practice of abstinence, though slowly, yet, we believe, is surely and steadily gaining ground, and we hope that the day is not far distant, when under its holy guardianship the purity of woman, and the innocence of childhood, shall be protected from the many evils which intemperance produces. For the consummation of this glorious object the earnest sympathy, hearty co-operation, and fervent prayers of all who love the Lord Jesus Christ, are necessary. It is high time for the Church in this matter, to awake out of sleep. As a body of ministers, and other officials of the Church, we solemnly pledge ourselves to use our best endeavour to serve the cause of Temperance."

In the evening a public meeting for the advocacy of Temperance was held in the Town Hall. The President was in the chair; and addresses were delivered by Messrs. D. Cantlon, J. Gale, W. Hodnett and W. Ayres.

On Wednesday, the Conference was called to order at 8 o'clock a.m. After the devotional exercises, the Book Steward's report, and the Report of the Editor of the *Observer*, were presented to the Conference, and discussed at considerable length; both reports were cordially received and adopted, with thanks to the brethren at the head of those departments.

The annual grants to the Mission Circuits were made with less difficulty than on some previous occasions.

The following Resolution on the spiritual state of the Connexion was adopted by the Conference:—

"We are pleased to find from the reports of the several Districts that God has crowned the year with his goodness. On most of the Stations the Holy Spirit has been richly poured out, resulting in the quickening of believers, and the conversion of sinners. Increased activity has been manifested in the education of the rising generation; in providing facilities for the accommodation of such as desire to attend the public worship of Almighty God—for the proclamation of truth, and the salvation of souls. All the success that was anticipated has not been realized, yet verily the sower and the reaper have rejoiced together: and we confidently hope that the few who have died during the year have been gathered home to be forever with the Lord. We are nevertheless impressed with the fact that, in view of the enemies the Church has to encounter—the influence she is required to exert—the im-

portant and glorious mission she is called to fulfil—deeper toned piety, increasing activity, unreserved consecration to God, and a richer baptism of the Holy Spirit are absolutely required."

The Committee on statistics reported that, after allowing for deaths, removals and unfaithfulness, we have a net increase of 249 persons meeting in our societies.

The Secretary of the Jubilee Fund reported, that, owing to the incompleteness of the returns, he was not in a position to present the state of that Fund so fully as could be wished. The outstanding subscriptions were large; he suggested that the account be kept open for another year and then to be finally closed. The Conference adopted the suggestion.

Financially, the Connexion was reported to be in a healthy condition. The increase to the debt of the Missionary Society has been brought about by an unusual expenditure, including the outfit, passage from England, and part of the year's salary of three Missionaries, two of them married men.

At an evening sitting, the Committees and Auditors were appointed, the customary votes of thanks passed, the time and place for holding the next Annual District Meetings fixed; the Conference adjourned at 10 p.m.

The Conference roll was called at 8 o'clock a.m. on Thursday. Devotional exercises as usual, and on this, as on previous occasions, the Head of the Church left us in no doubt as to His presence being with us. The Committee on Sabbath observance presented their report, accompanied with the following resolution:—

"Being deeply convinced of the Divine sanctity of the Sabbath, and that it is the imperative duty of all men impartially and strictly to observe it as a day of rest and devotion; we deeply deplore that it is not thus regarded by many in this Dominion, especially in the case of Railway Companies running their trains on that holy day. We therefore respectfully suggest to the proper authorities the necessity of impartially enforcing the laws which prohibit Sabbath desecration and the adoption of more stringent measures for securing its better observance, similar to those recently enacted for closing the Canals; and we further resolve that a copy of this resolution be sent to the Hon. A. G. Archibald, Secretary of State."

The very excellent address to the societies, prepared by the Ex-President, was received and adopted.

The Ex-Secretary read the address to the English Conference, which was also received and adopted; and one of the happiest Conferences it has been our privilege to attend soon afterwards closed.

Address from the Canadian to the English Conference.

DEAR FATHERS AND BRETHREN,—

As fellow-heirs of the grace of life—co-workers together with God in the same vineyard—employed in the same blessed work of persuading men to be reconciled to God, and feeding the church of God which he hath purchased with his own blood, we are permitted from this our Annual Conference to send you our fraternal greetings.

The Societies under our care are reported, with here and there an exception, to be growing "in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

We confess, however, to the existence of something, a near approach to the enigmatical, about this gravest of all grave questions. Our difficulty lies here: By what rule are we to judge respecting growth in grace? Are the preceptoral portions of the New Testament to be the standard of appeal? Are the plain and positive declarations of our blessed Lord to be regarded? or are we to suppose the church to be without any authoritative teaching in respect thereof; every man being at liberty to do that which is right in his own eyes? By what test shall love to the world be detected? Or how shall it be decided whether our affection is set on things above or on things on the earth?

Is there no danger that, after we have sewed figleaves together wherewith to hide our nakedness, under the influence of worldly opiates, we may dream we are rich, and increased with goods, and have need of nothing; while as seen by God we are wretched, and miserable, and poor, and blind, and naked?

These are no idle interrogatories; for upon the answers thereto must depend our views of the spiritual state of the church.

During the past year our Heavenly Father has been pleased to answer the prayers of the saints and command his blessing on the preaching

of "the word." Many backsliders, whose names had been continued on the church register, have been quickened again; others, who had gone out from us, have been reclaimed; and many souls for the first time have experienced the blessedness of being "saved by grace through faith." 912 persons have been admitted on trial for membership, 45 have died, 299 have removed; and, alas! far too many have made shipwreck of faith, and of a good conscience, and walk no more with us; leaving a net increase to our societies of 249 persons.

The Sabbath School department is prosperous. Per resolution of the Conference of 1867, a new constitution for their government has been prepared, by Mr. R. Moore, Sen., a long tried and deeply interested friend of Sabbath Schools. This subject has received our best attention, and after making some amendments in the constitution so prepared, it was unanimously adopted, and ordered to be printed. A copy thereof shall be forwarded to you in due course.

The very important question of the relation of children to the church has received our most anxious consideration: after a long and well sustained discussion a series of resolutions was adopted, a copy thereof is herewith forwarded to you, which will, we hope, under the divine blessing, eventuate in much good.

The resolutions of your last Conference, transmitted to us, have been duly considered, and we have requested our President to communicate to you the views we entertain in reference to Resolution 21.

In finance we are steadily progressing; but it is painfully evident that a large proportion of our friends have yet to master the rudiments of Christian liberality.

We have to make the humiliating acknowledgment, that the amount

raised in behalf of the Jubilee Fund is very far below what we had expected it would be.

You will be pleased to know that our denominational organ, "*The Observer*," is increasing in public favour—has been made a blessing, and will, we doubt not, with the smile of heaven, prove a great benefit to our people generally, and to others into whose hands it may come.

Br. Ham, whose name was dropped from our list of probationers by the last Conference, has since been called to his rest in heaven. Br. Edwards has, contrary to the fears entertained twelve months since, been engaged in his loved-life work most of the year. Our highly respected ex-president, Br. Hoidge, and Br. R. Hicks, are under the necessity of resting, at least for a time, from public speaking.

Two young men, who had passed through the term of their probation, have, after due examination, been received into Full Connexion with the Conference. Two others, having been regularly recommended by their respective Quarterly and District meetings, are now received as probationers for our ministry.

You have placed us under great obligation by your prompt response to our request, from the last Conference, for an additional supply of missionaries. The three brethren, Pascoe, Price, and Hodnett, received, as they deserved, a hearty welcome, and are satisfactorily and successfully doing the work of evangelists, making full proof of their ministry.

While through a gracious providence our ministerial ranks have remained unbroken, death has entered the families of four of the brethren and removed from them loved and loving ones. Sarah Elizabeth Barker, while on a visit to Prince Edward Island, whither she had gone for her health's sake, in September last, sweetly fell asleep in Jesus, in the twenty-first year of her age. Robert William Hoidge died on the 2nd of August, in the ninth year of his age. His end was very happy. Carlos George Bodle departed this life last Octo-

ber, in the eighth year of his age. Br. J. Kinsey has sustained the loss of two infant children. Of such is the kingdom of heaven.

It is cheering to know that, in the cloudy and dark day, our bereaved friends were mercifully sustained, and richly replenished with heavenly benediction and grace. Oh, the greatness and preciousness of the promises, all yea and amen to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit.

Since the last Conference our political status has been greatly changed, and as you are aware, by an act of the Imperial Parliament, the confederated provinces of British North America have been constituted the "DOMINION OF CANADA." We have had, therefore, to pass through the excitement of a general election, and that, one of the most demoralizing ever experienced in her Majesty's possessions on this side of the Atlantic; and must necessarily have greatly retarded the aggressive work of the church.

Political matters do not run smoothly, and the end is not yet.

During the first session of the Legislative Assembly of this Province, Ontario, the Government very commendably entered upon a course of retrenchment in the public expenditure, and were nobly sustained by both sides of the house. Among other items doomed no more to appear in the estimates are the grants to the Denominational Colleges, a relic of former customs since passed away. The managers of said Colleges have been informed that, at the end of the current fiscal year, the grants will cease: this has created no small stir; and threatenings loud and long have been made, and possibly there may be more than a little bitterness manifested before the question is finally disposed of. We trust, however, that, in the day of trial, our friends will be found true to their principles. Ultimately, right will prevail.

The American Fenians, more properly assassins, are again threatening our quietude, but it is generally understood that the Govern-

ment are prepared for any eventualities that may arise; nevertheless, it has a distracting influence upon the public mind and disturbs the regularity with which we are wont to attend to the every day duties of life. It is certainly difficult to understand the action, or rather want of action, on the part of the Government of the United States in respect of Fenianism. Whatever may be the consequences of an attempt on the part of the poor ruffians to repeat the doings of 1866, the United States Government must be held responsible as accessories before the fact.

Scarcely had we recovered from the shock caused by the foul assassination of the late Hon. Thomas D'Arcy McGee, when the Atlantic Cable flashed the news through old ocean's depth of the attempt made in Sydney against the life of His Royal Highness the Duke of Edinburgh, but, providentially, the would-be murderer failed of his purpose. Our right loyal hearts, and there are none more loyal than ours, with a spontaneity you will better understand than we can express, poured out their prayers to God for our beloved sovereign, the Queen, and the wounded Prince.

We are far, very far, from being uninterested spectators of the rapid progress the distinctive principles of Nonconformity are making in your midst, and hail with delight the swift approach of the good time coming, when the state shall have given the church a "writing of divorcement and put her away," and she, the church, cleansed from her political and consequent moral defilement, shall, not only in Ireland, but in every place, be seen lifting up holy hands, without wrath and doubting; preaching the word with the Holy Ghost sent down from Heaven, signs and wonders following: everywhere blest, and everywhere made a blessing.

Next to what is occurring in England, it affords us unmixed pleasure to watch the rapid spread of our long cherished views, on politico-religious questions, (seeing they are, as we believe, in full

accord with the sublime lessons taught by our divine Lord when sojourning with man on earth), on the continent of Europe, and particularly in Austria. We are confidently expectant of still greater things. "The Lord reigneth."

Not the least among the cheering indications of our time is the fact, that many of God's ancient people, the Jews, are inquiring the way to Zion, with their faces thitherward. "All Israel shall be saved, and the fulness of the Gentiles shall come in." Despite the cavillings of the sceptic, and the teachings of "philosophy and science falsely so called," truth must triumph, and the Lord shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously. "And the Lord alone shall be exalted in that day."

The sittings of this Conference have been characterised by unbroken harmony. We have verily experienced "how good, and how pleasant a thing it is for brethren to dwell together in unity." Several of our public services have been seasons of "showers of blessing," "coming from the presence of the Lord." In the Sabbath evening prayer-meeting several persons were deeply affected, and two professed to find peace through believing.

In separating for our respective fields of labour, we are hopeful that our future as a church will be as the path of the just, and our success in winning souls greatly multiplied. Accept the assurance of our unwavering love to you, and of our ever-increasing desire for your prosperity.

"Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen."

C. BARKER, *President.*
W. S. PASCOE, *Secretary.*



BIBLE CHRISTIAN MAGAZINE.

PRAYER FOR SPIRITUAL PROSPERITY.*

"Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us : and establish thou the work of our hands upon us ; yea, the work of our hands establish thou it." Psalms xc. 16, 17.

"THE works of the Lord are great, sought out of all them that have pleasure therein." But this greatness must not be estimated by actual dimensions ; if so, the elephant would rise above a man, and a rude block of marble be of greater importance than even sentient and intellectual life. The greatness of God's works cannot be shown by rule, cannot be determined by weight nor marked by line ; but the estimate must be formed from the variety of those works, by their fitness for the purposes for which they were intended, for their relative associations, and particularly as they show forth the power, and wisdom, and benevolence of that Being for whose glory they were created.

This Psalm is generally supposed to be the composition of Moses, the great leader of Israel, at a time when Divine judgments fell heavily upon his charge. It has been termed "a funeral oration for a perishing people," and is thought by most writers to refer to the plague of fiery flying serpents, when so many of the people died, of which we have an account in Numbers xxi. The author shows clearly the shortness and uncertainty of human life, and expresses a desire that God would so fix this truth upon the mind that men might learn wisdom. Every sentence in the psalm is weighty and powerful ; and the petitions are very important and impressive ; amongst which we should regard our text. "Let thy work appear unto thy servants," &c.

There are three parts in this prayer : the displays of God's work ;

* The substance of a Sermon by Mr. R. BLACKMORE, preached in Ebenezer Chapel, Shebbear, Devon, on Tuesday evening, July 28th, 1868, on the assembling of the Annual Conference.

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the impartation of His image; and His sanction and blessing given to the labours of His servants.

I. OUR TEXT CONTAINS A PETITION FOR THE DISPLAY OF GOD'S WORK. "Let thy work," &c. Some of God's works may be known by the application of the mind; others can only be known as revealed by Himself. By astronomy, we become acquainted with the starry heavens; by philosophy, nature is revealed to us; but no earthly science can possibly show the workings of Divine grace upon the soul. We should attend to God's works of Creation, Providence, and Redemption. We mention the two former as a point of order, but do not suppose the Psalmist particularly referred to them.

1. *Creation.* This is His work, "In the beginning God created the heavens and the earth." The mighty framework of the universe was laid by Himself; He planned its symmetry, and gave it form and motion, and this motion is so arranged as to give us day and night, summer and winter. This work was so grand that angels watched its progress with intense emotion. The morning stars sang together, and all the sons of God shouted for joy. We have no means of knowing when matter was first formed, but we cannot doubt that angels were astonished at its appearance, if they were allowed to witness its creation. They saw nothing of matter in God; they knew nothing of matter in themselves; for they are spirits. And can we cease to wonder at this great work? The smallest atom is perfect in itself, so that no artist in the world can improve it. The drop of water is a world in itself, containing living, active, pulsative, beings in great numbers. The ray of light is a mystery in itself, which the wisest philosopher cannot fully explain. The blade of grass, and the lovely flower, are beyond our comprehension. "Great and marvellous are thy works, Lord God Almighty; in wisdom hast thou made them all."

2. *Providence.* God controls and governs all things. The rise and fall of monarchs, the overthrow of kingdoms, the prosperity or destruction of families, the barrenness of the earth producing famine, or its abundant fruitfulness filling our hearts with joy and gladness, are all subject to his permission and control. There may be reasons for all these; second causes may operate; but is not God behind the whole controlling and governing them? We sometimes grieve that the pious youth or the useful preacher should be called from us so early; but do we always remember that the "righteous are taken away from the evil to come?" In the same way the ungodly are removed suddenly, in the very act of wickedness, but is it not written, "He putteth away all the wicked of the earth like dross?" These things should not be allowed to pass without notice, since in them we may see the arranging, guiding, and controlling hand of the Almighty.

3. *Redemption.* This not only refers to the execution of the great plan of human redemption, but to the carrying on of the work of grace in the soul. Redemption is, emphatically, the work of God. It is His greatest work; hence the poet has sung,—

"Twas great to speak a world from nought,
"Twas greater to redeem."

This is a work which no other being can perform. What midnight darkness, what thick films of vice, what scales of spiritual ignorance to be removed! and who can remove them, and pour celestial light upon the mind, but God? Then, what hardness of heart to be softened, what adamant rocks to be broken, before the influence of Divine grace can have its proper effect! and who can soften this hardness, or break this adamant, and cause the tears of penitence to well up from the depths of the soul? None but that God who clave the rock at Horeb, and caused the waters to gush out. Then, what antipathy, what deep-rooted prejudice to the Gospel of Christ, and to everything good, is to be found in unrenewed humanity! and how can this antipathy and prejudice be overcome? only by the power of the living God. Then, what love of sin, what sensual gratification and carnal pleasure! and who can supply motives, and give power to overcome these but God? This is His work! "Let thy work appear unto thy servants." Let it appear in deep conviction, in godly sorrow, in tears of penitence, and in earnest desire for salvation, sincerely and urgently expressed. Let thy work appear in the peace of God brought into the soul, in the sanctification of the polluted heart, and in a meetness for Divine purposes on earth and for the kingdom of glory hereafter. What beautiful illustrations we have of this work in nature! The blade, the ear, the full corn in the ear; the dawn, the sun-rise, the meridian splendour; the babe, the young man, the father in Israel. All these represent this delightful work.

(1.) We see how greatly God's work differs from man's work. This is not the work of man's thoughts, feelings, studies, actions. God has used, and He even now uses, all these for the realization of His purposes; but the work is His own. This work cannot be done by a friend, nor by a parent, nor by a minister. Man's work alone is neither sufficient for himself nor others. There may be repentance, as in the case of Pharaoh, or Ahab, or Judas, but no change of heart. According to the Apostle, there may be knowledge of all mysteries, or faith to remove mountains, but all in vain. It may be possible to do all these without God's work. His work is to create a new heart; to produce a new birth; to give power to become the sons of God; to impart the graces of the Spirit within, so that the fruits may be displayed without, which are love, joy, peace, &c. This is the work

of God, and who can be sufficiently impressed with its greatness and importance?

(2.) And now, let us ask, Is not the display of this work greatly needed? Was there ever a time when this prayer was of greater importance than now? We are thankful for what we have seen in the past, God's work has appeared to us; but are our churches, as a whole, such as we ourselves can approve of, and such as we may reasonably hope are well-pleasing to God? Is there no decay in spirituality? No want of *vigorous, manly, full-grown* piety? Instead of growing in grace and knowledge, are not many of us like the Hebrews to whom the Apostle wrote:—"When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God." How strict is the scrutiny which the Saviour makes in the churches! Look at the seven churches of Asia; only two, Smyrna and Philadelphia, without blame; and on some of the others very serious reflections were made.

(3.) And then, are conversions as numerous as we have reason to expect? Are our congregations continually absorbed by our churches? Is it true that conversions do not keep pace with the increase of population? Is it a fact that there are more in the world this very day exposed to the Divine indignation than there were a hundred years ago? What a thought is it for all of us that so many who attend our places of worship are found under the condemnation of sin! And are there not many such in this congregation? How sad is the condition of worldly men!—they are on the brink of everlasting misery, but are quite unconcerned!—the artillery of Divine indignation is levelled at them, but they heed it not!—their souls are starving, but they will not come to the gospel feast! God offers them pardon, but they refuse to be reconciled! Christ is waiting to rescue them from the grasp of the adversary, but they take sides with the devil, and reject the assistance of the Almighty Saviour! And how many who are deeply convinced of sin remain undecided!—their eyes are open to the danger, yet they pursue the same course!—the sun is shining on the precipice, yet they are sporting on the very brink! What a work there is to be done, and what a need of Divine power to do it.

(4.) But we need not despair, for God possesses Almighty power. The display of it we should seek by prayer, "O Lord, I beseech thee, send now prosperity." God has many ways of displaying His power. His word has been frequently resisted, but He can bring it afresh to bear on the mind; He can draw back the curtain, and send it into the conscience like a flaming torch, revealing the solemnities of the unseen world; He can make it a spectre to

haunt, or a star to cheer and guide, as may be required. And then there is the Holy Spirit, with His powerful and effective operation. Let us review the scenes of Pentecost, when three thousand in one day cried out, "Men and brethren, what shall we do?" But united prayer had been presented for ten days previously. There is power enough in God to enlighten the darkest mind, to soften the hardest heart, to elevate the most grovelling affections, and to conquer the most rebellious will. "Let thy work appear unto thy servants."

II. THE SECOND PART OF THIS PRAYER IS FOR THE IMPARTATION OF GOD'S IMAGE. "Let the beauty of the Lord our God be upon us." But of what does this consist? Beauty is the combination of many excellences. See this in nature. The beauty of the landscape does not consist of one towering mountain, or one unvarying plain; not in lofty trees and lovely shrubs alone; nor in fragrant flowers and verdant grass; but in the union of all, mountain and plain, hills and valleys, trees and shrubs, flowers and grass. The beauty of the rainbow does not consist in one colour only, but in the combination of all. The beauty of the midnight sky is not formed by the light of one star, however large and brilliant, but in the united splendours of the whole.

1. *The beauty of the Divine character consists not in the display of only one attribute.* If God had possessed the attribute of Omnipotence only, instead of appearing beautiful, would he not have been clothed in the habiliments of terror, and men have desired a hiding-place from His wrath? Or, if He had been all Omniscience, would He not have been the object of fear to His intelligent creatures? If all justice and severity, would He not have called forth hatred? Or, if all mercy and love, without justice, would it not have been an inducement to trifle with His character? But His beauty consists of the union of all His attributes. To aid us in our conceptions, the human form is frequently employed to represent God. In taking a man's portrait, the greatest prominence is given to the countenance. So holiness is the most prominent feature in the Divine image; power is the arm of God, omniscience is His eye, benevolence His heart, mercy His bowels, eternity His life-time; He has power to create and to destroy; power to propel or to restrain; power to protect or to punish. Divine power is much more beautiful by being united with infinite love, and this love appears much more valuable in being protected by Almighty power. Justice is all the more lovely by being united to mercy, and mercy is all the more glorious as it satisfied the claims of justice. The exercise and the harmony of these attributes have been shown in the redemption of our souls by Jesus Christ. Here "mercy and truth meet together, righteousness and peace kiss each other."

"Here the whole Deity is known,
Nor dares a creature guess
Which of the glories brightest shone,
The justice, or the grace."

2. *The beauty of the Christian character is not seen by the display of one grace only, but by the union and harmony of all.* In families, we are often struck with the resemblance of children to their parents; this is frequently so marked and striking, that none can doubt of their parentage. This should always be the case with Christians. Our moral features and character should so resemble our Heavenly Father, as not to admit of a single doubt respecting the family to which we belong. The rulers took knowledge of the disciples that they had been with Jesus. But is not this likeness so faintly reflected by many of us, as to be almost imperceptible? Some prominently display one Christian grace, but seem to be deficient in all the rest. Some contribute largely to the cause of Christ and to assist the needy, but there appears much more of the act than of the spirit of benevolence; "they give of their abundance"; there appears no humility arising from the consciousness of stewardship; no gratitude welling up from the depth of the soul that they are placed in circumstances to help the cause of Christ; no saying with the Psalmist, "All things come of thee, and of thine own have we given thee!"—the beauty therefore is lost. Others are noted for their piety and devotedness to God, but they are often so stiff and formal, so reserved and forbidding, that they rob religion of its legitimate influence; they repulse rather than draw. Some are full of zeal, but their spirit is so light and trifling, and there is such a want of knowledge and discretion, that the beneficial effect is lost; it resembles the startling flash of the fiery meteor, rather than the steady blaze and commanding influence of the grand old sun. There are others noted for their steadiness and established character, but their piety takes more of a passive than of an active form; they are not prepared for any emergency; their most prominent feature is caution and care; every failure is carefully noted, but prosperity is often lost sight of; theirs is caution without activity, calculation without enterprise; the Lord may have increased their possessions a hundred-fold, but their contributions to His cause remain the same in amount; worldly loss and gain are terms which they thoroughly understand, but Christian progress is often retarded by their parsimony; their presence is frequently a thorough embargo on the pious activities of the Christian church.

3. Many other classes of character might be noticed, but we forbear at present, and just take a glance at the other side. To give beauty to our characters, *there must be the union and display of Christian*

graces in their fair proportions. As the countenance is most expressive in man; and as holiness is the central attribute of the Almighty; so purity should be most prominent in the Christian character. Holiness to the Lord should breathe in every feeling, and be seen in every act. Love will be all the sweeter, joy all the stronger, peace all the more settled and durable, for being united to purity. All will be distorted and unlovely without holiness; this, to the Christian graces and character, is like the regulator to a watch, the balance-wheel to the ponderous machinery, and the sun to the solar system. Without holiness, men will resemble the garnished sepulchre with its putrid contents, rather than the beautiful palace "all glorious within"; they will be like the horse with its fine trappings and show, but which, from its old age and feebleness, is without force and strength; they will resemble the pillar beautifully gilded externally, but by rottenness within unable to bear any weight. But when holiness is the prominent and central virtue, all others will cluster around it gracefully; it will be like the sun at noon-day, which fills the hemisphere with light and gives to everything its beauty. The person may be contemplative, but he will be active also; he may be zealous, but that zeal will be regulated by knowledge and discretion; he may be diligent in business, but he will be also "fervent in spirit, serving the Lord." There will be the greatest faithfulness in reproofing sin, but it will be done in the spirit of the Apostle who said, "I ceased not to warn every man night and day with tears." There may be fortitude in encountering difficulties, with the greatest humility and tenderness before God. There will be pure love to the souls of the erring, with the greatest hatred to every sinful way. Benevolence, both to the bodies and souls of men, will be like a never-failing stream, but it will be as noiseless as the deep water of the noble river, and as unassuming as the evening star in the presence of the sun. His faith in God will be strong and unwavering, but while thus believing he will be careful to maintain good works. He will be cheerful, but not light; solid, but not sad. -

4. It will be allowed by all that this is but a *faint representation of the beauty of character which every Christian should display.* But is it not enough to show our deficiency, and the great need of seeking to be made more like God? What distortions! what caricatures of the Divine image are many professors in the present day! Might not God very reasonably refuse to acknowledge us as His children? and is there not cause to fear that He really does and will refuse to acknowledge many professors as belonging to Him? Let us fervently and constantly put up this petition, "Let the beauty of the

Lord our God be upon us." Let us advance in holiness and in every other Christian grace, then the church, like Zion of old, shall call her walls Salvation, and her gates Praise.

III. THE OTHER PETITION IS, THAT GOD'S BLESSING MAY ATTEND THE LABOURS OF HIS SERVANTS. "Establish thou the work of our hands upon us." On this part we must be very brief. God has his work, which *we cannot* do: we have ours, which *he will not* perform for us. "Paul planted, Apollos watered." They did their work. "God gave the increase." He did his work.

1. *It is our work to preach the Gospel.* Is not the command of Christ still binding on us? "Go ye out into all the world, and preach the Gospel to every creature." The Gospel is a charter of privileges, sent down from our heavenly King, and it must be proclaimed to all. It is the bow set in the dark cloud, to relieve the fears of the trembling penitent; the weapon by which the opposers of Christ are subdued; the grand instrument used by the Almighty in saving souls. "Is not my word like a fire, and like a hammer, that breaketh the rock in pieces?" "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."

This is to be done by man. It is man's work, but God's appointment. As the spring which rises out of the earth is dependent on the clouds above for a supply, so while the Gospel message is delivered by man, its saving power and influence come from the throne of the Eternal. "We have this treasure in earthen vessels, that the excellency of the power may be of God."

While there are so many around and beyond us, who are without the Gospel, this work must still be attended to. "Faith cometh by hearing, and hearing by the word of God." "But how can they believe in him of whom they have not heard? and how can they hear without a preacher?" "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations." It is the Gospel which brings men acquainted with their lost condition—opens to them the way of pardon by faith in Christ—shows them the path of Christian obedience—and points them to those unfading joys which are at God's right hand. To do this rightly, how much we require divine direction and help! But when it is done with simplicity of manner, directness of aim, and sincerity of purpose, may we not reasonably expect the blessing of our God?

2. Another part of our work is, *to form Christian churches, on Scriptural principles, agreeably to New Testament laws.* We take this as the intention of Christ, displayed in the practice of the apostles. "Go ye therefore, and disciple all nations." To disciple must imply training. Believers thus become a collection of living

witnesses for God, and the distinction between the church and the world is maintained. "Ye are my witnesses, saith the Lord of hosts." "Those who believed were together, and had all things common." "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." They also afford mutual assistance and comfort. "Two are better than one." Christ's church is likened to a vineyard and to a flock. Trees grow best when sheltered by each other. Sheep thrive most—not singly, but in flocks. Christians make the greatest advancement in spiritual life when united together in churches. Thus united they became a band, or army, with Jesus as their Captain, to oppose sin, to pity sinners, and strive to reclaim them. Their warfare is both defensive and aggressive. Defensive as it regards themselves, aggressive as it respects others. But though bloodless, it is not doubtful. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong-holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." This warfare is to continue, until the last stronghold shall be taken, the last enemy conquered, the last sinner saved, and the long, joyous, acclamation heard, "Hallelujah! hallelujah! the Lord God omnipotent reigneth!"

Proper discipline must be maintained in those churches. A church with the most scriptural doctrine, without wholesome discipline, will be like a garden without a fence; sow the best seeds, plant the choicest trees, but the beasts of the field will destroy the whole. See Christ's message to the church in Pergamos. Rev. ii., 12.

3. *The instruction of the young is another part of our work*, but on this we cannot now enlarge. We rejoice at those nurseries of the church, which are scattered up and down amongst us, and for the benefit already derived from them, but will it not admit of a question whether more might not be done by us in this department? Secular education is good, and should be attended to; but scriptural knowledge is of still higher importance, as that alone can meeten the soul for a state of happiness beyond the grave.

On a review of the whole, do we not see (1) the need of deep humility before God? How rich are the blessings which He has provided for us, yet how low our attainments in Christian life! Look at the standard to which we may rise, and how far we are from reaching it! See the wide field offered for cultivation, the precious seed we have to sow, and the golden harvest we may gather, and yet how comparatively limited has been our success. The cause is not in God, but in us. "Let thy work appear unto thy servants," and "let the beauty of the Lord our God be upon us." (2) The

necessity of union amongst Christians. Of union in prayer for themselves and others—prayer which takes no denial; of faith in the never-failing promises of God; of effort to bring sinners to Christ. “Establish thou the work of our hands upon us.” Thus may we all live, and pray, and labour, that when earth’s toils shall end, and all life’s trials are past, we may enjoy the eternal triumph at God’s right hand. Amen.

HISTORICAL NOTES OF ENGLISH ECCLESIASTICAL HISTORY.

AMONG our readers we hope there are many lovers of new readings of old texts, of fresh illustrations of Bible principles, of “modern instances” of “wise saws.” We may fairly assume that we have some such, and to these we earnestly commend Mr. Skeats’s history of the Free Churches of England,* as we are sure they will find it a book after their own heart. We know that the cynics after reading it will thrust it aside with the contemptuous remark, that “there is nothing new under the sun.” And most true it is, that though the shadow may be drawn out to greater length, it is the same shadow as has been flitting about in many lands since its first appearance in Egypt some four thousand years ago. The actors and the circumstances have changed, but the first act of the great drama is not yet played out. The picture may be enlarged and rearranged, but the figures are substantially unaltered. In the first version of the now old story, the Egyptians set over the Israelites “taskmasters to afflict them with their burdens”; “they made their lives bitter with hard bondage”; “*but the more they afflicted them, the more they multiplied and grew.*” And so has it been with Nonconformists in England. Their enemies have persecuted them into power. How that has been done, Mr. Skeats has clearly informed us. The sufferings and labours of Nonconformists have largely made the England of to-day what she is. “England could never have been a country of which Englishmen of the present day could be proud but for the existence and action of Dissent.” What Egypt would be without the Pyramids, that would England be without the monuments that Nonconformists have raised in the land; yea, what Egypt would be without the Nile, that would England be without those springs of intellectual and spiritual life the Nonconformists have opened in her deserts.

But we are almost forgetting that, in this paper, we only intend to furnish our readers with a few interesting Historical Notes culled from Mr. Skeats’s book.

* A History of the Free Churches of England, from A.D. 1688—A.D. 1851. By Herbert S. Skeats. London: Arthur Miall, 1868.

ROMAN CATHOLICS MORE MILDLY TREATED THAN PROTESTANT DISSENTERS.

The English State and Church have generally made a distinction in their treatment of the two classes of Dissenters. There is, to this day, an hereditary tenderness of feeling in the Church towards the members of the Roman Catholic communion, and an hereditary antipathy towards Protestant Dissent. Separation from Rome is looked at with mournful regret; separation from Protestant Dissent with holy pride. Nor has the State been wholly destitute of similar partiality. From the reign of Henry the Eighth down to the thirtieth year of the reign of Queen Victoria, the government of the day has almost invariably relaxed offensive or insulting laws against Roman Catholics before it has relaxed similar laws against Protestant Dissenters. In the reign of Queen Victoria the feeling is exhibited by ministers of the crown fighting the battle of the Roman Catholics, and leaving Protestant Dissenters to fight theirs' as best they can; in the reign of Henry the Eighth it took a grosser form. Catholics were only hanged, Protestants were burned; Fisher was sent to the gallows, Anne Askew to the stake.

THE ORIGIN OF DIOCESAN EPISCOPACY.

It was in A.D. 1688, when all the fathers of the Reformation were dead, that Bancroft, then chaplain to Whitgift, first maintained that bishops were an order distinct from presbyters, or as he called them priests, and were superior to them by Divine law, and that it was heresy to deny the doctrine. Whitgift acutely said that he wished this were true, but could not believe it. A theory so flattering to human vanity was not, however, likely to remain unrecognized by those whose position it would most favourably affect; and accordingly, in another generation, Diocesan Episcopacy was claimed to be of divine institution, and the only Scriptural form of Church government.

THE FIRST PRESBYTERIAN, BAPTIST, AND INDEPENDENT CHURCHES
IN ENGLAND.

A Presbyterian Church had been formed at Wandsworth in 1572, and it had the honour of being the first silenced "conventicle." Wandsworth was then a quieter and a pleasanter place than it is now, and those who went there may have gone for rural retirement as well as for personal safety; but Parker's hounds of the law had tracked them, and they were dispersed. It has been asserted that a Baptist Church existed in England in A.D. 1417. There were certainly Baptist "Churches" in England as early as the year 1589, and there could scarcely have been several organized communities without the corresponding opinions having been held by individuals, and some churches established for years previous to this date. With respect to the Independents, certain "congregations" are spoken of by Foxe, as established in London in A.D. 1555, and it is possible that they were Independent, but more probable that they were Puritan. It is now clearly established that an Independent Church, of which Richard Fitz was pastor, existed in A.D. 1568. In A.D. 1580, Sir Walter Raleigh spoke of the Brownists as existing by "thousands." In A.D. 1583, Brownists and Anabaptists are freely classed together. Which really appeared first in point of time can be only a matter of conjecture Henry Jacob, who had come from John Robinson's congregation at Leyden, formed in London, in A.D. 1616, what, at one time, was termed the first Independent Church. Probably it was the only church at that period, those that went before having been rooted out by James and his prelates. From it, in 1633, a separation of Baptists took place, who formed the first Particular or Calvinistic Baptist Church in England, and who were the first to practise baptism by immersion, for, hitherto, the controversy between Baptists and Independents had had relation to the subjects only of baptism, and not to the mode. There were, at this period, four other Baptist churches in England, one at

Lincoln, one at Salisbury, one at Coventry, and one at Tiverton, and probably also one at Olchen in Wales. A little later, Laud notices vindictively the existence of several Anabaptists, and other sectaries, at Ashford in Kent; while Bishop Hall, in 1641, called attention, in the House of Lords, to the existence in London and the suburbs of "no fewer than fourscore congregations of several sectaries, as," he says, "I have been too credibly informed, instructed by cobblers, tailors, felt makers, and such like trash." Hall was alarmed at such a state of things, and prophesied the rise of Jack Cades, Jack Straws, and Wat Tylers, if such people were not put down.

THE LAST PERSONS PUT TO DEATH FOR THEIR RELIGIOUS OPINIONS IN ENGLAND.

Bartholomew Legget, who had been convicted of Arianism, was the last to suffer in this place [Smithfield], and a month later, in May 1612, Edward Wightman met the same death at Lichfield. He had been convicted of a multitude of mysterious heresies, the principal of which were Anabaptism and Arianism. After this, imprisonment was substituted for death, and books instead of bodies were burned. The change marks one step towards increased religious liberty.

SUNDAY IN ENGLAND UNDER ELIZABETH

Was what Sunday is in France under Napoleon the Third. It was the gala day of the week, a day for sport and pleasure, dancing and theatrical entertainments, riot and debauchery.

THE "BOOK OF SPORTS"

Was issued [by James I.], and the people were informed by royal authority that Sunday was not to be a day mainly for religious rest and worship, but of games and revels. The "Book of Sports" was again issued [by Charles the First], "out," said the King, "of a pious care for the service of God."

LYING, CHARLES THE FIRST'S PECULIAR VICE.

Charles prepared the way for his own defeat and execution by his lofty pretensions and his habitual perjury. It has been said that lying is the peculiar vice of the lower classes; but history indicates that it has been the more peculiar vice of monarchs.....Charles the First lied on system; other Stuarts liked lying, but he approved of it, and the vice cost him his crown and his life.

Cromwell a Tolerant Ruler.

Ecclesiastically he was an Independent, but he never forced Independency on the nation. He was willing to tolerate even Jews—a thing at that time almost unheard of in Christendom; and he allowed Usher to preach, almost within a stone's throw of Whitehall. With a sagacity which would have been justified by events had he lived longer, or had his son been competent for government, he used his influence mainly for the better political education of the nation. He cast off even his oldest friends for this, and made enemies equally amongst pure republicans, democratic levellers, and army leaders. It was the same with respect to religion. He would not impose Presbyterianism, and the Presbyterians therefore hated him. Many of the Baptists were "red republicans," and they, in their turn, were estranged. He, himself, kept in the way which he judged would be for the permanent advantage of his country, actuated in his work by a strong patriotism and a fervent religious feeling. Such a man, dying before half his task was accomplished, was not likely to be well reported of by many, either of his contemporaries or his successors. What he

hoped to have done was to change the character of the nation, and he lived only long enough to disturb it. As soon as he was dead "the sow went back to her wallowing in the mire."

THE FIRST MISSIONARY SOCIETY IN ENGLAND.

Nor ought it to be forgotten, in justice to the Independents of the Commonwealth, that it was they who first conceived the duty of foreign missionary effort. It was on July 27th, 1648, that an ordinance was passed in Parliament, constituting a Corporation under the title of "The President and Society for the Propagation of the Gospel in New England." The preamble of this ordinance recites "that the Commons of England assembled in Parliament, having received intelligence that the heathens of New England were beginning to call on the name of the Lord, felt bound to assist in such a work." They therefore gave power for the formation of a special Corporation for the propagation of the Gospel, and ordered that the Act might be read in churches and collections thereafter made. This Society was the first Missionary Society formed in England, and was the parent of the present Society for the Propagation of the Gospel in Foreign parts.

BAXTER AND THE QUAKERS.

Baxter was always ready for controversy; but in controversy with the Quakers he was not merely ready, but eager. He had some hope of the ultimate salvation of Baptists, but he doomed all Quakers, without reserve, to utter damnation. "I had rather," he wrote, "that men continued Separatists and Anabaptists than turned Quakers or plain apostates, and therefore would do all that I can to hinder such an emptying of their Churches as tendeth to the more certain filling of hell. It is better to stop them in a condition where we may have some hope of their salvation than to let them run into certain perdition."

(To be continued.)

MEMOIR OF MR. JOHN KNIGHT,

BIBLE CHRISTIAN MINISTER.

THE chief work of the church, like that of the Divine Master, is to "seek and to save that which was lost." The church that does not aim at this—that substitutes anything, however useful or noble, for this—has failed to apprehend its true mission, and is not worthy to be called by the name of Christ. The forms of doctrine may be scriptural, the ordinances strictly observed, the organization complete; but if there be no desire for the salvation of sinners—no effort to rescue men from sin and death—"the Spirit of Christ" is not present, and without "the Spirit" that church can be "none of His." But when ardent desire produces earnest effort for men's salvation, the church assumes her right position, and whatever be absent—though learning, wealth, a creed in print, and complete organization, be wanting—we have the credentials of a true church of Jesus Christ.

Now we believe that the chief aim of our denomination from the beginning has been to save souls. Passing by places where a name and position might be obtained, and those where the gospel was already preached, its earliest efforts were put forth in places destitute of an evangelical ministry, and where the people were perishing for lack of knowledge.

Bratton-Clovelly, the birth-place of the subject of this memoir, was one of these places; and its moral condition must have been extremely sad prior to the coming of Mr. O'Bryan and his co-workers to teach the people the way of salvation. Mr. KNIGHT's evidence on this subject is enough to make one's heart mourn for that age and place. "I suppose," says he, "that up to the time that Mr. O'Bryan and his preachers came to Bratton-Clovelly there was not one person in all that large parish that knew anything about a change of heart." They were completely dark, and destitute of "the bread of life."

The year of Mr. Knight's nativity was 1795. Concerning the manner of his life until Mr. O'Bryan's visit little is known; but from some notes which he has left we may form some idea of his general deportment. "The early part of my life," he says, "was spent in sin;" but to what extent of open profanity, or transgression, his sin led him he does not tell us. Probably he was never vile beyond the generality of men. Some respect for religion seems always to have influenced his mind; and some checks of conscience appear ever to have held him back from great criminality. He records that he "attended the Established Church"—the only place where the form of Christian worship was observed in the neighbourhood—"and in childhood recited my catechism. I remember also that my mother used to tell me of a glorious place called heaven, whither the good go when they die—that the wicked go to a dreadful place, called hell. That place I dreaded very much." In these words are indications of religious restraint incompatible with a life of gross immorality. We conclude, therefore, that by "spending the early part of his life in sin" he simply means that like others he "lived without hope, and without God in the world."

Mr. O'Bryan and Mr. J. Thorne visited Bratton-Clovelly in the year 1817, and preached in the open air, and in various rooms, as convenience or necessity directed. Mr. Knight was one of their hearers; and through their ministry, "it pleased the Lord to open his eyes to see what a great sinner he was." He felt himself to be guilty before God and exposed to His righteous wrath. One evening after preaching Mr. Thorne proposed to form a society. A few persons had found the Saviour, or were seeking the pardon of their sins. Eight individuals gave in their names—Mr. Knight, his father, mother, brother, and four others. "We adjourned," he remarks, "to my father's house to hold our first class-meeting; and that night I shall never forget." But he had not yet obtained "the pearl of great price"—he "had a weight of guilt still upon his mind." But he used every available means of grace, and engaged in the service of God whenever opportunity presented itself. Prayer meetings were held and his voice was heard mingling with others at the throne of grace pleading for blessings upon himself and friends. The time of his deliverance drew near. It was a remarkable occasion, not only for the deliverance he experienced, but also for the circumstances with which it was attended. It will be best, perhaps, to give his own simple record. Speaking of those who attended prayer meetings, he says, "We agreed to pray for each other, and to pray as well as we could. After a few weeks the Lord was pleased to pour out His Holy Spirit, and first one and then another cried

aloud for mercy. On the 25th of March, 1818, at the prayer meeting my dear mother sought the forgiveness of her sins. I did my best to pray for her until I was led to cry aloud for the disquietude of my own soul: and before we rose from our knees it pleased the Lord to grant us both the pardon of all our sins." That must have been a happy moment indeed! The child in bondage pleading for the freedom of the parent, when lo! more is obtained than sought—the fetters fall from both, and together they step into "glorious liberty of the children of God." "Praise the Lord," he exclaims, "it was like heaven begun below."

This happy state of mind continued, and he "enjoyed much of the presence of the Lord for about fifteen months," then came trial, declension, sorrow. His class-leader "turned from the right way" and was expelled from the society. He removed to another locality and thinking he might "get on as well" without the means of grace, and also escape persecution, he "gave up meeting in class altogether." "I thought," he records, "that I would pray as much as before, but that none should know it. But it was not many weeks before I lost all my spiritual enjoyment, and I became very miserable. I scarcely knew what to do. Satan attacked me with the thought that I had sinned against the Holy Ghost, and that it was impossible for me ever to be happy again." Some months passed away, and under the gloomy apprehension that he "had committed the unpardonable sin," he accompanied a young man to the sanctuary of God. While there the young man became "concerned about his soul," and, his old feelings rekindling, or his felt bondage prompting the desire that others should be free, Mr. Knight "endeavoured to persuade him to look to Christ for salvation; assuring him that the Lord would save." This seems inconsistent, perhaps; but it was the dawn of a happier day. "We followed up," says he, "the means of grace, and one Sabbath afternoon, while listening to the word of life, it pleased the Lord again to speak pardon to my soul"—and he could sing:—

"Long my imprisoned spirit lay
Fast bound in sin and nature's night;
Thine eye diffused a quickening ray;
I woke, the dungeon flamed with light,
My chains fell off, my heart was free,
I rose, went forth, and followed thee!"

It was a severe lesson he had learnt, and well he remembered it in after years. He was never thus "again entangled in the yoke of bondage." He never again attempted the concealment of his religious principles for the purpose of escaping persecution. He had suffered much through seeking a life of ease; nothing henceforth deterred him from attending the means of grace. The services of the sanctuary, whatever they cost, were to him "a delight." The class meeting especially he held in highest esteem. Nor was he content to stop here, he soon felt that he ought to warn others "to flee from the wrath to come." "When I considered," he says, "what the Lord had done for me, I felt that I ought to do something for Him. But I felt my helplessness,"—a feeling, we believe, to which all are subject who are called to be "ambassadors for God." He was also

urged by others, and at length consented to "speak for the Lord." His first text was Luke vi. 46. "And why call ye me, Lord, Lord, and do not the things which I say?" He records, "I did what I could—the Lord was my Helper—praise His blessed name." Thus encouraged and strengthened, he laboured earnestly as a local preacher for nine or ten years; often walking from thirty to forty miles on the Sabbath to make known "the unsearchable riches of Christ."

It was in the year 1830 that he entered upon his regular ministerial work. In March of that year he was engaged as a hired local preacher in the Kingsbrompton Circuit; and at Midsummer he had to return to his home to undergo an examination, and receive a recommendation for the ministry, by the Quarterly Meeting. During these months he records that he "had some good meetings, and enjoyed "peace with God through Jesus Christ." But when this period had expired he was very dissatisfied with the results of his labours, and seriously meditated returning to his former position. "I did not see any souls brought to God," he says; and at the quarterly meeting said, "that as I have seen no good done, I would rather return and take my appointment as a local preacher." Mr. James Thorne was the chairman of that meeting, and it was through his representations that Mr. Knight consecrated himself to the work of the Itinerant Ministry.

This earnest desire for the salvation of souls seems—from his own notes and information received from others—to have been uppermost throughout his ministerial career. This must ever be the great concern of the minister of Christ. It is not merely to make men sober, or moral, or intelligent, that the Gospel is to be preached; but to make men Christians.

"I want an even, strong desire,
I want a calmly-fervent zeal,
To save poor souls out of the fire,
To snatch them from the verge of hell;
And turn them to a pardoning God,
And quench the brands in Jesu's blood."

Such must be the desire of every true minister of the gospel of Christ. The minister who has not this desire has lost sight of the main purpose of his mission. He is worse than the commander of a ship who never wishes to bring his freight to the port, or the general of an army who never desires to gain a conquest. Mr. Knight felt that, to be satisfied, souls must be saved: and, to some extent, at least, he had his desire; as the following notes by himself and others will help to illustrate.

"At Clovelly-Dyke it pleased the Lord to pour out His Spirit."

"At Bradford many were arrested by the mighty power of God; and from the commencement of the revival until Conference, every time I was there, some were brought into the enjoyment of sins forgiven."

"At Lake Chapel, Shebbear, several stepped into the liberty of God's dear children."

"At Devonport, we witnessed a glorious outpouring of the Holy Spirit. Many sought the Lord."

In the Ringsash Circuit "many sinners were converted to Christ."

In the Michaelstow Circuit "many implored mercy and were made partakers of the Divine nature through faith which is in Christ."

In the Forest of Dean "scores of souls were born for glory."

In the Bodmin circuit "hundreds of souls professed to obtain peace with God."

At Week St. Mary "the chapel was nearly deserted," and almost the first thing he heard on arriving was that the chapel was too large, and that the friends contemplated converting a part of it into a dwelling house. He urged the friend who told him to pray and hope that the chapel might be filled with people, and not to think of making it less. He went to work—the Spirit was poured out—many were converted—and before his three years' stay on that station had ended the chapel was filled "so that there were not sittings enough to accommodate those who desired to occupy them."

These statements are mostly from papers left by Mr. Knight, and information furnished by his widow. The following, from Br. W. LUKE, will help to confirm the foregoing:—

"I have a vivid recollection of the labours of our late Br. Knight in the Luxillian (now Bodmin) Circuit, rather above twenty years ago. I was then at home, a youthful local preacher. His earnest ministrations at that time, in connection with Br. James Bartlett, were greatly blessed of God in quickening the societies, and in the conversion of sinners. These brethren were the instruments in God's hands in bringing about a glorious revival of religion, much of the fruit of which remains until this day. On many occasions, while he has been fervently preaching the Gospel, I have seen the perspiration flowing over his face, and not unfrequently mingled with his tears. In both his sermons and his prayers, my impression is, that he poured forth his soul to an extent that is not commonly witnessed in the ministers of Jesus Christ."

So much did he achieve in the Gospel of God's Son. But how? "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." To high attainments in refinement, learning, or oratory, he never, we believe, made the slightest pretension. Great intellectual culture, or remarkable talents, were not his to boast of. It was not by great grasp of thought, or skill in applying the rules of art in his ministrations, that he was made successful; he knew man's lost condition; he knew the Gospel in its plenitude and power; he knew that sinners are exposed to wrath, and that the Gospel is the "power of God unto salvation to every one that believeth;" and this knowledge he used with all the earnestness of a man who felt the importance of "saving souls from death." The result was, that he was more successful in winning souls than most of those who have greater talents and have reached much higher attainments in learning and refinement. What then? should we set aside learning, and despise intellectual culture? Far be this from us! On the contrary, we believe that if any man requires these fully to qualify him for his work, it is the minister of Jesus Christ; his is the most important work in which a man can be engaged; he has to expound the mind of God, to deal with the highest interests of our race, and the eternal destinies of multitudes are staked upon his ministrations; and can any amount of preparation be too much to enable him to discharge his duty as he ought? Every kind of appliance: the highest talents, the most extensive acquirements, cannot be too much

for him who is set apart to preach "the unsearchable riches of Christ," and who is charged to "study to show himself approved unto God; a workman that needeth not to be ashamed, rightly dividing the word of truth." But all these talents and attainments must be entirely consecrated to the Divine service, and accompanied with the baptism of the Holy Ghost, or they alone will not make a minister successful in "winning souls." It requires more than human acquirements to save souls from death. Divine power must be enlisted,—must attend the efforts of men, or none will be saved. He that lives most fully in communion with God will be most richly endued "with the fulness of the blessing of the Gospel of Christ," and will be most likely to see the "work of the Lord prosper in his hand." Mr. Knight could not boast of "learning"—conventionally so-called,—but he had communion with God, and his ministrations were attended with "the demonstration of the Spirit and of power." "I made it a rule always, if possible, to go from my knees to the pulpit." This was his practice, as recorded by himself; this is the grand secret of ministerial success, and it was this that made him "mighty through God."

The general tenor of his life, and the estimation in which he was held by those who knew him best, will appear from the following communications which have come to hand.

Mr. JAMES BARTLETT writes:—

"I was appointed by the Conference of 1840 to labour with Br. Knight in the Monmouth Circuit. God was pleased greatly to bless the labours of our departed brother in that circuit, especially at Llanishen and Killgurrugg; and at each of those places a chapel was built as the result of the blessed work. The Conference of 1845 appointed us to labour together in the Luxillian (now Bodmin) Circuit. We spent two happy and successful years together. Most of my spare time was spent under his roof. I shall never forget his prayers at the family altar, nor his holy wrestlings in the closet. I have blessed evidence that Br. John Knight received answers to his prayers; showers of blessings fell on almost every part of the circuit, and hundreds of souls were converted to Christ; many of these are now in heaven; several of them have become preachers of the Gospel; and three of them have been in the itinerancy for several years. I close this brief account by saying, that I have heard a good report of our dear old friend in the Northlew, Chard, Southampton, Kilkhampton, and Kingsbrompton Circuits; and have met and held communion with some of his spiritual children. I believe hundreds of souls, brought to God through his faithful and earnest ministry, will be the 'crown of his rejoicing in the day of the Lord.'"

Mr. G. BATT writes:—

"Brother Knight was a true Christian—clothed with humility—of deep piety—possessed of great earnestness in prayer and preaching—was an affectionate pastor—and a faithful servant of Jesus Christ. He was strongly attached to the Denomination, and laboured earnestly to save souls from hell. His labours were not in vain, for many were converted through his instrumentality. I always found him firmly trusting in the merits of Christ—whether in health or in sickness—in prosperity or in

adversity; and I have no doubt but that he is now reaping with joy what he sowed with tears. I hope to meet him where parting is no more."

Mr. W. LUKE says:—

"My view of our beloved friend is kindred to what was said of Wesley at the time of his decease, 'He was not the genius of his age; but he was the servant of God.'"

Mr. R. P. TABB writes:—

"My earliest acquaintance with Mr. J. Knight was in the year 1828; but the division of the Circuit, which took place soon after Conference, caused our intercourse at that time to be of short duration. When he became an Itinerant, in the year 1830, he was regarded by all who knew him as a most earnest servant of Christ,—holding blessed intercourse with God, which was evinced by his power with God in public prayer, and his zealous preaching, resulting in the conviction and conversion of many souls. Of this, I heard from eye-witnesses years after, who often referred with pleasure to those days when the word came to them in the Holy Ghost, and in power, and in much assurance. It was not my lot to be near him much, but whenever we met I found him the same simple-hearted man, having one aim—the glory of God in the salvation of souls.

"The last year of his Itinerant life was spent near and on the station in which I travelled, (Southampton). He lived at Sway, which was worked by him until it was taken into the Southampton Circuit. He visited us once a month, spending the week and preaching at different places. We always looked for his coming with pleasure, for although it did not lessen our labours, it greatly cheered our hearts. There were on the stations some who spoke of him as their spiritual father, and many to whom, when previously labouring on the circuit, he had preached the Gospel with much profit. Hence it became naturally pleasurable to these friends and Br. Knight to meet thus to worship on earth, in hope of meeting in heaven.

"As to myself and Mrs. Tabb, we always regarded it as a privilege—a great privilege—to receive him at our house. And with our children, his bland, kind, and courteous manner made him quite a welcome guest. His preaching with us was made a blessing—there was much energy and life, and the presence of the Spirit was blessedly realized. I always heard him with pleasure and profit. He was one of those to whom work was a pleasure. When he could work no longer he patiently bore his pain. I trust I shall have grace to do and suffer the will of God as my dear departed friend, and that I shall die as peacefully. 'He was a good man, and feared God above many.'"

The last appointment he received from the Conference was to Chichester in 1863. But after travelling from the Chagford Station to Chichester, he was told by the circuit stewards that, because of his age, he was deemed unsuitable for the station, and that therefore he could not remain as their minister. We have no complaint to offer on account of circuits objecting to appointments which they deem unsuitable, but this *mode* of objecting is very objectionable. How much better, had he been informed of the decision of the circuit authorities prior to his leaving his former station,

than to have allowed him to perform the journey, and then to suffer the mortification of being told that he could not be received as their pastor! It was a very painful circumstance to Mr. Knight—one of the most painful of his whole life. It was a shock from which he could scarcely be said to recover. Arrangements, however, were made by the President for him to proceed to Sway, and mission that place in connection with the Southampton Circuit. His labours there were acceptable and profitable to the people. During the year his health completely failed, so that he was compelled to retire from active work at the Conference of 1864. He removed from Sway, and took up his residence at Tintern Abbey in Monmouthshire; but he was not forgotten by the people of his last charge; he had been to them a spiritual instructor and guide, and they were anxious to have him amongst them, even if he could not labour, yet to reside. On the 26th of August, a week or two after his removal, Mr. W. Hill, jun., wrote to him thus:—"If you could see your way clear to return to Sway, we should be pleased to render you any assistance in our power. I send you Post Office Order for £....., which you will please receive as a token of respect and in remembrance of your labours in this Mission." On the 28th of the same month, Mr. W. Luke wrote him: "I am here amongst your old friends, and find them crying after you like lambs. There appear to be many reasons why you should return to this place, if at all practicable to yourself. The people are willing to do their utmost to make you happy; one has promised you a house and very good garden, free of rent, for seven years; others will pay your travelling expenses from Monmouthshire. The people say that they want to see you at once; in fact any thing that is in their power to do for your comfort, they seem anxious to do, in order to secure your presence among them." "No man could be more ardently loved and esteemed," says Mr. Tabb, "they would have given almost any thing to have kept him." So fully did he win their love and respect, although he went amongst them under such inauspicious circumstances,—as the refused of the Chichester Station.

Notwithstanding these pressing invitations to return to Sway, for reasons which had weight with himself, Mr. Knight continued to reside at Tintern Abbey until he exchanged mortality for life, December 2nd, 1867. He was much afflicted during the time of his retirement, often he was confined to his bed—sometimes for four or five months together. The last few weeks of his life especially were passed in great suffering. His couch was most distressing both night and day; yet whenever he had an interval of ease he was anxious to be in his Master's service. Sometimes he attended the prayer and class meetings, and found them to be seasons of refreshing. A few times he preached, but the exertion was too much for him often to attempt it. Sometimes he was assaulted by Satan and he had to "wrestle with principalities, and powers, and spiritual wickedness in high places." But he was always resigned to the divine will. "He always appeared cheerful and happy, and often talked about getting up among the shining ones." Often he had rapturous joy while contemplating the Saviour's love, and the glory of his future home. "Praise the Lord"—"The precious blood"—

“ ‘ My Jesus to know, and feel His blood flow,
 ’Tis life everlasting, ’tis heaven below ’ ”—

“ ‘ I see a world of spirits bright,
 And taste the glory there; ’ ”

and like utterances made manifest the joy which he possessed in his soul. “ A short time before he expired,” says his sorrowing widow, “ he looked as if something troubled his mind. I asked if it was so. He answered, ‘ No.’ I asked again, if Satan sought to perplex him. He said, ‘ Yes, but the Lord is my shield and my exceeding great reward.’ ” His last sentence was, “ What should I do now without the precious blood ? ”—and shortly after, in the most peaceful manner, his happy spirit passed away to be “ for ever with the Lord.”

“ Sure the last end
 Of the good man is peace. How calm his exit !
 High in his faith and hopes, look how he reaches
 After the prize in view ! and, like a bird
 That’s hamper’d, struggles hard to get away ;
 While the glad gates of sight are wide expanded
 To let new glories in, the first fair-fruits
 Of the last-coming harvest. Then, O then !
 Each earth-born joy grows vile, or disappears,
 Shrunk to a thing of nought. O how he longs
 To have his passport signed, and be dismiss’d !
 ’Tis done, and now he’s happy ! The glad soul
 Has not a wish uncrowned ! ”

MEMOIR OF JOHN READ NEWMAN.

JOHN READ NEWMAN, the son of Mr. and Mrs. Newman, of the Farm Mill, Dymock, Gloucestershire, exchanged time for eternity, at Chicago, America, February 14th, 1868, in the blessed hope of everlasting life, through the merits of his Redeemer. He was brought to a saving knowledge of the truth in the year 1864, in the Bible Christian chapel, Brooms-green. For some time he held on his way rejoicing in a sin-pardoning God ; but at last he yielded to the carnal influences which surrounded him, and fell into a backsliding state. When spoken to about his soul, he would weep bitterly, and say he could not be a Methodist in England. He was the subject of many prayers, which in “ due season ” were answered. At the time that Providence opened the way for his removal to America, in April, 1866, he again resolved to serve the Lord. On his arrival in America, he stayed in New York and other places for a few weeks, and then proceeded to Chicago, where he joined the Free Methodist Church. As the Lord, in His infinite wisdom, directed him in all his journeyings, we may hope that from this time he lived nearer to Him. He found that his new acquaintances were not strangers “ to the blood that bought their pardon on the tree ; ” in his letters he always spoke of the goodness of his heavenly Father in preserving and bringing him to that land, and of his gratitude for the many religious privileges which he enjoyed. He once lost his assurance through unwatchfulness, but the Good Shepherd again sought His wandering sheep and brought him back to the fold. Henceforth he appeared to make rapid progress in the divine life, enjoying much

of the favour of God. A few extracts from his letters are here inserted, for the sake of those who may read this that knew him.

" *Chicago, Nov. 8th, 1867.*

"My Dear Sister,—It is not in sorrow and despair I now write, as I can testify that the Lord is good, and that He has forgiven all my sins. Bless the Lord, O my soul, that He has once more sent conviction to my hard heart, brought me again to the feet of Jesus, where I have found the peace that 'passeth understanding.' It is about five weeks since I gave my heart afresh to God, and He has been with me ever since. At Church last night I was abundantly blessed. The Lord was with us in a very especial manner, and it was a great day of 'holiness unto the Lord.' Oh, my dear sister, tell all my Christian friends, and go down on your knees and ask God to help me, that I may work for Jesus. I feel in answer to prayer, God has called me back to Him. What a blessing to think that our names are enrolled in the records of heaven, and that we all may meet there! I have let go the world, and am clinging to God by faith in Jesus, and I am more determined to press forward than ever. I do thank God that He has brought me to such a good country. Praise the Lord!"

In his last letter he writes :

" *Chicago, Jan. 1st, 1868.*

"My Dear Sister,—I only wish I could express my feelings of love and gratitude to Him who has loved us, washed us in His own blood, and made us kings and priests unto God. Praise the name of the Lord, He is mighty to save. I can say, from heartfelt experience, I do thank God for permitting me to see the beginning of a new year. At watch-meeting last night I was greatly blessed. The power of God rested upon us, and the place seemed filled with the Holy Ghost. Some four or five were converted, and old believers got abundantly happy. A glorious meeting indeed, like a little heaven below. I have consecrated myself anew to God, and I intend to serve the Lord more and better through this year than ever I have done. I have made many promises, but not in my own strength, but in the strength of the Lord. I know He will help me to fulfil them. Although Satan has many traps and snares wherewith to overcome the believer, I believe I shall be brought off more than conqueror through the blood of Jesus. I want to be always prepared for heaven. May I be holy here as God is holy. Nothing is possible to man, but with God all things are possible. He has said, 'Without holiness no man shall see the Lord.' If we are to be holy, we must not leave it to a death-bed, but seek for it at once: and if we seek, we shall find. If we lead a holy life, our very words and actions will speak and testify for the true and living God. And now, my dear sister, press on; we are all in one army, the army of the Lord, and as long as we trust in Jesus, and do our duty all will be well."

The following verses he also sent to his sister.

"O land of glorious light,
Where all is fair and bright,
Arrayed in robes of white
Thy ransomed ones appear ;

Across their radiant brow
Grief flings no shadow now ;
Beneath no cross they bow,
Nor shed one transient tear.

“ ‘ White robes ! ’ Not armour—no !
While militant below
They fought with many a foe,
And trod the tempter down ;
But on life’s battle-field
They left their sword and shield,
And took—their wounds all healed—
The conqueror’s garb and crown !

“ ‘ White robes ! ’ Their pilgrim dress—
Like that in which we press
Earth’s path of weariness—
Within their grave is cast ;
And flowing raiment, fair
As child or bride might share
At home—sweet home—they wear,
For all their toils are past.

“ ‘ White robes ! ’ Our garments here
Too oft defiled appear ;
But in the heaven that’s near
No sin its gladness taints ;
And washed in streams that flow
To cleanse from guilt and woe,
Purer than winter’s snow,
Are the ‘ white robes ’ of saints ! ”

And now he is gone, to serve the Lord “ more and better through this year,” and throughout the countless ages of eternity. He is now before the throne, singing the song of Moses, the servant of God, and the Lamb, with all the blood-washed throng, who are clothed with white robes and have palms in their hands, serving God day and night, ascribing their salvation to him that sitteth upon the throne, and unto the Lamb for ever and ever. He is there to welcome his friends on the other side Jordan. May we all meet him there through Jesus. Amen.

A WARNING VOICE.

THE glorious light of the Reformation has for many years shone brilliantly ; but now from every quarter of the horizon are rising up thick black clouds, which are gradually but surely casting a dimness over that bright sun, and threaten by-and-bye to efface it from our view, and hurl us back into the blackest midnight darkness.

The tide of error commenced to flow in scarcely perceptible waves ; but now it is rushing with seemingly irresistible force, and threatens soon to flood our country with all the horrors and abominations of a false and worse than idolatrous system of religion.

The fires of vice and iniquity, which have long been smouldering in our midst unnoticed, are being fed with fuel, fanned into fury, and if not soon extinguished, threaten to become one gigantic blaze, converting the country into a devil’s stronghold.

As we anxiously peer into futurity, to try to ascertain the future career of our own country, stupendous obstacles, which almost crush our faith in her happiness and well-being, at once rise before our vision. Although making no pretensions to be prophets, and indeed having no faith in much of that nonsense of the present day foolishly called prophecy, we know that much has to be done ere England can be in the fullest sense a happy, God-fearing nation. Look around, and everywhere may be seen signs of the coming storm.

Roman Catholicism, which has been the cause of much of the misery, suffering, and bloodshed, not only in our country but throughout the whole civilized world, is once more asserting its power in our midst. The Pope's agents are busy building churches and schools, are, inch by inch, gaining much of the ground lost at the Reformation, and are making converts of our sons and daughters by thousands.

In many instances the minds of the youthful part of our population are being poisoned by the vicious cheap literature of the day, which, once indulged in, casts a fearful spell over its readers, and hurries them on in the road to ruin. That there are men vile enough, for the sake of gain, to produce and circulate literature of this kind, that must corrupt the children of our poorer classes, blast and wither for ever their life from its very spring, fill our prisons and reformatories with juvenile offenders, steep the minds of multitudes in the mire of ignorance and stupidity, is one of the most fearful signs of the times.

Drunkenness, the Englishman's curse, is still committing its depredations and ravages—filling our jails and asylums with its victims; making rich men paupers, learned men madmen, homes homeless, wives widows, and children orphans, and sending tens of thousands to the drunkard's grave, and the drunkard's hell.

The coming general election will constitute a most important epoch in our history. Questions of the most vital importance will come before the new House of Commons; questions that will elicit a vast amount of party feeling and innumerable differences of opinion. It is high time Christians were thoroughly prepared to fight their country's battles. Many seem almost insensible to the danger, and while they sleep that danger is thickening and closing in around them. Christians! Patriots! be up and doing! Bring all your powers into operation to help stop the advance, of that deadly enemy which would once again reduce our country to a state of ignorance, superstition, and vice, rule us with despotic tyranny, and convert the country into a scene of agony and bloodshed. Our love for our fatherland, the freedom, the happiness, and the prosperity of future generations, and our obligations to our God and Saviour, loudly demand that we be faithful in our opposition to the foe. Our forefathers suffered years of privation and confinement, rather than yield one iota to the dictates of Rome, and shall we shrink from encountering dangers and labours in the same holy cause? They suffered torture and even death rather than renounce their Protestant faith, and shall we sleep while the representatives of their torturers and murderers are enticing within their death-grasp our nearest and dearest friends? Shall the cruel monster be allowed

to advance till he has covered every part of the land, where joy and happiness now reign, with mourning and woe? Shall he again be permitted to light the fires of martyrdom, and convert the country into one mighty battle-plain? "No, never!" must be the answer in thunder of every patriot and Christian. The foe has too long been committing his ravages. Already, many happy homes have been made wretched, and many a parent's life has been saddened by the loss of his children. Let us raise the war-cry then; let it be carried on the wings of the wind to every corner of the land; let it echo and re-echo, from hill to hill, and dale to dale, till with trumpet-blast we have roused the nation from its lethargy, and converted it into one grand defensive army; let us rush bravely to the battle-field, with the spirit-stirring cry, "God, Truth, and Country," constantly on our lips, and cease not the fight until we have trampled the banner of idolatry beneath our feet, and on the highest pinnacle unfurled to the breeze the emblem of true Christianity. If we do this, generations yet unborn will bless us, happy spirits in heaven will sing a louder song of triumph, and God in His due time will reward us with crowns of glory.

In regard to impure literature, a great and heavy responsibility rests with parents. Too much indifference is felt by many in regard to what their children read. We would urge fathers, mothers, and all who have the guardianship of children, to examine the matter, for they cannot be too careful in regard to what they allow the young to read. A few minutes spent in reading these impure publications may be the source of incalculable sorrow and anxiety. All can help in this emergency by circulating good wholesome literature, and in many other ways.

In regard to intemperance, the Bible Christian denomination is heartily engaged in the work of reformation. Without attempting a discussion as to the rights or wrongs of moderate drinking, we wish to stir total abstiners to more activity in this great and noble cause. A noble cause it surely is, noble in itself, and often the stepping-stone to that which is still higher, nobler, and more precious. Intemperance is a great obstacle to the spread of pure Christianity, and we cannot labour too hard to expel it, with all its abominations, from our midst.

As to the coming Election, we would urge our readers to discountenance, in every possible way, bribery, corruption, and intimidation of every kind, and to do their utmost to send to parliament godly men, whose love for their country and whose desire for her welfare, shall be their only reason for wishing to occupy such responsible positions.

And now, before closing, let us again urge our readers to do something towards bringing about a new and better state of things. Every one can do something in the work. Have an aim in life; life without a settled aim can only be a blank. Let your aim be to clear away those clouds which now hang over our future, which now obscure the light of the Reformation, and so help that light to shine forth with increased brilliancy. Let your aim be to help one another, to spread peace and contentment everywhere, to convert wretched hovels into happy English homes, to bring the fallen back to virtue and soberness, the destitute to comfort and plenty, to give to the aged that support which they need, to make wretched wives and mothers happy, to convert starving and suffering children into happy

ones, and to bring back to humanity those who have fallen so low that their lives more resemble those of the brute creation than of human beings richly endowed by God; we shall thus be obeying the commands of God, as given in His word, and be the instruments of leading prodigal sinners back to the cross of Christ, and wandering sheep to His fold. And, above all, let us make it our duty to pray to Him who reigns above, that He may bless our labours and cause the darkness of hell to disappear before the light of heaven, and our beloved country to come out of the fiery furnace all the purer, nobler, and happier for having passed through the trying ordeal. And, while labouring and praying, let us place implicit faith in God, and doubt not but that He will cause all that seemeth to us mysterious to redound to His own honour and glory; and that, if we faint not, he will by-and-bye carry us through the valley of the shadow of death, and land us safe on Canaan's shore.

F. T. GAMMON.

METHODIST UNION.

In the *Methodist Quarterly*, for September, there is a very instructive and well-written article on this subject. After a brief glance at the facts which indicate, "in most sections of the Christian Church," "at the present time, a latent or expressed desire for visible organic union," and how "the various Methodist bodies" have been influenced thereby, the writer gives clear and ample details of the action of the Methodist New Connexion Conference, with the avowed object of uniting all "sections of the Methodist family" "into one visible organization," and with which action most of our readers are doubtless familiar. As we are inclined to the opinion that the discussion of the whole subject would be somewhat premature, we shall content ourselves for the present with reprinting the general resolution of the last Methodist New Connexion Conference, and that also which particularly concerns ourselves, with the comments of the *Methodist Quarterly* thereon.

"'87. Having very carefully considered the resolutions of previous Conferences on the subject of Methodist Union, and the action already taken in announcing to the Christian public that union is scriptural and desirable; that union implies concession, and that concession, to lead to an honourable, satisfactory, and permanent union, should be mutual; and having further considered the fact that to ascertain the points on which our denomination would be prepared to make concession, should any community propose a union on the basis of those concessions, and having received the returns of the circuits, the Conference reaffirms the action of the last Conference, and commends the practical issue thereof to the great Head of the Church.'

"Immediately after this resolution had passed, it was decided, in the following terms, to continue communication with the Bible Christians with a view to union.

"'88. That considering the resemblance, not to say identity, between the ecclesiastical system of the Bible Christians and that of our own community; considering also that the answer of their Conference to our resolutions on Methodist Union was not only fraternal in its tone, but also expressed a desire for further communications, with a view to a union of the two bodies; believing also that such union would eminently conduce to the interests of the two denominations in both Eng-

land and the colonies, the Conference authorises the annual Committee to continue negotiations with these brethren, to ascertain how far such a consummation is practicable, and to report their opinion to the next Conference.

"We think such a union much more feasible than that sought with some other communities; but the 88th resolution is a *non sequitur* from the 87th; and it is likely that the Free Church will consider itself a little coldly treated now, or else will think the fervour of two years ago somewhat forced. The 'practical issue' of the proposed basis of union is left, so far as the Free Church is concerned, 'to the Great Head of the Church;' but in the case of the Bible Christians, it is referred to the annual committee of the New Connexion. Whatever may be said of such a course, this much is plain, that it shows the prematurity of former schemes, and also the certainty of Conference manifestoes becoming Conference obligations. We hope, however, that the annual committee will succeed during the year in so conducting the new negotiations as to add to the dignity of the community it represents.

"While we claim to have some knowledge of the New Connexion, we do not possess such an acquaintance with the Bible Christians as to warrant us in asserting that their politics are identical; but if they are, or very nearly approaching it, we should be glad to see those communities merged into one organization, provided that event were desired by a majority of their members, and arose out of a thorough understanding of, and respect for, each other's history and peculiar tendencies. But the goal of amalgamation must be approached with becoming calmness and caution. If it should be reached, we hope that the consenting people will become *one*, at least as much as is apparent in the union of the Association and Reformers. It is tolerably certain that should such an organic union take place, as the gradual growth of an intelligent understanding on the part of the two denominations, many practical helps and advantages would be found towards the attainment of the end for which Christian churches exist. When it is perceived by the two bodies that in their theory and working there is a ground of common agreement which, accepted, would economise time, strength, and money, and enable them together to preach the Gospel more effectively, we have no doubt they will deal so wisely with difficulties that are of a social or institutional kind, that these shall not be sufficient to keep them any longer apart. As the Bible Christians at home have the strongest hold in the south-western, and the New Connexion in the midland and northern counties, the conditions of union in this respect might be favourable and helpful; while no difficulty, but rather support, would be presented by their several mission enterprises abroad. There are, moreover, other and important considerations which are suggested as we meditate on this project, but on which, at this stage, it would be premature to dilate. We can only wait, and pray for the right steps to be taken, and the right end gained."

There can be no impropriety in reprinting herewith the resolution of our own Conference; and, whenever it shall be prudent to do so, we shall have much pleasure in furnishing our readers with the fullest particulars.

"That this Conference, in receiving the Resolutions of the Methodist New Connexion Conference on Union, and the kind letter of the President which accompanied it, desires to express its hearty approval of the spirit and sentiments thereof.

Believing it to be a duty obligatory on all the followers of the Saviour to promote Christian union in every possible way, the Connexional Committee is hereby authorized to take the necessary steps to ascertain if an organic union with the Methodist New Connexion be practicable, and report on the whole subject to the next Conference."

THE APPROACHING ELECTION.

ON this subject we have received more than one communication, for which we cannot find room. We will endeavour to compress into a few sentences the substance of what our correspondents and ourselves have to say. As we have endeavoured not to go one hair's-breadth beyond the truth, setting down only what we believe to be facts, our apparent dogmatism will, we trust, be readily excused.

1. It is the duty of every Christian elector to take a part in the coming Election by recording his vote.

2. The utmost care should be taken to secure Candidates whose personal character commands the respect and confidence of God-fearing men.

3. The Dissenters of England are under very little obligation to the Whig party, and none whatever to the Tories or the present Government.

* * There is this difference between the two parties: The Whigs have often been slow in recognising the claims of Dissenters; the Tories have always resisted them. Owing to their strenuous opposition, it is only this year that Compulsory Church Rates have been abolished, and matters of national importance, such as the Repeal of the Corn Laws and Reform in the Representation of the People, have been delayed till the country has been brought to the verge of Revolution.

4. The Protestant Church in Ireland having entirely failed as a Missionary Church, after three centuries' trial, *and failed chiefly because it is an Established Church*, all true Protestants, in the interests of Protestantism, should aid Mr. Gladstone in his efforts to disestablish and disendow it.

* * There can be but little or no doubt as to the duty of Protestant Electors, if, as there is good reason to believe will be the case, five-sixths of the Representatives of Scotland in the next Parliament, the most Protestant part of the empire, and the most decidedly Protestant country in the world, support Mr. Gladstone.

5. The "No-Popery" cry is being raised for political party purposes, in many cases by men who are really Papists at heart.

6. The Ritualistic party in the (so called) Protestant Episcopal Church are doing their utmost to subvert the Protestant faith in this country.

* * If it be ever accomplished, which may God prevent, it will be owing to these traitors to Protestantism more than to the direct efforts of the Roman Catholics themselves.

7. The Pope has less influence in America, and in the British Colonies, where Roman Catholics enjoy full civil and religious liberty, than in any other country.

8. Every elector who approves of Mr. Gladstone's Irish Church policy will serve the purpose of his political opponents if he votes for any Candidate, *for any reason whatever*, who refuses to support Mr. Gladstone upon this question.

9. Roman Catholics would doubtless prefer *impartial endowment* in Ireland to *impartial disendowment* as being more advantageous to the interests of their Church, and one of these two courses is inevitable.

10. Candidates should be expected to pledge themselves that any proposals to take any part of the Funds of the Protestant Established Church in Ireland, in the event of its being disendowed, for the support of Popery, should receive their most determined opposition.

11. As opportunities occur, the necessity of a large reduction in the National Expenditure, the "Permissive Bill," the "Sunday Closing Bill," and many other subjects in which all patriots and Christians are deeply interested, should be pressed upon the attention of the Candidates:

12. But as the Irish Church Policy of Mr. Gladstone has once more UNITED the Liberal party, every true Liberal will keep that question in the foreground.

Correspondence.

CLASS MEETINGS.

Mr. Editor.—Will you allow me a page in the Magazine, to say what I thought after I read the report of the Portsmouth District Meeting.

1. Class meetings have been the great strength of Methodism, during the last hundred and twenty years; multitudes have been greatly benefited by them, and have prized them as much as any of the means of grace. It may be, therefore, that those who have loved them, and attended them diligently through many years, have been the life, and the strength, and the glory of our Methodist denominations. No one, therefore, who desires Connexional progress, should easily surrender the class-meeting.

2. Wherever class-meetings are well attended, societies are lively, and joyous, and dwelling together in peace and unity. The knowledge arising out of frequent association creates and strengthens devout sympathy, and secures a mutual interest in each other's kind words and prayers, which could not come about in any other way. As sympathy is the main-spring of our voluntary actions, and as the purest spiritual sympathy is so awakened and strengthened by class-meetings, let us say all the good things we can in their favour, so that they may be more highly prized and better attended.

3. Class-meetings are a good test of piety. When friends are doing well for their souls, praying in their closets so as to be rewarded openly, when they are experiencing times of

refreshing, coming from the presence of the Lord, and delighted with their own experience, they will desire to speak it to others. In a class-meeting they will not cast pearls before swine; but will speak of God's mercy and love to their souls, to those who may be greatly delighted and encouraged. As a man's heart looks towards heaven, he will look towards the class-meeting with loving delight; but as his heart looks towards earth, he will not think much of class-meetings.

Let there be a glorious revival, let some thirty or forty be converted, and then have no class-meeting, and what would be the result every way to society? If not all we desire now, would it not be different then?

Seeing then that class-meetings are so good a test of piety; that it is a great gain to meet and sing, and pray, and speak of the Lord's goodness to the soul; to review the time when our sins were forgiven and mark the progress we are making towards heaven; let us do our utmost to add to their interest by speaking well of them and diligently attending them.

4. Class-meetings are precious for their simplicity. It does not require much talent to conduct them: nor does it require much talent to speak in them. The nearer they come to a sincere, homely, family meeting and conversation the better. It is one of the means of grace, where criticisms are out of place, and where the weakest

may feel at home, both to speak and to pray.

The pulpit requires talent, or else it will sink; the Bible Class requires talent, or else it will cease to interest; the Prayer Meeting requires good understanding to be profitable to all; but here *deep piety* is the chief requisite. "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." He who knows most about the love of Christ in his heart is the best leader. Through our class-meetings, we can employ the most devout and heavenly-minded of our friends, as it is in the class-meetings mostly we find them out, who can greatly help each other in the way to heaven, and be the great strength of the denomination in doing good.

This done, and always done, all over the denomination, and earnestly patronised and sustained by the ministers; we can go on in our work, preaching, and praying, and visiting, and superintending, and blessing. As the new converts come, welcome them at once into the classes, as into the "nurseries of the church," where their piety may be fanned and encouraged; and then, with the assistance of Bible Classes, and lectures, and sermons, and prayer-meetings, we shall always be rearing up a goodly race of praying men and praying women, who fear God and work righteousness.

The prayer in the prayer-meeting, the sermon in the pulpit, the hymn in the hymn-book, the tune in the tune-book, and the experience in the class-meeting, may be much the same as twenty and fifty years ago; but, with fresh inspiration from heaven in every meeting, the prayer, and the sermon, and the hymn, and the experience will seem as if new, and so will resemble the new song of the redeemed on Mount Zion.

Then revivals, with or without noise, will be sustained by the ordinary means of grace the year round, and "man's priesthood" be fully carried out, according to the lively descriptions given of it in the beautiful sermon, of the September Magazine, and God, even our own God, will continue to bless us.

T. W. GARLAND.

A DELIGHTFUL EARNEST OF CONNEXIONAL PROSPERITY.

MY DEAR BROTHER—We feel it our duty in honour of the Master, to record the rich baptism of the Spirit which we all realized at Ebenezer Chapel, on Wednesday evening, in connection with the public service held on the day of the Pastors' Meeting. At half-past five o'clock, a free tea was provided for the members of society. It was optional with any of the members of our congregations who were present to pay for their tea. At half-past seven a public meeting was commenced, which proved to be one of the most impressive and delightful services those present ever engaged in. By the request of the brethren the Pastor of the Circuit presided: and at intervals he gave forth, from his rich store of spiritual experience, words of weight and wisdom. Br. W. B. Reed spoke first; and the impressive and explicit manner in which he discoursed on faith, and showed how that what we needed, as the people of God, was to *grasp* blessings near at hand, realize the the Spirit which is *present* in the church, and take to ourselves *now* promises of success and strength, gave tone and power to the whole meeting. After a prayer by Br. Batt, Br. Rattenbury spoke of the delight he felt in being present; he felt a power in his soul, which he had not realized so fully for a year; he was agreeably surprised to find the friends in London manifest such simplicity and fervour in their service, instead of the chill formality which he had thought generally pervaded London congregations. Brs. W. B. Reed and R. Wittey then offered prayer, and a hymn was sung, after which Br. Gammon spoke with admirable effect on believing now unto *salvation*, and believing now unto *sanctification*. The former part was addressed to the unconverted; and such was the power of the word, that it seemed to us any unconverted persons who were present, must *then* have laid hold on Christ and been saved. The latter part was applied to believers; and most clearly was it shown, that it was the same simple

faith, a taking God at His word, that grasped the blessing of *purity*, as that brought us into a state of justification. Each felt it to be the privilege of the believer always to breathe and live in the higher and freer atmosphere of a fully sanctified life. If ever there was renewed dedication of energy and resources on the part of the church to Christ, it was *then*. Br. Labdon came next with an able speech, in which he took up with great pathos the point on which it will be remembered the brethren Dymond and Piper spoke with so much effect in connection with their resolution, on the evening of the Missionary meeting, at the late Conference. "We determine," "we will," &c. The same solemn and impressive sense of responsibility was felt, as seemed to hold the assembly at the Conference Chapel in breathless awe. After this, Br. Batt spoke, who said, that whereas there had been a gathering of brethren at the Conference to legislate, we were now sent to our various local spheres to *act*. He felt assured the legislation had been prosecuted in the fear of the Lord; during the year we must seek to do our *work* likewise in the fear of the Lord. He should never forget the feeling that thrilled his soul when he held up his hand to the resolution embodying a pledge to seek by "expanded charity," &c., the conversion of souls. He felt the vows of the Lord were on him. Now was the time for action. He would recommend as their motto, "Every man to his post." Success was to be realized not by spasmodic effort, or the constant effort of a few, but the sustained labour of the whole church. At the end of these words, a brother in the audience sprang to his feet, and during ten minutes spoke as with a tongue of fire on

the conversion of souls; his pertinent illustrations, graphic descriptions, and earnest appeals, unaccustomed to public speaking as he was, showed that he spake under the impulse of the divine Spirit. Br. Vanstone, at this stage of the meeting, put the substance of the resolution afore referred to to the meeting; and the church pledged itself, throughout the year, to support ministers and class-leaders in their responsible and solemn work. Br. Andrews had returned to his circuit before the public meeting. Br. Dening was absent; as was also Br. Hender. We could have wished each brother in the District present, so that all might have carried home a measure of the influence of the occasion. Those present separated with praises and hope, and resuscitated energies; we could, if it were needful, speak of evidences of a prosperous year, of which we have heard in Forest Hill, Olapham, and elsewhere; we trust in a while to be able to report the realization of the success we now anticipate, and the possession of the blessing we hope for. If a pentecostal baptism in the "upper room" be a prognostication of a prosperous year, a bright and happy era is immediately before us. The point is this, *that each brother endeavour in faith, constant effort, and singleness of purpose, to act out and apply in his local sphere of labour, the spirit of the resolution passed so unanimously and solemnly at the late Conference*. If this be done, (and we dare not trifle with our vows to the Lord,) thousands of souls must be converted.

With Christian love,

Yours affectionately,

J. H. BATT.

London,

September 18th, 1868.

The Gleaner.

THE BIBLE AT WORMS.—From an interesting account given by the Rev. G. P. Davies, the Bible Society's

agent at Frankfort, who attended the recent inauguration of the Luther Monument at Worms,

accompanied by two of his colporteurs to promote the sale of Luther's Bible, we take the following extracts: "I never saw a more striking instance of the force with which bronze can tell a tale and preach a sermon than in this walk round Luther's monument with one of the colporteurs. He entered the square, I may almost say, utterly indifferent. But as the idea of the artist began to find its way into his soul, and the marvellous representation of the gradual, steady, and at last triumphant emancipation of the Bible, and pure Biblical truth, became clear to his comprehension, his whole being woke up, as it were, and he burst out with the exclamation, 'Why, this is our monument, the monument of the Bible Societies, and the great lesson for us colporteurs.' Yes, it is true. The idea of the Bible as the Book of Life, intended by its great Author to be the book of the people, has never been so grandly represented in a work of art as it has been by Rietschel in the monument of the Reformation at Worms.....It was only through the personal intervention of the highest civil functionaries that the difficulties were at last overcome, and the Bible stall brought from Baden allowed to be set up. But the place then assigned to it was a place of honour on the promenade, right in front of the entrance into the great enclosure where the monument stands. Once there, everybody felt it ought to be thereThe sale continued on the Thursday and the Friday. On these days a perpetual stream set in towards it, and senior Colporteur Weiser and Colporteur Martin Messer had their hands full. I have never in my experience of the sale of Scriptures seen such two days as those. On the Thursday the men had literally no time to eat or drink. Pastors, professors, merchants, mechanics, peasants, all were there rejoicing at our work, or supplying themselves with the Word of God. One peasant said to me, 'After all, this is the genuine monument of Martin Luther.' Others said, 'I promised my family a memento of the festival: this is the best memento

—a beautiful copy of Martin Luther's translation of the Holy Bible.' It was singular to see how the enthusiasm became contagious, extending even to the Catholics and Jews. Two women, mother and daughter, approached the stall, and looked long at a copy of Luther's Bible, talking earnestly the while. Then they went away. Then they returned again, and again looked at the volume. Our colporteurs were much too busy to heed them. I therefore advanced, and they at once addressed me, and said, 'We are Catholics, but we think it a shame not to read Luther's Bible, for after all it is the Book of God, and it was Martin Luther who again gave it to the people.' I encouraged them by all means to carry out their purpose, and they at once advanced to the table and paid for the book. One young man, a converted Jew, was especially zealous in going among the crowds and directing their attention to the Bible stall. Again and again did he return, bringing purchasers with him. The clergy, German and foreign, French, Dutch, Russian, Swiss, expressed their delight at finding the society there. One, a celebrated Dutch professor, whose acquaintance I made many years ago, said, 'This is the right thing in the right place; and, what is more, it ought to be a permanent institution.'" As to the immediate success of this effort, in the two days the colporteurs sold 859 copies of Bibles or Bible portions.

THE MOST CRITICAL PERIOD IN A CHILD'S LIFE.—Does the mother ever think, when she walks in her garden on a fine spring morning, and watches the fair blossoms unfolding on the boughs, and calculates upon the autumn and winter fruit, that the most critical time of all the year as regards the produce of the garden is just when those blossoms are beginning to set, as the gardeners call it? With the blossom a thousand times more beautiful, with the promise of fruit a thousand times more precious, she has the setting time, as it were, in her own hands. It may be long before the casual observer will see what she

has done. The blossoms of the fruit tree fade and fall, and the small germ of promise makes no show for some time after this critical period; but amongst the many secrets hid in the bosom of nature, there is none more sure than this, that unless the fruit has set, there will be none upon the tree.

So deep within the mother's bosom may be this precious, this soul-sustaining truth, that her young blossoms have been cared for, nourished, and guarded in their setting time; that nothing has been wanting on her part to secure a rich supply of after fruit; and that amidst her toil—toil sweetened by her love—she has constantly prayed for that blessing on her work without which she could have no hope of its success. The care, the watchfulness, have been hers, and hers, too, the skilful turning to account of those ever-changing circumstances of nature which belong to shade and sunshine, storm and calm. Beyond this, there must be the breathing of the breath of life, the inspiration of God's own Spirit, to complete the work, for which she can only wait, and trusting in his promises, still work, and pray.—*Leisure Hour.*

PAUL AND A CHURCH SLEEPER.—Men did sleep even under the thunders of the Apostle's eloquence. Let modern sleepers beware, however, about comforting themselves in regard to their own habits by this fact; for that sleeper's slumber nearly cost him his life. He fell from an upper window and was taken up for dead. About as significant a hint this about the danger

of sleeping in church as could well be given in this world.

But if Paul's preaching could not break the young man's slumbers, his own terrible fall did break the thread of Paul's discourse. He had to stop preaching, and look after the waking of one who was well nigh in his last sleep. "His life is in him," said the compassionate preacher, after he had examined the case. It was a marvel and a mercy that it was. It cost men something in those days to sleep in church.

The church-sleeper had an apostle at hand to heal his wounds. That is more than modern church-sleepers can count upon. It is a mercy to have some friend, some watchful friend nigh, to look out for them when they sink down into a deep sleep. The young man Eutyclus found that friend in the preacher, under whose preaching he fell asleep. Can modern church-sleepers count on as warm-hearted and effective pity in the preacher, as they compose themselves to sleep, in case of any sad casualty?—*Christian Witness.*

THE RITUALIST PRIEST AND THE ASS.—A Ritualist Priest meeting an ass, thus accosted her—"How durst thou presume to wear the sign of the holy rood, seeing that thou art an unbaptized and unregenerate ass?"

The meek-spirited beast replied—"Brother! God placed the cross on my back, but I know not who placed it on thine."

Moral—Self-imposed crosses occasion arrogance. — *Sword and Trowel.*

Brief Notices of Books.

A Glimpse at the Great Secret Society.
Demy 8vo., cl. 2s. 6d. London:
W. MACINTOSH.

IN these times of peril to the faith, and to our own individual liberty, it behoves every child of God to be armed at all points to guard against the insidious attacks of popery, semi

and ultra, against the laws, constitution, and freedom of the British people. So determined are the Jesuits to try, whether they succeed or not, to get to and influence the supreme authority of this land, with the ulterior object of ruling in England once more, that they are

found in our Senate house, on the Episcopal bench, on the judicial bench, in the church, in the university, in our public and primary schools, and even as teachers and servants in our families, like serpents being warmed and fed by our bounty, whilst they are aiming at either directing, or diverting, or poisoning, the vital energies of the land. It is the duty of every one to be on the alert, and really understand the position of things in England so far as the Jesuits are influencing them. The work before us is a Report of the Constitution of the Jesuits, made by the Procureur-General of the French King, to the Parliament of Bretagne in 1761. For the fidelity with which the author portrayed and unmasked the lawlessness and implacable cruelty of the Jesuits he had to endure the most relentless persecution, which he bore with great fortitude and resignation. The intrigues of the Great Secret Society had imperilled the safety of the French throne, and the warning voice which this work raised was too terrible to be disregarded. There is, at this time, abundant reason to be watchful in England, lest that same Great Secret Society succeed in undermining, or depriving the English people of the liberties they possess. Danger to our liberties there now is, and greater danger will come fast upon us if we are careless, either from ignorance or from a mistaken charity, or from cowardice. Whilst English Christians faithfully protest against Romish error, the power that has hitherto preserved us will continue to be ours. Whilst we keep an open Bible we have a mighty and strong shield against Jesuitism. The way of safety is to have no connection, nor any desire for any connection with the apostate system. The past history of Rome's religious influence has shown it to be a blight and a curse wheresoever it has had predominance. So long as we hold Christ to be the only Head of his church, and value his written word as our only rule of Faith and Life, we are safe; God will be our shield and buckler, and our rock of defence.

The volume before us should be in the hands of every preacher of the gospel. G. J. S.

Satan's Devices Exposed. By the Rev. SAMUEL WEIR, royal 18mo., pp. 230. London: Hamilton & Co.

THE Author is a Wesleyan Minister belonging to the Irish Conference. His design in writing and publishing the volume appears to be to awaken susceptibilities in the minds of young persons, so that they be not overtaken unawares, or overcome by the devices of the great enemy of mankind. The author has expressed his thoughts under the following heads: Worldly glory; Religion defamed; Procrastination; Self-righteousness; Despair; Devices against repentance and faith; First conflicts; Where is thy God? Good works despised; Spiritual slumber; Ceasing to fight; Hope, or no Hope. It will be readily seen how much of the experience of life is embodied in these suggestive heads, and the author has sought by this volume to combine instruction, admonition, and encouragement, so that those just entering on life may, by previous preparation, be guarded against the dangers to which each one is exposed. Young people will find this work a very judicious companion, and its counsels worthy of prompt and earnest adoption. Already it has been blessed to the conversion and building up of souls; and we earnestly commend it as worthy of wide circulation and diligent study. G. J. S.

The Christian Sufferer: being Memorials of Mrs. Emma Cousins. By the Rev. HENRY L. CHURCH. London: J. Neal.

THERE are multitudes in the world whose condition in life and circumstances so exactly correspond to those of the subject of this brief record, that we are satisfied that these Memorials will afford much pleasure to those who may become acquainted with them. She belonged to the class to whom honest industry and toil is a necessity, and who, having made choice of the better part, have found God faithful to His promises, even amidst great and continued suffering. With a mind justly balanced, but with a frame exceedingly

fragile, she used every opportunity, by conversation, example, and correspondence, to do good to all around her. When only sixteen years old, she began to write her religious feelings and experience. This excellent plan she continued at frequent intervals during life, and from those records these instructive Memorials are drawn up. She was for two years in her home at Islington, in pain, but not complaining, and her conversations and correspondence were characteristic of her piety and submission to the Divine will. She quietly waited for the salvation of the Lord, and passed away to her rest in the skies in great peace. This is an interesting record of her short life. G. J. S.

The Silver Trumpet and other Allegorical Tales. By E. H., with illustrations, cr. 8vo. London: F. Warne.

IN order to captivate the minds of the young, the intelligent author has, in the form of five parables, taught five important lessons to the young: 1st, How to listen to Conscience; 2nd, Pulling up Mental Weeds; 3rd, The Good Physician; or, Salvation by Jesus Christ; 4th, The Pearl of Great Price; or, the Kingdom of Heaven; 5th, The Vision of Abdallah, or, Life in the Valley of Death. The style of the book is easy and pleasing, the instruction is valuable and useful, and the getting up of the book admirable. G. J. S.

George Fox, the Friends, and the Early Baptists. By WILLIAM TALLACK, cr. 8vo. London: S. W. Partridge, 1868.

NOW that Quakerism is on the decline, inquiry is being excited, and many are seeking to know its history, and the cause of the changes which result from its want of prosperity. In the interesting volume before us, the author traces the origin of many of the peculiarities of the Quakers to a period antecedent to George Fox, and shows that the early Baptists in England rejected infant baptism, had equality among their members, encouraged female preachers and gratuitous preaching, used "thee and thou,"

and in other ways practised customs and habits which were adopted by Fox and his adherents. The early and religious life of Fox is sketched with frankness and fidelity; his bitter persecutions and sufferings are glanced at, and the results of his valuable labours shewn by the fact that he lived to see 80,000 Quakers in England. The volume is full of incident, information, and instruction. G. J. S.

Morning Thoughts; or Devout Meditations for Every Day in the Year. By R. J. O., cr. 8vo. cl. Edinburgh: Thomas Laurie, 1868.

ONE of the signs of these times is the greatly increased encouragement which seems to be given to formal devotion. Most persons acknowledge the importance of public, social, and family prayer; though but few, it is feared, really worship God in spirit and in truth. Amongst those who are spiritually-minded, it is feared that many men of business do not spare any adequate portion of time daily for devout meditation; but that they may have no excuse for neglecting that duty, the author of this work has prepared brief thoughts on a passage of Holy Scripture, each morning's portion only occupying about 25 to 30 lines, so that those who are most hurried by business may spare as much time as is required to store the mind for the day with some words to meditate upon. The "Thoughts" are written by the son of a minister of the Scotch Church; they are devout in spirit; pointed, plain, and practical in character; and abound in Scripture quotations. G. J. S.

The Royal Guide to the London Charities for 1868-9. By HERBERT FRY. London: R. Hardwicke.

THIS is the sixth annual edition of a book of much practical value to all people in England. It shows under one alphabetical arrangement the name, date of foundation, where situate, origin and object, last year's income, number of persons benefited last year, where, when, and how applications for aid are to be made and information obtained, and the chief officials of all the charities of

London. The value and utility of such a work will be self-evident, and every year it undergoes a most careful revision. G. J. S.

Images in the Windows of Churches.

Protest against them. By GEORGE ROCHFORD CLARKE, M.A. 8vo. London: Seeley & Co.

A WELL-TIMED and judicious pamphlet, consisting of letters addressed to the bishops of Oxford, London, and St. David's, shewing the dangers which may arise by erecting stained glass windows with images in them. s.

Martin F. Tupper's "Rock" Protestant Ballads.

A SERIES of 21 Ballads characteristic of the exciting times in which we live. They are intended as warnings, cautions, and admonitions, chiefly directed against the unfaithfulness which prevails in the church of England. They are honest outspoken words, and deserving of serious consideration. They are sold by Mr. Collingridge at one shilling. G. J. S.

Commentary on the New Testament.

By JAMES MORISON, D.D. Demy 8vo., Pt. I. London: Hamilton & Co.

A NEW Commentary on the New Testament is sure to awaken attention. The author is a man of renown as an erudite scholar; a man of research and diligence; a man of judgment and piety; a man of originality of thought and of intellectual vigour. For years he has been devoting his best energies to this work. The text is printed across the page in a continuous section, and the notes in smaller and neat type underneath; these are clear, convincing, logical, and scholarly; full and comprehensive.

G. J. S.

Union of Action, is the title of a charge delivered in the Wesleyan Chapel, Bridgetown, Barbadoes, February 17, 1868, by the Rev. John Horsford, D.D., on occasion of the Ordination of the Rev. David Wright; and is published by request, and may be had at the Wesleyan Conference Office, London. It is based on "This one thing I do." *Philippians*, iii. 13. s.

From the Sunday School Union several very interesting books and tracts have just been issued. *The Young Men's Class*, by W. S. BLACKETT, *The Sunday School Senior Class*, by J. A. COOPER, are admirable manuals of instruction how best to conduct such classes. *The Story of Alice Middleton* is well adapted for a School prize book. *Communion with the Great Teacher*, by Rev. D. THOMAS, B.A.; *Youthful Piety, its Characteristics, and how to promote it*, by J. E. Tresidder; and *Consecration of Service unto the Lord*: an address to senior scholars, by the Rev. SAMUEL COLEY. G. J. S. *Every Christian a Priest.* Being

extracts from eminent writers on the Priesthood of Believers, with introduction by Rev. W. B. Mackenzie, M.A. London: The Book Society.

THIS tract is full of wisdom, and that, too, the wisdom of experience. What is a priest? is just the question of the present day. The Romanists and the Ritualists say, there are no priests out of their churches; that the apostolical succession is necessary to be preserved to sustain this priestly dogma. The extracts in this tract from all the great Christian authors from the second to the eighteenth century, demonstrate that every Christian is a priest, whether he be ordained or no. The figment of sacerdotal priesthood is shown to be an absurdity, a delusion, and a snare. The Rev. W. B. Mackenzie supplies a very judicious introduction, in which he sets forth the whole question clearly, fully, and distinctly. The work, which sells at only twopence, is the preparation of a clergyman of high authority at Oxford.

G. J. S.

Ministers a Sweet Savour of Christ:

An Address to eleven young men on their being received into Full Connexion by the Bible Christian Conference. By F. W. BOURNE. Shebbear: Bible Christian Book-Room; London: G. J. Stevenson.

THIS is a very appropriate and telling address, which no minister of Christ can read carefully without being aroused and stimulated to

discharge his duty effectively. The weighty responsibility of the Christian minister is portrayed in the light eternity will cast on it, when time shall be no longer. A deep sense of the speaker's responsibility was as manifest during its delivery, as he made that of those Brethren

to appear as he proceeded.

We hail its publication with great pleasure; and hope that not only the young Brethren who were addressed, but all our Brethren, whether young or old, will deeply ponder its weighty sentiments and profit by the perusal. J. T.

Religious Intelligence.

THE ANNIVERSARY OF THE MISSIONARY SOCIETY.

ON Sunday, August 2nd, Messrs. W. J. HOCKING, T. W. GARLAND, and J. GAMMON, according to previous appointment, preached the Sermons in the Conference chapel, and Brethren attending the Conference, in all the other chapels in the Shebbear Circuit, in behalf of the Missionary Society. Mr. Hocking choose Psalm ii., 8, for his text, and the following is an outline of his sermon.

This Psalm is supposed to have been composed by David when he took Jerusalem from the Jebusites, and made it the head of his kingdom. While it primarily celebrates the taking of Jerusalem, and the conquests of David over the Philistines, in its extended application it refers to the glories of the Gospel dispensation, and celebrates the triumphs of the cross. This opinion is sustained by apostolic authority. The Psalm is not only remarkable for the subject on which it treats, but also for the change of person which it manifests. The text relates to the mediatorial capacity of Christ, and whether we regard it as an address from the Father to the Son, or an address from Jehovah to the church, we learn that prayer is essential to religious success. We propose this morning to consider, first, the importance of prayer in connection with the enterprise of Christian Missions, and, secondly, the prediction the text contains.

I. 1. One reason why we should pray on behalf of this enterprise is the fact, that it is committed to human agency. God might have commissioned angels to preach, and they would be more fitting than men in some respects; but they would lack one very essential qualification, viz, human sympathy. If Paul, who was so great, needed the

prayers of the Christian church, then surely ministers and missionaries of modern times, who occupy an inferior position to him, are much in need of such prayers.

2. Another reason is the formidable opposition with which this enterprise has to contend. The opposition offered to this enterprise is evident from three considerations. The history of the church, certain intimations occurring in Scripture, and numerous painful facts patent to the most common observation.

3. This enterprise involves the most momentous matters, and its issues relate to eternity. Think on what the Missionary teaches, think on what he contemplates, a mere inadvertency in this movement may be attended with eternally disastrous results. What a powerful reason for earnest prayer!

4. Prayer is one divinely appointed condition of success. Numerous temporal favours are not dependent on the exercise of prayer. Religious prosperity depends upon the prayer we exercise. We cannot all preach eloquent sermons, deliver thrilling speeches, furnish princely donations. We cannot all become Missionaries in the conventional sense of that term, but we can all aid the cause of Christian Missions by fervent prayer.

II. What may we understand by the prediction the text records.

1. It means the universal acknowledgement of Religious truth. Truth is now often obscured, often contradicted, often strangely perverted. When this prediction is fulfilled, truth will be dispensed from every pulpit, felt in every circle, apprehended by every conscience, discerned by every judgment.

2. It means the universal recognition of the Redeemer's supremacy. Monarchs will then derive their authority from him—Magistrates and Judges, if

required, will administer legislation according to principles of strict rectitude. What is moral and what is legal will then happily coincide.

3. It means the universal exhibition of moral beauty. There is now in all parts of the world a large amount of moral unloveliness. "The wilderness shall blossom," &c. ; "The leopard shall lie down with the kid," &c. ; "For brass shall be brought gold," &c. Every vessel shall be a floating Bethel. In every village and hamlet the banner of the cross shall be unfurled, an altar shall be erected in every domestic abode, love shall fill every heart, and praise shall ascend from all lips.

4. It means the universal diffusion of unspeakable happiness. There is now much misery in the world; then true happiness will flow from numerous sources—from the consciousness of the Divine approbation—from the communion of saints—from the prospect of everlasting blessedness:—"For they shall see eye to eye when the Lord shall bring again Zion." Some critics think this means they shall read pleasure in each other's countenances. Happy and glorious period when the Saviour shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession.

Mr. Garland preached in the afternoon from—

"But the path of the just is as the shining light," &c., Prov. iv. 18.

Three thoughts are suggested by this passage concerning the "just" man.

I. *Every year adds richness to his experience.*

1. He becomes richer in a knowledge of himself.

2. Also, richer in a knowledge of God's providence.

3. Richer in a knowledge of God's mercy and love.

II. *Every year adds worth to his character.*

1. At first his character *startles*. What has befallen him? It may not last.

2. It gradually secures *assent*. It is seen not to be sustained by fear, nor selfishness. It is all good. Persecution ceases; rest is enjoyed.

3. It wins *respect* and *confidence*. Every one loves faithfulness. In this way the path of the just man is as the shining light.

III. *Every year adds fruit to his labour.*

1. Some of that fruit he knows.

2. Much more he does not know.

3. There may be a wise providence in this.

4. Every one must labour in faith.

Mr. J. Gammon preached in the evening from Mark xvi. 15.

"Go ye into all the world, and preach the Gospel to every creature."

There is an authority and a perpetuity about the commands of Christ, that there is not about the commands of any other being. Human authority must be disobeyed when it is contrary to the commands of Christ. We ought to feel as if we stood in the presence of Christ when we read this sentence. When the command contained in the text was given to the apostles of Christ He had nearly finished his earthly course. He had suffered, died, risen, was soon to ascend. But before his ascension He gave this command. I desire to direct your attention to three thoughts—

I. *That the moral state of man is such as to render the Gospel necessary.* The Gospel is more than history: it is more than the history of Christ's life, death, &c. It is a manifestation of mercy, of God, of pardon for the guilty, of help for the helpless, of exaltation and glory for man. Suppose the world congregated—or, if that be not possible, suppose the representatives of the world assembled. There is great diversity among them. But, unless renewed by grace, they all are *ignorant* of God. They know Him not—they are destitute of His moral likeness. They are all *guilty*—all have sinned—none love God. This want of love is proof of the depravity of man's nature. Let them speak. They tell of human sacrifice to appease false gods, &c. In what a sad condition is this world—without hope, without God, guilty, lost. Such being the state of the human family, the Gospel is a great necessity.

II. *The Gospel is adapted to the wants of the human family.* 1. The Gospel brings light. It throws light on God, on man. If we want to know ourselves we must look into the Gospel. 2. It brings the pardon of all transgressions. All may be forgiven. The vilest may. None need despair. The worst here present may be pardoned. The essence of the Gospel would be gone if this truth were taken away. More than this, 3, The Gospel renews our nature. God has promised this, the Psalmist prayed for this, Paul prayed for this. It brings spiritual life and purity; restores to man the likeness of

God; removes his helplessness, and makes him perfect in Christ Jesus. "The blood of Jesus Christ, His Son, cleanseth us from all sin." The Gospel is thus adapted to the wants of the human family. 4. Man needs life: not creeds, but spiritual life. The Gospel furnishes it.

III. *The Gospel is designed for the world.* 1. Its Author cannot have intended it for a part of the world. The whole world is His—all need the Gospel. It required the atonement of Christ to save one soul—what can save one can save all. 2. There are many who can testify that the Gospel can save the greatest sinners. What has been done in the last hundred years towards saving the world? There are missionaries and converts in all lands. What it has done for these it can do for all. 3. The command in the text is proof that the Gospel is designed for all. Christ cannot have commanded us to offer the Gospel to those who cannot be saved.

What are our obligations to the Gospel? 1. *To embrace it.* It is offered to us. It will prove to us the saviour of life or death. 2. *To proclaim it.* Its proclamation was not left to the choice of the apostles—it is not left to our choice—it *must* be done, "Go ye," &c.

On the Monday, the Chapel, in the afternoon, was well-filled. After singing and prayer, Mr. R. PENHALE took the chair, and said:

"Well, gentlemen, and respected friend:—As I have heard others say, I rise with different kinds of feeling to address you. I feel I am out of my place. But as the friends have taken the liberty to put me here, I will do my best. I am always willing to put forth a helping hand to do good. I rejoice in the prosperity of the good work. It rejoices my heart to know that the word of the Lord is going forth in the earth, that it is read in some one hundred and sixty languages and dialects, and that some two millions of copies of the sacred scriptures are being annually circulated, and that so many colporteurs are being employed that people may learn the way of salvation. This is joyful news!" The chairman then paid a tribute to the Bible Christian Magazine, and said, "If I had all the members of our societies here, I would advise them all to take the Bible Christian Magazine. Its expense should be no obstacle. Jewels are expensive, and you have a lot of them hung up about you. I would rather have jewels for

the mind. There are jewels for the mind, the heart, the soul. Then take up our Magazine, and store the mind with information. The Bible Christian Magazine also gives a great deal of Missionary information, the reading of which will tend to kindle the Missionary flame. I am glad to know that the cause is prevailing in every direction. This morning I was thinking about this meeting, and what I could say, for I don't write speeches, and I began to think about the Gospel. This meeting is to obtain money to send forth the Gospel of Christ. The Gospel has done much in Shebbear, and the neighbourhood around, or we should not have seen such a congregation as the one we saw here on Friday, and also here to-day. But it has prevailed in other neighbourhoods also. It is everywhere the power of God unto salvation." Addressing the ministers more especially in their relation to the Church, Mr. Penhale said they were to take care of it, not as lords over God's heritage, but as ensamples to the flock. They should not be many masters, but all as one. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering," &c. Returning to the Gospel, he said: "The Gospel was just like the Nile which came flowing down over Egypt, making it beautiful and fruitful. So the Gospel, by the blessing of God, is going forth refreshing the waste places of the earth, and making the wilderness to rejoice as the garden of the Lord, and banishing misery and death before it. Like a river, the farther it flows the deeper it becomes." The chairman here referred to Ezekiel's river from its oozing out drop by drop from the threshold of the altar until it became a deep and broad river which could not be forded, but in which men could swim. "A man once prophesied, soon after the formation of the society at Shebbear, that when we could number one hundred in society he should be crowned king of England. But I am gratified to know that you have more than two hundred ministers in the Connexion, and many thousands in society as members. I think the man will never be crowned king! You have not only a society at Shebbear, but societies and circuits through Cornwall and Devon, and Somerset, in London and in many other places in our own land. Sixty years ago we had not a chapel in Canada or elsewhere, [Mr. Thorne: Fifty years ago] but now at home and

abroad we have, I think, nearly 800 chapels; and I hope we shall soon have a thousand. If these chapels could be all put in one line, I have thought what a scope they would take! would they not? When we think of all these chapels, and societies, and Sunday schools in the denomination, we see *something* has been done." Referring to financial matters, he said, that in their position as Laymen they could speak best upon that subject. "Without the least reserve," he continued, "I know of no denomination who have made so little money go so far, or who have done so much work with so little capital. The fathers have done well, but I hope you will all do better. I hope you *young gentlemen* will act as well as your fathers, and feed the flock of God which he hath purchased with his own blood, for we must all appear before the judgment seat of Christ. Well, this Gospel is like the waters seen by Ezekiel. Wherever it comes there is life, hearts are renewed, souls are saved, and the moral wilderness rejoices." The chairman then called attention to the importance of prayer on behalf of the ministers of Christ. "I do not forget," said he, "to pray for the ministers of the denomination every day, that God may bless them in their work, and that the slain of the Lord may be many. I hope the Lord will be with you, and that thousands may come down before the power of the truth, like Dagon before the ark of the Lord. Money is needed to carry on the work of God; but let the love of Christ be the actuating motive. I hope you will *all* do something for the Lord, as we have received from him. He hath fed us with the finest of the wheat. He hath given us much more than we deserve. It all cometh forth from the Lord. Paul planteth, Apollos watereth, but God giveth the increase." Referring to the dryness of the season, he said, "It is all right, because it is the will of God. We too often leave out the D.V. Don't you know what James says: 'For that ye ought to say, if the Lord will, we will do this or that?' I hope we shall receive at this meeting a spiritual electrification, and that a gracious spiritual influence may be diffused in the circuits around. We need money, but the great thing is to have a *heart* to give. Some have the ability, but not the heart; to such it is a terrible hard process, when the collection comes, to give. May the Lord bless us with hearts to pray, and love, and give, until

we hear him say, Enter into the joy of thy Lord. I will now call on the Secretary to read the report."

Mr. LUKE then read some extracts from the very excellent Report that he had prepared, and Mr. BOURNE made a statement of the financial position of the Society.

Mr. BROWN then moved—

That the Report, portions of which have now been read, be adopted, and published under the direction of the Committee; and that the cordial thanks of this meeting be given to the contributors, the collectors, and the large number of our friends through whose generous aid the Funds of the Society continue to be well sustained, and who have so nobly exerted themselves to discharge a large portion of the Debt.

He said, it would ill-become him to occupy much time. He regretted that a person of greater ability had not been appointed to move that resolution. The secretary seemed to have reversed the usual order of things. He had put the weakest first, and it appeared to be his purpose to work from the least to the greatest. They hoped to have the "best wine last," but they trusted they should have a little taste of it that afternoon, so that they might be strengthened, and soar aloft as on eagle's wings. It afforded him great pleasure to move the adoption of the Report, because he considered it to be a document of great excellence. There was no moral poison in it. Such a doctrine as that of baptismal regeneration was not taught in it. He was speaking with a clergyman of the Established Church the other day who maintained that we "receive spiritual life in baptism, and that it is cultivated and perfected by continual observation of the Lord's Supper." Like many others he sought to exalt the ordinances rather than exhibit the Lord Jesus. In the Report the Lord Jesus was pre-eminently set forth. He was shewn to have a name above every other name. The sentiment of the Report was embodied in the Apostle's words, "Neither circumcision availeth any thing, nor uncircumcision," &c. Nothing but the Gospel could elevate mankind, and scatter the gross darkness that prevailed in the minds of the people. This Gospel took away the guilt of the conscience, healed the wounds made by sin, removed the moral malady of mankind, extricated men from the pit of mire and clay, set their feet on the Rock of Ages, and inspired a well-grounded hope of immortality. It was God's will that all should be saved. "He is rich unto all that call upon Him." "There is one God, and one Mediator between God and man, the

man Christ Jesus, who delivered himself a ransom for all," &c. "He tasted death," &c. "He has been exalted a Prince and Saviour," &c. There was one Spirit to strive with men. "He took of the things of God," &c. He was gone forth "to convince men of sin," &c. He could most cordially move the adoption of the Report for another reason:—It was an echo of what had been done by the Missionary Society and agency during the year. The agents of that society preached the simple truth of Christ; they "preached the Gospel" as opportunity afforded, and taught that "he which believeth," &c. Many had been drawn to the Saviour. Some had fallen asleep. Others had been inspired to labour, as Providence had given the opportunity. The Gospel of Christ, in its evangelical interpretation, was exhibited in dependence on the Spirit of God, and it could never be exhibited in vain. "This is what Ireland needs, namely, the simple truth, preached by men of intelligent, earnest piety; not by men seconded merely by state patronage. Many in this country are sighing after what they consider the good old religious times. We do not want these, and we will not have the mistress of Babylon. There is enough Protestant feeling in the country to ward off peace with Rome. We would rather have our beloved Queen than the Mother of Harlots." He felt it was a much greater honour to move that resolution than it would be to kiss the Pope's toe. He rejoiced in the speech of the chairman. He should like to see him go throughout the length and breadth of the Connexion to speak on financial matters. Preachers could not discourse with so much grace on that topic as their lay brethren could. He thought if the money were committed to the Missionary Committee in larger proportions it would be taken care of. He hoped a large sum would be placed in their hands to-day. He should like to see £1000 contributed, that they might prosecute a mission amidst some dense population that hitherto they had not sought to evangelize. There was Birmingham. He thought the worthy secretary ought to go there. (From the secretary, "I'll go." Cheers). Well, they must continue to labour as Providence opened the way. They would not send forth men clad in ecclesiastical vestments. If they were to wax warm they would be in danger of catching fire, and they would be consumed in their garments. He hoped the glorious work of Gospel preaching would become

mightier and mightier, and that the sympathy of the denomination would ever be maintained and practically expressed.

Mr. W. CLARKE, who seconded the resolution, said:

I wish I could speak as my brother, who has moved the resolution. I was thinking just now that much had been said in the Conference about conceit. I remember hearing about a man who thought he could preach. His pastor once allowed him to try. He took for his text, "Behold, I stand at the door and knock;" he read it the second, and the third time; seeing that he was in a fix, his pastor walked up and opened the door, saying, "I am come up to let you out, you have been knocking at the door long enough." I feel, like him, that all the conceit is gone. I have been thinking about the Report, parts of which have been read. It is a good one. Those parts that have been read are very good, and if these be so good, what must be the whole? I have heard that reviewers read only parts of a book, and give very good extracts. The secretary has given portions of the Report, but there is one draw-back to it—the debt; I don't like the debt. But the Report is one of hope; I like that word hope; this will help us to pray, the missionaries to preach, &c. Let us hope that the debt will be paid by the next Conference. The resolution speaks of thanks to contributors and collectors; they have worked hard, walked far, been often discouraged, but they have succeeded well; they are worthy of our thanks, and I like to encourage them. I like to be encouraged in my work. No person is the worse for work. He that works is the man that lives the longest, enjoys life most, and does the greatest amount of good; but those who work should be encouraged. I think it will not be out of place to say a word or two about my own circuit. You have spent £50 a year for many years on that station, and it is likely you would for many years more had not a chapel been built in Kingsbridge. This town was in the centre of the circuit; our ministers had been for years passing through and going round it, but in the town we had no place of worship. We had one friend in the town, and to him I said, "We must have a chapel here." He replied, "If you think you can succeed, I shall be glad." I went to R. Peek, Esq., he also said, "If you will take it up, I will help you." I went to see a site on which to build; the price was £270, that was too

much. I sought another. Meanwhile Mr. Peek was taken ill and sent for me. I went, told him I had found another site. He said, "I shall soon be gone; you get the land, and I will give it you. My brother promised £30, but I don't think he will give it now, as some persons have persuaded him that a Bible Christian Chapel is not needed in this town." I went to secure the site, the price was £185; I offered £180; and at last I had it for £182. I went and told the squire; he bid me hasten to Plymouth and get the deeds drawn; I went, but before I arrived his cheque for £190 was there to pay for the land and the legal expenses. I also visited his brother, J. Peek, Esq., laid the case before him, and he promised £100; £50 to be paid when the foundation stone was laid, and £50 when the building was completed. I felt glad, as you may suppose. I asked him to preside at a public meeting connected with the undertaking; he was too unwell, but he gave me £10. I also asked him to take the chair at the opening service; again he could not, but he gave me another £10 10s., so that I had altogether from him £120 10s. Others gave various sums. The building cost £875, towards which we have raised near £400. Now, we have not only a chapel, but also a church of about fifty members. One word more; all we want is to work earnestly, and then we must succeed. I most cordially second the resolution.

Mr. LARK, in supporting the Resolution, said:

Mr. Chairman, my dear friends, I am not going to make an apology for being here. I am here. From all that I can gather our people have been essentially missionary from the beginning. The great work of the church of Christ is aggressive warfare. It is not enough to stand on the defensive; stop there, and we stop short of our great object. Our work is the evangelization of the world; the subjugation of all the nations of the earth to Christ. We can never accomplish this by defensive warfare, and therefore must be *aggressive*. We must enter on this great work with the devotion and earnestness of apostolic times. In relation to home, you know, there are hundreds of thousands to be evangelized and saved. My conviction is that we shall not reach the masses by building splendid chapels. If they will not come to us, we must go to them. We may have beautiful chapels, an enlightened and intelligent ministry, while vice, superstition, and ignorance

may flourish all around us. We must carry the Gospel to the heathen in our own country. If sinners will not come to the river of the water of life, we must turn the river of the water of life upon their own dwellings. Then there are millions in other lands to be evangelized, in China, in India, &c., &c. Are we doing our duty to God by sending merely one, two, or three Missionaries at once into those vast fields? we ought to send them out by hundreds and by thousands. There is wealth enough in the church to do it. Not long since, in Turkey, India, China, and elsewhere, the doors were shut against the Gospel of Christ, and the church had to go on their knees and plead with God to open the way; and now the way is opened we are sending out two or three Missionaries at a time. How can the world be evangelized and subjugated to Christ in this way. Thousands in our churches are gay with their ornaments of gold and silver, who do but very little for the cause of Christ. At the collections they are intensely selfish. This selfishness must be rooted out. Where are the self-sacrificing love and faith, and fervour of the early times? "Every path in which mortal feet now tread secure has been beaten out of the hard flint by holy men of God who have gone before with worn and bleeding feet to smooth our way." Let us call to mind the self-sacrifice, the devotion, and earnestness of our fathers in this work. Let us not act after this fashion—That every thing connected with self must be had first, and then if any thing remain it shall be dedicated to Christ. Of whom have we learned this? not of those who have gone before, and not of Him who, though he was rich, yet for your sakes became poor, that ye through His poverty might become rich! We must seek to cultivate this spirit of love, and make use of the means to carry on the work in which we are engaged, to promote and extend the glory of the Redeemer's kingdom. The work of the Lord will most assuredly prevail. What I ask you is, to be true to God, to the church, to the truth, and to the world. Every effort we put forth to bless others will be made a blessing to our own hearts. Every self-denying effort for Christ will return with a rich harvest of blessing in our own bosom. To get good we must do good. It has been truly said, "A man is always warmed by the fire of his own gracious sacrifice!" I support the resolution,

Mr. MAYNARD moved the second Resolution—

That this meeting acknowledges, with grateful joy, the manifold displays of Divine mercy and kindness in the prosperity vouchsafed to us during the past year, revivals having taken place on many of our Home Stations, resulting in considerable increase to the Societies, and tending to strengthen the Denomination as an instrumentality for benefiting the world.

He said the resolution was got up well; if he could move it as well as it deserved, he felt assured he should commend the resolution to their sympathy. One or two thoughts had occurred to him, to which he would refer. The resolution spoke of "prosperity." All were fond of prosperity, the labourer, the farmer, the artisan, the merchant, all delighted in it. We, as ministers and people, equally rejoice in it. There had been prosperity on the home stations. They had already heard of what had been realized in *Kingsbridge*; a place, which once hung on our hands, is now an efficient and encouraging sphere of labour. There was *Portland* too; the mission established there by our venerable Brother Mason had become a prosperous station. Also *Chatham*, and other spots in that part of the country, which used to be styled "our poor missions in the higher part of the Connexion," are becoming strong and influential fields of Christian work. The Resolution also spoke of *the sources whence this prosperity had flown*, it had been from the mercy of God and His grace in Christ Jesus. They were able to rejoice that they were called upon to do this from time to time, and not without reason. The Lord had blessed them and made them useful in the best sense. But what had been done was only a pledge of what the Lord can do. Their confidence was in Him.

MR. P. LABDON, in seconding the resolution, said:—

I had been looking forward with pleasure to this Conference, until I received a bill with my name on it. Ever since I have been uneasy and anxious. You have already heard the resolution read. I think if I had time I could make it clear, that the denomination is adapted to do much toward benefiting the world. To benefit the world we must have the Gospel. We heard last night of its adaptation to the wants of the world. We have the Gospel, and we have the agents to preach it. These have experienced the power of the Gospel to save. This is necessary for all who preach the Gospel. The history of the Connexion proves that it is an instru-

mentality adapted to effect the conversion of the world. Its agents may not have been always the most learned and intellectual, but they have been instrumental in the conversion of thousands of sinners to Christ. We have got stronger during the past year; I believe the denomination is stronger now than ever it was before. It has been strengthened during the past year by the attachment of its friends. Our friends love the Connexion to day more than they did twenty-five years ago. I feel I never loved the Connexion so well as now. Reference is also made to revivals. Revivals mean more than an increase of members; the increase of spiritual life and power, more earnest action for Christ; more dependence on divine assistance: feeling that it is not by might, nor by power, but by the Spirit of the Lord of hosts. I have heard several speak of their happy seasons in preaching in times of revival. The resolution speaks of an increase of chapels, some of them are large and beautiful. Ministers have been increased, local preachers increased, and members increased, by the number of 1132. These have made the Connexion stronger. The Connexion is then an instrumentality for benefiting the world. These are matters for thankfulness. We ought to be grateful for so many saved. This is the Jubilee Conference, and we ought to rejoice. We want to make the Connexion still more efficient for good. In order to this there must be entire consecration to God. We must continue to teach the same doctrines which were taught by the church of old. We must teach Christ and Him crucified, as our one great theme.

The resolution was supported by MR. W. B. REED, without a speech, as the time was gone. The meeting then adjourned for tea, at which about 500 persons sat down. At seven o'clock the public service recommenced, when the chair was taken by MR. HOBBS, of London, who said:—

My dear Christian friends, I am happy to meet you on this occasion. I believe this to be no ordinary occasion. It gives me delight to know that we have had our Missionary enterprise so long in existence. I think this is your forty-seventh anniversary. I stand before you as one of the fruits of your Missionary labour. Had you not had a Missionary organization, in all

probability I should not have been with you here to-day. I thank God you sent your Missionaries to London, for under the influence of the word preached by them, I became spiritually enlightened. Your Missionary organization was made instrumental in bringing me to a knowledge of the truth as it is in Christ. I speak this for your encouragement, that God in His great mercy brought me to a knowledge of the truth by your instrumentality. And not only myself, but my dear mother, through your instrumentality, was brought to Christ. She lived a consistent life, died in the faith, is now in glory. My sister also received her early religious impressions in connection with the same organization, and she is now living to adorn the doctrine of God her Saviour. What great matters grow out of small beginnings! In religion we find a blessed oneness. It is the same here, as in London. This I have found in connection with the present Conference. Since I have been at Shebbear I have met with many kind and Christian friends whom I never saw before, but I feel that in Christ we are all one. And I doubt not, were I to go to Canada, or Australia, or any where else in the Denomination, I should find it to be the same there. What a glorious universal brotherhood! Well, I am anxious that we may have a good Missionary meeting. We have had a good beginning. I thought, in relation to our worthy chairman of the afternoon, it was a pity there should be any break, but that as he commenced so well he should have continued to occupy this place. What he said in relation to himself, was much more applicable to myself, than to him. However, we have realized some delightful seasons since we have been together, and this being the last public meeting connected with the Conference, I am anxious it shall be the crowning meeting of the whole. Why should it not be? With the divine blessing it will be. May God in his great mercy send us down showers of blessings. It would be unwise in me to speak longer, as I have such a long list of speakers to address you. But I will first call on the Secretary, Mr. Luke, to read an extract from the Missionary Report, in relation to our foreign missions.

After Mr. Luke had read an extract from the Report, the chairman called on Mr. Hicks to move the next Resolution.

Mr. J. Hicks said :

I rise, Mr. Chairman, with mixed

feelings: glad to see you in the chair, but not glad to be found here myself. A poet once writing of Greece described Athens as the eye of Greece. He meant, I suppose, by that, to stamp it with importance. Now a chairman is very important, and gives importance to a meeting, especially if a good one. Your eye, sir, is on the congregation, and their eyes are on you. I believe we have the right man in the right place. I believe it is no good to have a Resolution unless we stick to it! It reads as follows :

That this meeting desires to express its firm adherence to Protestant and Evangelical principles, and resolves to encourage and support the earnest and faithful preaching of the Gospel, believing it to be the only effectual remedy for the pernicious doctrines now so energetically propagated.

If I have read it aright there is one motto contained in it, viz., Evangelical Protestantism, and the importance of sticking to it. I think that the idea of the writer is, (1). That Evangelical Protestantism is allied to a great Book. I need not ask you what book it is. You know it is that incomparable book, The Bible. There never was a time when we were called upon to cherish the words of Chillingworth more than now, viz., "The Bible, and the Bible only, is the religion of Protestants." The Bible is the bread on which Evangelical Protestants feed; the beautiful garden in which they love to walk. The Bible is a book great in its histories and narratives, in its warnings and promises, in its types and prophecies, in its glorious statements and burning truths. Good in its everlasting permanence.

"This book, these sentences, these lines,
Yea, every word and letter are to me
Infinitely more choice, more valuable
Than mines of gold, or hills of diamond.
This little book is heaven transcribed,
A fair copy drawn for human use,
Eternity abridged, Jehovah penned,
Immensely contracted to a span,
Invisibility exposed to view,
That I may read divine perfection,
And adore the Giver of the gift immense.
The starry sky and this unwieldy world
Shall sink to one confused and general ruin;
But this shall stand, eternally shall stand,
Coeval with Jehovah's throne and years."

(2). Evangelical Protestantism is great in its fruits. The Saviour beautifully said, "The tree is known by its fruits." This is true in nature; the quality of the fruit is in harmony with the nature of the tree. True in reference to the tree of sin—nothing good, all bad, fearfully bad. True with the tree of Christianity, incomparably glorious—eternally good. True in regard to Evangelical Protestantism. The

fruit is good, viz.,—the conversion of souls to God, the promotion of domestic peace, the filling our pulpits with the best ministers, our churches with the best members, and enabling men to triumph over death. This, all this is good. I read in the memoir of Dr. Payson, of America, that when dying an eccentric member of his church visited him and asked: "Watchman, what of the night?" when the dying saint responded by saying, "I think it is almost noon." If noon at the bedside of the dying, what must it be to be in heaven.

(3). Evangelical Protestantism must be supported with unflinching zeal. It saves from sin, death, and hell. It saves to Christ, holiness, happiness, and heaven. It deserves and demands support. I ask you therefore to support it with your smiles, your words, your examples, your contributions, and your prayers. "The effectual fervent prayer of a righteous man availeth much" with God.

A Spanish artist once prepared a beautiful painting of "The Last Supper." When the work was finished, he called his friends to see it. And they exclaimed, "What beautiful cups! What beautiful cups!" The artist said, "I have made a great mistake; I meant you to have looked at Christ as the principal object, not cups,"—and taking his brush he swept away the cups that Christ might be seen. In our times men are making cups to prevent a sight of Christ. The work of Evangelical Protestants is to dash the cups, and reveal Christ. It is dashing the cups of intemperance, of ignorance, of Popery, and of Ritualism. Brethren, we must preach Christ, not ritualism. The brethren W. Reed, Harry Major, Henry Reed, and O'Bryan, preached Christ; they are gone—we are going. Let us continue to preach Christ.

"Happy, if with our latest breath,
We may but gasp His name,
Preach Him to all and cry in death,
Behold, behold the Lamb!"

(To be continued.)

OXEHAMPTON, CHAGFORD MISSION.

About two years ago, two of our friends, "a man and his wife" came to this place to reside; and being strongly attached to the Bible Christians, and seeing that there was an opening for them in the town, kindly offered their kitchen in which to proclaim the word of life. This was considered a good opening, and quite providential. Seats were at once provided, and bills announcing the opening services circulated, when, to our great disappointment, we were informed that the landlord had positively forbidden his tenant to use the house for religious services. But though "perplexed, we were not in despair;" though "cast down, we were not destroyed;" because we knew, however circumstances might seem to make against us, that if our motives were pure, and our cause a just one, we should succeed. We therefore earnestly implored the great Proprietor of the universe to open the way, and provide a place in which we could "pitch our tent." The morning of the appointed Sabbath came, but no prospect of a place of worship more than was revealed to the eye of our faith. As I perused the sacred scriptures that morning, my attention was singularly arrested by the following passage: "And he will show you a large upper room furnished and prepared: there

make ready for us." Mark xiv. 15. This, though originally intended to describe the room where Christ would take his last supper with his disciples, was a very striking description of the room we afterwards occupied, for more than twelve months; where the Gospel of Christ was preached successfully, and scores became candidates for an immortal crown, and feasted bountifully around the table of the Lord. This was given to me, I believe, to prevent any scruples that might otherwise have arisen against the place about to be offered us. About noon a person was sent from the Star Inn, to offer the use of one of two rooms in which we might conduct our services; one was the parlour on the ground floor; the other a large room on the first story! Having my mind still impressed about the "upper room," I spent no time in inspecting the former, but repaired directly to the latter; and there, as described, was a "large upper room furnished" with seats, and a table on which to rest the Bible and Hymn book. Here we offered our tribute of praise and thanksgiving to Him who had made the "rough places smooth, and the crooked places straight" before us. Thus we commenced our mission, and continued Sunday after Sunday to preach Christ to full, and sometimes

overflowing, congregations; the good seed of the kingdom fell into good ground, and several persons soon manifested a concern for the salvation of their souls; so that when some special services were afterwards held, the suppressed sigh was followed by the bended knee, the streaming tears, and the earnest cry, "God be merciful to me a sinner." Night after night, for five weeks, the room was full, and oftentimes literally packed; and upwards of thirty persons were won to the Saviour's cross, brought into fellowship with the Father, and with his Son Jesus Christ. We then felt that a chapel was needed, so that those persons who would gladly come if they could get better accommodation, and those who were willing for a time to suffer the inconvenience of a crowded and badly ventilated room, and others who had hitherto scarcely ever gone to any place of worship, might sit with comfort, and hear words whereby they might be saved. A suitable spot on which to build was sought, and at length a site was offered for the comparatively large sum of £50; and as nothing else could be secured, it was, after much deliberation, purchased. The friends, willing to improve every opportunity, resolved to have a public tea, even before the ground was fully secured and apply the profits to the contemplated building. A barn, lent by a publican, was fitted up for the occasion; and though the weather was unfavourable, several came in the afternoon to the public service conducted by Mr. S. L. Thorne, from Northlew, who preached a very excellent and profitable sermon. After the tea, preparations were made for the evening service, and the barn was well filled by an intelligent congregation. The chair was taken by Mr. B. Paddon, and addresses were delivered by Messrs. S. L. Thorne, R. Kelley, G. Holmes, H. Fairchild, C. Bartle, and S. Drew. It was a spirited meeting, productive of much good, and seemed to give general satisfaction. The profits of that meeting amounted to above £4. But this was only the prelude of what was to follow; opening the way for stronger and greater efforts. The ground, in due time, was secured, the agreement signed, the deeds were executed, and the corner stone was laid on the 14th of July, 1868. Mr. S. L. Thorne kindly laid the stone, and gave a very suitable address; after which, Mr. Dymond, from Torquay, in his lucid and captivating manner, delivered a very practical, and soul-stirring sermon, from John xii. 24. A

public tea followed; when about 130 friends, from far and near, gathered around the social board. The evening meeting was held in the town hall. Mr. W. Smith very ably presided, and after making a few remarks, called upon the writer and Messrs. S. L. Thorne and J. Dymond, who entertained the audience for a considerable time with good and thrilling speeches. The proceeds of the day, after freeing all expences, were about £7. This is a much less sum than was expected, but the friends were prevented from attending in large numbers, it being in the midst of harvest. We however see no difficulty in raising the third part of the entire cost; and hope, by the beginning of the coming year, through the blessing of God, to celebrate the opening of the chapel for religious worship, which, we hope and believe, will be the birth-place of many precious souls.

R. KELLEY.

VALEDICTORY SERVICE.

CLAPHAM.—On Monday, Aug. 17th, a public tea meeting was held here to bid farewell to Mr. J. C. Honey, and welcome Mr. P. Labdon as the future pastor. The meeting was well attended, and, in spite of a pouring rain, few of the members were absent, and a very tolerable sprinkling of strangers shewed the interest taken in the proceedings. The chair was taken at half-past seven by S. Wright, Esq. After the meeting had been opened by singing and prayer, the chairman addressed the congregation on the itinerating principles of our society. In a few pithy sentences he laid before them the advantages and disadvantages. He spoke also in the highest terms of the late pastor. As a trustee, he felt he owed a lasting debt of gratitude to him for his unwearied activity and care, and desired to express the thanks of his colleagues, in conjunction with his own, for the great improvement he had brought about. The chapel itself had undergone several important alterations, and the congregation, in addition to being decidedly more numerous, had a settled and healthy appearance. He commended him as a preacher, pastor, and business man, and expressed his personal friendship in the most hearty terms.

Mr. VANSTONE was then called upon, and said: It is a very difficult matter, Mr. Chairman, to say "Good bye" and "Welcome" all in one breath. He therefore should speak of one at a time. As a friend and fellow-worker, he had the highest opinion of Mr. Honey. He sympathized with them in their

loss, but thought that so good a "piece of stuff" ought to have the widest possible circulation, so that other places besides Clapham might enjoy, thrive, and grow beneath his ministry.

The Chairman then rose and said that he had great pleasure in stating that the friends were not satisfied by merely having a meeting and expressing their affection to their pastor in words, but it had taken the more substantial form of a case of cutlery, containing one dozen knives and forks, ivory handles, with silver ferrules, and a purse of money, to which he added £1 from each of the trustees. This announcement was received with great applause; and Mr. Young, Society Steward, was then called upon to read an address, which expressed the sincere thanks of the congregation to Mr. Honey for his earnestness and zeal as their pastor, and their earnest desires for his future comfort and usefulness.

On Mr. Honey's rising to thank the Society for their kindness, he seemed almost overcome by his feelings, and spoke with evident emotion. He referred to the itinerating system, and shewed its advantages in a very pleasing manner; thanked the members who had been his helpers; and recommended warmly to them their new Pastor.

Mr. Labdon next told his flock what he should expect of them, and what they were to expect of him; not omitting however what they were not to expect, and what he should not expect.

The teachers of the Sunday School, having already taken part in the above, had the pleasure of presenting the following lines through their Secretary:—

A PARTING WORD.

There is a word we oft must speak,
Farewell.
It bids us sigh and makes us weep,
Farewell.

How strange it seems to part in tears,
And never meet again for years,
And yet the sound oft greets our ears,
Farewell.

In Jesu's name, and for His sake,
Adieu.

And now a final leave we take,
Adieu.

May God His choicest gifts bestow,
And let you all His fulness know,
And make you in His stature grow,
Adieu.

The Lord stand by you and defend,
Farewell.

And on your work His blessing send,
Farewell.

You sow in tears and weeping now,
Guide in His might the Gospel plough,
But He will smooth your troubled brow,
Farewell.

His blessing now we each implore,
Adieu.

Meet us again on Canaan's shore,
Adieu.

Lean on His arm, fight in His might,
Walk still by faith, nor trust to sight,
And never blush to own the right,
Adieu.

Reluctantly, with heavy hearts,
Farewell.

The heart must bleed when Christians part,
Farewell.

O God! hear now our feeble cry,
And take us to Thee when we die,
That we may meet again on high,
Farewell.

These lines were neatly copied on paper, with a printed heading, and a border of flowers drawn on the left hand side, and at the foot of the piece. The whole was in black ink, and had a very neat and pleasing appearance.

A few observations from two of the members brought the meeting to a close.

The kindly expressions which were given at the mention of their late Pastor's name, and the many tearful eyes, shewed the depth of love they felt for him, and how indelibly his name and memory were written on their hearts.

Mr. Labdon closed with prayer, and then each of the members bade their late pastor farewell. T. R.

Obituary.

1. DIED, August 1st, 1868, at Hawkwill, in the parish of Sutcombe, in the Shebbear Circuit, Mrs. MARTHA ALLIN, after eight weeks of great suffering. Mrs. Allin not long before she died informed the writer that from a child she had experienced the gentle influence of the Holy Ghost, and that had she yielded to the Spirit's call at an early period, might have enjoyed the sweet love of God; but, alas! like multitudes advancing in life, she sought

after the gaieties and the pleasures of the world, by which the Divine Spirit was grieved, and her serious impressions vanished. In the year 1829 she saw her perilous position as a sinner, became truly penitent, believed in God, obtained salvation at the Wesleyan chapel, Upcott, joined the Wesleyan Society, and continued a member with them until the year 1852. In that year a revival broke out amongst the Bible Christians, at Sutcombe Mill,

and among the number saved were Mrs. Allin's husband and son, and our sister feeling to worship together in one place, left the Wesleyans, and united with our people, and remained a consistent member until death removed her into the more immediate presence of the Saviour, and unto the pure society of saints and angels. During the thirty-nine years of our sister's Christian career, many were her trials, great her persecutions, and strong her temptations; but she was not left to fight life's battles, to grope her way in the wilderness, to bear her burdens alone; for in God she put her trust, and He gave her great support, great joy, and enabled her to prove a complete conqueror. She lived at the cross, was a constant attender to the public services, a lover of the private means of grace, an admirer of the precious Bible promises, a charitable giver to the cause, and one at whose house the servants of God always found a hearty welcome. The character she attained and maintained, amidst the claims of a family and much worldly business, was noble. She appeared to regard earth, with its many inconveniences, as only preparatory to the joys of heaven. Her humility at the remembrance of the way God had led her, and her gratitude to the Father of mercies, were unmistakable. Her piety was deep, cheerful, and active, and her life a living epistle, observable to the world. Her last gift was a large Bible for the use of the new Bible Christian Chapel now in course of erection at Sutcombe Mill. Some of her last sayings were: "Tell my class-mates I love and pray for them all;" "I see the shining ones are waiting for me;" "Come, Lord Jesus, come quickly." Thus closed the mortal career of Martha Allin, leaving behind her a bright hope for the consolation of her loving husband, affectionate children, and numerous kind friends.

Her death was improved by the writer to a large audience from 1 Thess. iv. 13, 14. Many tears were shed, and I hope lasting impressions were made.

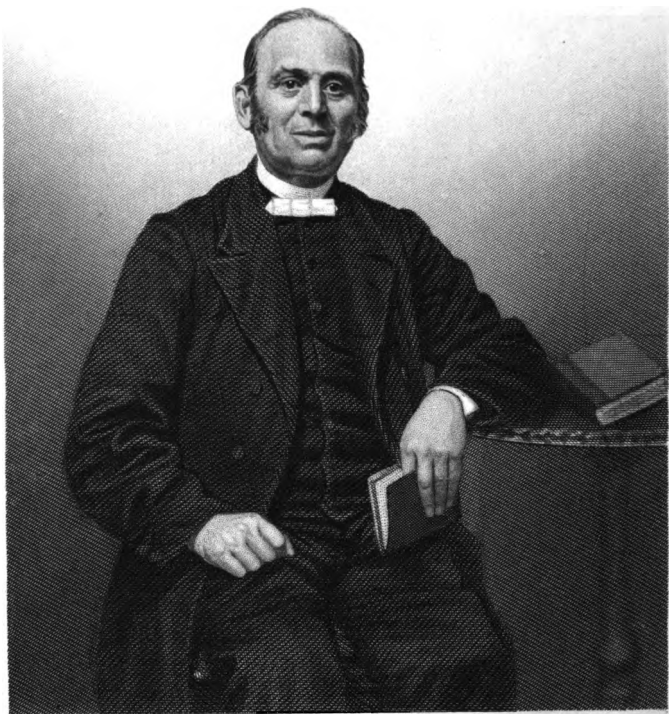
J. DINGLE.

2. DIED, at Elham, August 13th, 1868, in the 52nd year of her age, FRANCES, the beloved wife of WILLIAM CALLOWAY, Bible Christian Minister. For many years she was a useful helper in the Lord's vineyard, as Sunday School teacher, class and prayer leader, and local preacher. To prevent disappointments, she supplied many appointments,

on the different stations where it was our lot to labour, and great was her delight when employed in the work of helping others on in the way to heaven. Tears of love, joy, and gratitude often rolled down her face in the class meetings, and when pointing sinners to Jesus, the only Saviour of a guilty world; and no doubt it will be found in the last day that her labour was not in vain in the Lord. She preached one of the Anniversary Sermons of Swingfield Chapel, on Sunday, May 31st, and this proved to be her last service. Soon after, she was troubled with great pain in her left side, and in her back, with loss of appetite; we called in a doctor, who said these symptoms proceeded from the coating of the stomach. At the time of the District Meeting, she went to Chatham to see her sister, and hoping that a change of air might do her good; while there she had the advice of her sister's doctor, but as she was still very weak and poorly, on our way home we called at the Medical Hall, Canterbury, and got further advice; she was ordered to take the medicine prescribed, till the strange and painful feeling was removed from her side; after some time, as she was no better, and her appetite still failing, another doctor was called in; he said she was suffering from indigestion and weakness, which made her nervous and low-spirited; he also thought there was a formation between the stomach and the spine, and that the blood-vessel leading down the back was enlarged. Notwithstanding all that was done for her, she sank very fast through July and the first week in August, but she bore her affliction with much Christian patience and resignation to the will of God. She told a friend some time before she was laid up that, as she felt so weak and poorly, her travelling was over, and she should not live to leave Elham. On Sunday, August 9th, she said to another friend, "I shall not get up again, but I am not afraid to die." Her strength was now so far gone, that she could say but little. It is my consolation to know that her only trust was in the blood of Jesus, who died to save her. Her mind was kept in great peace. Her last words to me, just before she exchanged earth for heaven, were, "Lift me higher." In her death, I have lost a good wife, and the church a useful member; but our loss is her gain. Hail, glorious gospel, heavenly light! whereby We live with comfort, and with comfort die; And view beyond this gloomy scene, the tomb, A life of endless happiness to come.

WILLIAM CALLOWAY.

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Eng by D.J. Pound.

John Ficks

Bible Christian Minister.



BIBLE CHRISTIAN MAGAZINE.

THE COMMON SALVATION.

"The common salvation." Jude 3 v.

JUDE selected, as the basis of his epistle, the most sublime, profound, and important subject, viz., "the common salvation." Some things are reckoned common, because in the world's exchange they are bought and sold for little money; others, because they are so plentiful; others again, because they are of a bad or mean quality, and yet again others, because they are enjoyed by all classes of the community, such as water, air, bread, &c. Let us consider this subject;—

I. NEGATIVELY.

1. *Salvation is not common, viewed in relation to its VALUE.* The value of the "Koh-i-noor" is estimated at the enormous sum of five hundred thousand pounds; but, if placed in juxtaposition with the pearl of great price, it seems but of little worth; it loses its lustre in the transcendent brilliancy of salvation, just as the light of a glow-worm is eclipsed by the refulgent rays of the noon-day sun. Salvation is the sun of the Scripture, enlightening and beautifying every page; it is the "wedding garment," the restorer of human nature, the solace of the Christian, the passport to glory, and the song of the redeemed. What has it cost? It is so valuable that it could not be purchased with mountains of gold, silver and precious stones; all lands, houses, cattle, rivers of oil, and seas of blood, could not buy it. Man could not purchase it, for he is too poor. In vain should we appeal to the holy angels for help; for though they are rich in knowledge, purity, strength, activity, felicity, and possessions, yet they are too poor to buy for us "the common salvation." May we not suppose that Gabriel, who stands in the presence of the great Eternal, would gladly have bought the blessing for us, had he been

able; and that the King of saints would have commissioned him to procure the priceless blessing for us, could he have satisfied the demands of justice? To get a faint idea of its worth let us climb "Pisgah's top," and, using the Bible as our telescope, look beyond the bounds of earth, to "the holiest of all." What heavenly light bursts upon our sight, what glorious beings we behold! but look, there is One, whose face is more glorious than the rest, whose voice is more melodious, whose crown is more brilliant, whose seat is "the great white throne." He is the Eternal Son of God, the Creator of the universe, the Light of heaven, the Joy of angels, the Centre of attraction in the heavenly temple, and the only One who is sufficiently rich to procure for us "the common salvation." And He who was so "rich, for our sakes became poor," to purchase our salvation. The Bible tells us he was born in Bethlehem, what condescension! He fought and conquered the devil in the wilderness. He was "a man of sorrows and acquainted with grief." He was poor, despised, persecuted, and forsaken. Behold Him in the garden! His mental agony is so terrible, that "he sweats great drops of blood, falling down to the ground." Behold him on the cross! His physical pain is great, but His soul agonies are far greater, yea, they defy the pen of man and the tongue of angels to describe them. Christ poured forth his heart's blood as the price of salvation. What a price, the precious blood of Christ, the Lamb without blemish and without spot. When we contemplate his exalted rank, the purity of his nature, the holiness of his life, and the beauty of his character, we are constrained to confess that we cannot fully estimate the value of the price of salvation; but we will exclaim with the holy apostle Peter, "*The precious blood of Christ!*" Estimating salvation by its cost, we must acknowledge that it is not *common*, viewed in relation to its *value*.

2. *It is not common, viewed in relation to its quality.* A beggar clothed in rags, whose teeth chatter by reason of the cold, whose limbs are well nigh frozen, finds his way, though almost blinded by the snow, to a mansion to beg some garments to keep him warm. He tells his plaintive tale. The gentleman's heart beats with tender sympathy. The servant is commissioned to collect some "cast-off garments," which are given to the suffering man. Kind man, thus to clothe the poor. But Christ is far, far kinder than this, for when the trembling sinner comes to him, clothed in rags and covered with filth, he cheerfully accepts him, cleanses him in the "fountain opened in the house of David.....for sin and for uncleanness," and clothes him, not in a poor, mean, or cast-off garment, but in a robe of the finest texture and quality, viz., with the robe of salvation.

Mark well this robe, it is more perfect than the seamless coat worn by Christ, and more beautiful than Joseph's of many colours. It is called by Christ, "the wedding garment," and "the best robe." Isaiah speaks of it as "beautiful garments." The man who wears the vesture of salvation will shine brightly in this world, and at death be admitted to "the marriage supper of the Lamb," to associate with angels for ever and ever. In that heavenly mansion, where the Lamb is "the light thereof," and where the angels, that stand in the presence of God, will be arrayed in their best apparel, the glorified saint need not be ashamed of his robe, for it will bear the light of heaven, and make him equal to the holy angels. Salvation is often, by the sacred penmen, compared to a feast. When a prince invites guests to a banquet, the richest viands are prepared, and the choicest wines are provided. The great King of Heaven has prepared a feast of the richest character.

"The King of heaven his table spreads,
And dainties crown the board;
Not paradise with all its joys
Could such delight afford."

It is "a feast of fat things," declares the prophet; the Saviour says, "I have prepared my dinner, my oxen and my fatlings are killed;" the "bread of life" has been prepared, the "wine" secured; the "water of life" provided, and the "milk" obtained; and now the Redeemer bids all come to the feast. What a rich and sumptuous feast! How strengthening, how cheering, how ennobling, how spiritualizing is the Gospel Feast! Shall we judge of its quality by the blessings it secures? If so, it secures to us the blessings of pardon, peace, purity, Divine guidance and protection, a happy death, an abundant entrance into heaven, a throne, a palm, and a harp, companionship with angels, and eternal union with the Lord Jesus Christ. Surely salvation cannot be *common*, viewed in relation to its *quality*. Let us consider this subject—

II. POSITIVELY.

1. *Salvation is common, because it is provided for and offered to all men.* Our highways are called "common," because they are provided for, and open to, all classes of the community, from Her Majesty the Queen down to her humblest subject. Isaiah, the eloquent, the evangelical prophet, says, "And an highway shall be there, and a way, and it shall be called The way of holiness." There are a few passages in the Bible which at first sight seem to limit the extent of salvation. Those passages some people take to enforce the doctrine of "unconditional election," or what is called "Calvinism;" but if

carefully weighed, they will be found to harmonize with those plain and numerous statements, such as "He (Christ) by the grace of God should taste death for every man;" or, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." The doctrine of conditional election seems to shine very clearly in the inspired volume. Look at its numerous promises, threatenings, invitations, and warnings. All teach the doctrine of a salvation, free for all, whatever their colour, clime, education, wealth, age, rank, or employment. If the doctrines of unconditional election and reprobation be correct, how can the sinner be judged and punished for rejecting that which was never provided or intended for him? Looked at from a human stand-point, these doctrines seem to change the most benevolent being into the most malevolent monster. When a poor sinner gets converted, the Spirit plants in him the germ of love. This tiny germ produces its effects; it causes the young Christian to groan, pray, and ardently desire the salvation of all men. If possible, he would embrace all mankind and impart to them "the common salvation." If a tiny spark of love will produce such delightful effects, how willing and anxious must the Divine Being be to save all men, for He is the fountain of all goodness and mercy, and His matchless name is LOVE. "God is Love." "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel." The ministry of our Lord and Master, together with His groans, tears, bloody sweat, death, resurrection, ascension, and intercession, unmistakably proclaim His great willingness and intense desire to receive, pardon, and save the human race. Salvation is freely offered to all men, "without money and without price." Do not use your free agency to your own destruction; do not dash the cup of salvation from your lips; do not close the eye of faith when Christ is uplifted on the Gospel pole; do not flee from the city of refuge when the gates are wide open; do not reject "the common salvation," and thereby join the Jews in crying, "Away with Him, crucify Him, crucify Him." If man be a free agent, how great is his responsibility to God! How terrible will be his position at the judgment day, how awful his doom, if he rejects "the common salvation" which is provided for and offered to all men.

2. *It is common, because it is enjoyed by all believers.* Water, bread, and air, may be said to be "common," because they are enjoyed by all classes of the community. Salvation is enjoyed by all true believers, whatever their language, colour, or rank. In the living temple, all are "lively stones;" in the true fold, all the sheep

enjoy "the green pastures and still waters;" in the Church of Christ, "there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free; but Christ is all, and in all." The weakest believer that hangs upon Christ, though he may be fitly compared to a "bruised reed," and his faith be only like a grain of mustard seed, yet is he acknowledged by Christ to be a lamb of His fold, a babe in His family, a subject in His kingdom, a jewel in His crown. Whilst the weak Christian enjoys salvation, he should not be willing to remain in spiritual infancy and weakness, but earnestly desire to "grow in grace"—to attain moral manhood—to partake of "the strong meat" of the Gospel—and to enjoy the higher and richer joys of religion, which the sanctified man is warranted to expect and enjoy, although in a world of trials, sorrows, and sin. We should endeavour to tread the "higher walks" of Christian life in order to vanquish our foes—to exhibit the moral likeness of Christ—to recommend the religion of the Bible—to honour the name of our Master by winning souls to Him—and to be workmen in His vineyard, and soldiers in His army, who will at last receive the Divine commendation—"Well done, good and faithful servant." Weak believer, we congratulate you because of the inestimable blessing you have obtained, but would again urge you to "press toward the mark"—Gospel Perfection, that your usefulness in saving souls may be increased, and thereby Christ's name greatly honoured. The babe is as much a subject as the strong man, but he is not so useful in the nation's commerce, nor so able to defend his country against the invading army: so in the Church of Christ, the babe is not so useful as he who has attained spiritual manhood. The tiny, stunted tree in the garden, is as much a tree as the lofty, luxuriant, and fruitful one by its side, but it is not so useful: so in the Church, the tiny, stunted Christian, is not so productive as the one who, like a flourishing "palm tree," brings forth a hundred, yea, a thousand-fold.

Brethren, let us seek to be

"Strong in the strength which God supplies
Through His beloved Son."

As all Christians enjoy "the common salvation," what a bond of union it becomes, for it makes us all "one in Christ." Possessing it, we have the same Father, the same Saviour, the same Comforter; we walk in the same highway; we are fired with the same love, animated by the same hope, cheered by the same prospects, fed by the same hand, fighting the same foes, sailing in the same ship, and tending to the same home, our "Father's House" above. "Home, sweet Home," where our union with our brethren shall be strengthened, where our union with the angels shall be confirmed, and where our union

with Christ shall not only be closer and stronger, but eternally secure. When we reach our heavenly Home, all shall sit around the common table, eat together of "the tree of life," drink of the crystal stream, partake of the "new wine," and be "for ever with the Lord," enjoying "the common salvation."

Reader, have you found "the pearl of great price?" If not, seek it at once "by repentance towards God, and faith in our Lord Jesus Christ." Christ says to you, "Look unto me, and be ye saved." How simple, and yet how important, is looking unto Christ. Remember, death will soon call for you, and if you have not obtained "the common salvation," how awful will be your death—without hope—without a Comforter who can give you peace—your death will be an introduction to demons and lost souls, to your home, hell. Come to Christ at once, delay not, for "Behold, now is the accepted time; behold, now is the day of salvation."

CHRIST'S TEACHING ON OATHS.*

AN EXPOSITION OF MATT. v. 33—37.

VER. 33. *Again ye heard that it was said to them of old time* (see on v. 21), *Thou shalt not forswear thyself*:—The words here quoted from the lips of the Rabbinical Doctors of the law are not taken with absolute literality, like those quoted in the middle clause of verse 21, and in verse 27, from the Old Testament Scripture. They contain, however, when taken in conjunction with the following clause, what was conceived to be the quintessence of the divine teaching,—whether conveyed through the Scripture or through tradition,—regarding confirmatory appeals to God, direct or indirect. *Thou shalt not forswear thyself*:—That is, *Thou shalt not forth-swear thyself*,—*Thou shalt not swear thyself forth from the truth*,—*Thou shalt not swear the truth forth from thyself*. *Thou shalt not abjure* (namely, the truth). *Thou shalt not swear to a falsehood*. And that is really the meaning of the words in Exodus xx. 7, *Thou shalt not take the name of the Lord thy God in vain* (to a falsehood), as also of the words in Leviticus xix. 12, *Ye shall not swear by my name falsely* (to a falsehood).—*But shall perform unto the Lord thine oaths*: Attention is here concentrated on one kind of oaths, those that are promissory, or, still more comprehensively, those that have reference to something to be done. *Be sure*, said the Rabbis, *to perform*

* From Dr. JAMES MORISON'S "Commentary on the New Testament," (now publishing in shilling parts), which we heartily recommend to our readers, believing it will be, when completed, one of the most valuable Commentaries on the New Testament, or, perhaps, as one of our friends has said since we began writing this note, THE BEST.

such oaths. It is written in Numbers xxx. 2, "*If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth.*" It is written again in Deuteronomy xxiii. 21, 23, "*When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it.*"—"That which is gone out of thy lips thou shalt keep and perform, even a free-will offering, according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth." Such was the teaching of the Rabbis. It was admirable, so far as it went. It only erred by defect. It was, as good David Dickson expresses it, a "clipped commentarie." It professed to be an exhaustive exhibition of human duty in reference to all kinds of oaths; and yet it utterly failed to lay its hand upon one of the most odious, most God-dishonouring, and most corrupting of crimes. It took no notice of the enormity of sin that was involved in the fearfully prevalent practice of inconsiderate swearing. See the following verses.—"This people," says Dr. W. M. Thomson, "are fearfully profane. Everybody curses and swears when in a passion. No people that I have ever known can compare with these Orientals for profaneness in the use of the names and attributes of God. The evil habit seems inveterate and universal."—"The people now use the very same sort of oaths that are mentioned and condemned by our Lord. They swear by the head, by their life, by heaven, and by the temple, or, what is in its place, the church. The forms of cursing and swearing, however, are almost infinite, and fall on the pained ear all day long." (*The Land and the Book*, chap. xiii. p. 191.)

VER. 34. *But I say unto you, Swear not at all:*—Viz. in the following ways. *On no occasion use such oaths as the following.* Such is the connection of ideas, as is evidenced by the specifications that follow. It is perhaps unfortunate that in many editions of our authorized version, as well as in other versions and original texts, there should be such a strong point as a colon, or even a semi-colon, after the words *Swear not at all*. It is apt to suggest that the injunction is self-contained and absolute; whereas it is only relative to what follows. Heumann would obliterate all inter punctuation whatsoever; but that is swinging too far in the other direction. Bengel, Griesbach, Lachmann, and Tregelles, are right in using a comma, but only a comma.—*Neither by heaven:*—A common formula of inconsiderate swearing both among Jews and among Gentiles.—*For it is God's throne:*—It is as if the Saviour had said, *Let it not be supposed that there is nothing dishonouring to God in such an oath; for although God's name be not expressly uttered, there is a real reference to Him. Heaven is his throne.* (Isai. lxvi. 1.) Heaven is heaven because God is there. He sits there. There

would never have been an oath by heaven, had it not been for its intimate relation to God.

VER. 35. *Nor by the earth*:—Another frequent formula of inconsiderate and profane swearing.—*For it is his footstool*:—"And should be ours," says Trapp. An oath by the earth is virtually an oath by God. If there were no latent reference to God in such an oath, it would be merely irreverent nonsense.—*Neither by Jerusalem*:—Another formula of conversational swearing current among the Jews.—*For it is the city of the Great King*:—Of God. There is irreverence therefore in the oath,—irreverence that goes up to God.

VER. 36. *Neither shalt thou swear by thy head*:—Another form of profane swearing, common among the Jews, Romans, and some other peoples.—*Because thou canst not make one hair white or black*:—That is, *because thou canst not make white or black one hair*. It is either an irreverently ridiculous oath, or it circuitously leads round, like the others, to God, who is the only head-maker, and hair-maker, and head and hair upholder. There is thus irreverence toward God in the oath, whether that irreverence consist in shutting Him out altogether from the oath, or in veiling the appeal to Him by following some circuitous route.

VER. 37. *But let your communication be, Yea, yea; Nay, nay*:—Let your *talk*, as the Rheims has it, or, better still, and as Wycliffe gives it, let your *word*, your *saying*, your manner of *speech*, be *yea, yea*, or *nay, nay*, as the case may be. The Saviour repeats the *yea* and the *nay*,—*emphatically*. Such an emphatic repetition was common among the Jews (see Buxtorf's *Thesaurus*, p. 622), and it is common among ourselves and many other peoples. It is one among several modes of emphasizing assent or dissent. Instead, then, of saying, *No, by heaven! yes, by my head!* and instead of using similar, or still more offensive appeals, we are to content ourselves with saying *No, no, Yes, yes*, or with employing similar appropriate and becoming modes of speech.—*For whatsoever is more than these cometh of evil*:—*Cometh of evil*, or, more forcibly, and as was perceived by Chrysostom, and Theophylact, and Beza, *is from the evil one*, that is, as we say, *is from beneath*. Satan has his hand in all these irreverent modes of speech. They are part of the network in which he is entangling men's souls.

The Saviour's teaching in verses 34—37 has occasioned perplexity to many tender consciences in all ages since the commencement of Christianity, and has been understood by many individuals and sects as disallowing the taking of an oath in any form or in any circumstances. Chrysostom was one of these individuals. So was Gregory of Naziansen, who would not take an oath himself, though he allowed

it to weaker Christians. Jerome too regards every kind of oath as forbidden, although he notices that it is noticeable that our Lord, while prohibiting oaths by heaven, earth, &c., does not prohibit an oath *by God*. The Memnonites, the Quakers, and several Russian sects, &c., &c., deem it unlawful to take an oath in any circumstances whatsoever. But (1.) this opinion is founded on an erroneous interpretation of verse 34, in which verse, as we have seen, the injunction, *Swear not at all*, is not absolute, but *relative to the specifications that follow*. (2.) The forbidden oaths, which are representatively specified by our Lord, and forbidden, are such as were never employed in courts of law, &c. There is no reason, therefore, to suppose that our Lord was referring to, and forbidding, the taking of oaths in such solemn circumstances. (3.) Solemn oaths were enjoined under the Old Testament. See Exod. xxii. 11; Numb. v. 19, &c. And hence we cannot suppose that they were “of the evil one.” (4.) God himself sometimes put himself on oath. See Ps. cx. 4; Ezek. xxxiii. 11; Heb. vi. 13—18. (5.) Jesus himself, when adjured by the high priest, accepted an oath in the customary Jewish way. (Matt. xxvi. 63, 64.) And we cannot suppose that his example would contradict his precept; more especially if the reason for his precept be,—that what is more than simple *yea* or *nay* is “of the evil one.” (6.) The apostle Paul makes frequent appeals to God, after the manner of an oath. See 2 Cor. i. 23; Rom. i. 9; ix. 1, &c. (7.) In the book of Revelation an angel “swears by him that liveth for ever and ever.” (Chap. x. 6.) (8.) In the nature of things it surely cannot be wrong to lift up the soul to God as the witness and patron and defender and avenger of truth. It surely cannot be wrong to appeal to God. A godly man,—a man who communes with God,—cannot help such appeals in one form or another. And an oath, as Cicero very properly and wisely explains it (*De Officiis*, iii. 29), is just “a religious affirmation.” (*Est enim iusurandum affirmatio religiosa.*)

MEMOIR OF MRS. MARY FURSEY.

MRS. MARY FURSEY, the eldest daughter of JOHN and ELIZABETH BAILEY, of Bradford, Devon, in the Shebbear Circuit, was born December 1st, 1812. Her parents, being strict church people and of upright conversation before the world, were very careful in the moral training of their children. Under such tuition, Mary became disposed to yield some outward respect to religion; but for many years was both a stranger and an enemy to its saving power. When about fifteen years of age she left the parental homestead, and went

to reside with her paternal grandparents. Here she continued for about ten years, when she became united in marriage to Mr. JOSEPH FURSEY, of Bradford, who was then a member of the Bible Christian Society at that place. Her husband had for some time to endure the penalty generally inflicted on those who depart from the Apostolic canon which requires believers to marry "only in the Lord;" for he soon found that beneath a good moral exterior and some ostensible regard for the Gospel, there lurked a heart that was hostile to the cross of Christ; and the enmity which, whether from policy or otherwise, was kept under due restraint in the *spouse*, developed into actual and often fierce persecution in the *wife*. For five years, our good brother Fursey was the victim of much unpleasant and some harsh treatment from one, who, though in every other respect worthy of both his affection and confidence, could not tolerate his devotion to the cause of righteousness and truth. At length deliverance came to the persecuted, by the conversion of the persecutor. In the year 1842 a gracious revival of religion was realized at Bradford, which resulted in the conversion of a great many to God. Mr. Fursey, by this time a local preacher, desirous to help forward the work of the Lord during this season of special blessing, resolved, provided he could obtain Mrs. F.'s consent, to hold prayer meetings in his own house. After some persuasion she acceded to his wishes. This happy expedient had not long been adopted before our sister Fursey, through some heart-stirring words spoken at one of these meetings by Mr. W. Gilbert, a local preacher at Bradford, was deeply convinced of sin; writhing under the agony of a guilty conscience, she continued, for the space of one month, attending the revival services night after night, and striving in every imaginable way to enter in at the strait gate. After so protracted a sorrow, and still finding no relief, she was beginning to think hers a hopeless case, when, early one Saturday morning, she came down stairs in the greatest haste, exclaiming, "What shall I do? what shall I do?" Her husband directed her to look at once to Christ for immediate salvation; "or," said he, "to-morrow is Sunday, and you can go to chapel as much as you please." "But where shall I go if I die before to-morrow comes?" was the prompt and anxious reply; and, overcome with a sense of sin, she instantly fell on her knees, and continued, from early morn till mid-day, crying for mercy. The circumstance created quite a sensation, and in a short time the house was crowded. Among those who had come to witness the remarkable scene were many who could engage in public prayer; these continued to pray alternately until twelve o'clock, when Mr. Gilbert, the brother who had been the means of her conviction, began to sing,—

"My God is reconciled," &c.

Stopping short, and addressing the penitent, he said, "And your God is reconciled too, if you can only believe it." She instantly looked him in the face, and, with a plaintiveness never to be forgotten, said, "Do you think so?" "Think so! I am sure of it," was the reply of the earnest man; and at once she was enabled to believe in Christ to the saving of her soul. Her joy now was as great as her sorrow had been; she could sing with the Psalmist, "Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness." That her conversion was genuine, her subsequent life testified. Her husband, from this time, instead of being persecuted, as heretofore, found her "a help meet for him," not only in things secular, but also in things spiritual; and unto the day of his bereavement proved it to be much easier and happier for two to "walk together" when agreed, for, after her conversion, she seemed as anxious to promote the work of the Lord, as she had previously been determined to hinder it. She was especially fond of the class-meeting, which she regularly attended during the remainder of her residence at Bradford.

In 1854 she removed, with her husband and family, to Paignton, near Torquay, where, to her great sorrow, she found none of the people to whom, under the blessing of God, she was so greatly indebted. She became a member of the society at Torre, but the distance being so great (3 miles), and her health delicate, she was unable to attend as frequently as she could desire. Her physical constitution was far from strong, and often she suffered much. In 1863 she, with her husband, had to sustain a severe trial in the death of their eldest daughter; they sorrowed not, however, as "those that have no hope." In the spring of the present year, she was seized with inflammation in the chest, which, at first, did not excite serious alarm, all hoping that the sickness might not be "unto death;" medical aid was sought, but, through the general debility of the system, the disease continued to increase in violence, and, setting at nought all human skill, obtained the victory after a fortnight's struggle, when, on the 4th of March, she peacefully fell asleep in the soft arms of God. She was visited during her illness by the writer and others, who found her strong in the faith of Christ, and perfectly resigned to the Divine will. For herself she had no concern, knowing that to depart and to be with Christ would be far better; but she felt very anxious for the salvation of her children, and particularly desired me, in the event of her death, to write to her eldest son, who was living many miles from home, and present to him her dying request to meet her in heaven. Some little time before her death, she called to her bedside her husband, and her three children residing at home, and personally urged on them the same

request; speaking pointedly to her youngest daughter, she would make her promise to meet her in glory; after a little pause, amidst sobs and tears, the promise was given, which, I am happy to say, is in a fair way of being fulfilled, our young friend, since her mother's death, having given her heart to God. The mortal remains of our dear sister were interred in Paignton grave-yard, there to rest until the morning of the resurrection. On Sunday, the 15th, a funeral sermon was preached in the Bible Christian Chapel, Torre, to a large and attentive congregation, from 1 Thess., iv. 13, 14.

Another soul has crossed the Jordan and taken possession of the promised land,—another gem is added to the diadem of the Redeemer,—another star shines out in the glittering sky. How interesting to contemplate heaven being peopled with human beings like ourselves, many of whom we have known, have taken sweet counsel with, by whose death-beds we have watched, and whom we have accompanied close to the two-leaved gates which lead into the eternal city; and does not the interest increase if they should happen to be our own relatives, those to whom we are bound by the tender cords of nature and affection? How blessed to have friends in glory,—how doubly blessed the hope of meeting them there,—thrice blessed will be the realization of that hope! That sister Fursey is in heaven we have the fullest confidence; that her sorrowing husband and children may all meet her there, is our earnest prayer.

JOHN DYMOND.

MEMOIR OF CAROLINE LEE.

BY HER HUSBAND.

“Her sun is gone down while it was yet day.”

BUT,—

—— “Death cannot come
To her untimely who is fit to die;
The less of this cold earth, the more of heaven—
The briefer life, the earlier immortality.”

“I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.”

When the youthful mind is brought under the control of piety, the formation of an amiable character is frequently the happy result; enabling its possessors so to grow in grace and virtue, that death is not only the portal to eternity, but to the skies.

CAROLINE LEE, whose maiden name was CUDLIPP, was born at Liddaton, Brentor, in the county of Devon, January 16th, 1830.

Her parents carefully trained their children in the principles of strict morality; a good preparative for the reception of the gospel of Christ when conveyed to the heart in the demonstration of the Holy Spirit. Caroline, when quite young, was sent to Plymouth to live with an uncle and aunt, Mr. and Mrs. Coram, and to attend school. While there she met with a pious cousin, Miss Hannah Down, who was a member of the Bible Christian Society, and instrumental in leading her to Christ. She was converted when about twelve years old, and at once joined our society.

“Christ, all the day long, was her joy and song.”

As she possessed a tender conscience, she revered God's sanctuary and Sabbaths, was punctual in her attendance at the means of grace, came out from among the ungodly, and was studiously plain in her dress. Her adorning was the “ornament of a meek and quiet spirit, which is in the sight of God of great price.” In this happy state she continued while in Plymouth, where she enjoyed the judicious counsel of her pious cousin, and the communion of saints in the class and prayer meetings. And after she returned home, as she for awhile kept up private devotion, attended the means of grace, and watched against sin, the candle of the Lord shone upon her head; but having none to encourage her, and being very modest and retiring, she did not join the society, and thus lost her first love. How desirable that ministers and class leaders should communicate with each other, when their members remove from one Circuit to another, especially when they are the lambs of the flock, that they may be taken into the fold and preserved from the ravening wolves.

In the year 1849 there was a glorious revival in the Brentor Circuit, during the pastorate of our late Br. R. Kent, and which Br. T. Andrews and the writer had the unspeakable pleasure of assisting to promote. While Caroline was listening to a heart-searching sermon, by Br. Andrews, at Quither, she again resolved to serve God in newness of life; and shortly afterwards, while the writer was conducting a religious service in her father's house, she found the “pearl of great price”—“peace with God through our Lord Jesus Christ.” She could now sing with the immortal Wesley—

“What a mercy is this! what a heaven of bliss!
How unspeakably happy am I!
Gathered into thy fold, with thy people enrolled,
With thy people to live and to die.”

She immediately joined the society, and continued a consistent member until she took her

“Last triumphant flight,
From Calvary's to Zion's height.”

Having witnessed her Christian conduct for twelve months, and being perfectly satisfied that her disposition was as gentle and loving as her person was lovely and graceful, we commenced a correspondence; and in 1852 we were married, a step I have never had cause to regret. She possessed every requisite that rendered her a help-mate, a better wife there could not be. Her virtues made our house a complete home, the abode of neatness, order, punctuality, peace, cheerfulness, comfort, and attraction; and as we diligently sought to promote each other's happiness, we happily succeeded.

In the year 1855 we emigrated to South Australia, under the direction of the Bible Christian Missionary Committee and Conference: but, having met with an accident on the voyage, I could not continue in the Itinerant ministry, which we both deeply regretted.

For probity and rectitude of principle my dear wife was scarcely excelled.

"The great rule of equity,
Was her practice and delight."

Genuine piety, unfeigned humility, untiring zeal, unconstrained benevolence, and stability were conspicuous traits in her character. Her humility shone with admirable lustre; she regarded herself as "less than the least of all saints." It is not *isolated* actions, but *general habits*, that determine the character of any individual. Zealously affected *always* in a good thing, she was diligent in attending the prayer and class meetings, as well as the preaching services; she scarcely ever absented herself, except through personal or family affliction. She "loved the habitation of God's house." Her naturally benevolent disposition, regulated by Divine love, was like an overflowing fountain, sending out streams in various directions. She cheerfully contributed to all Connexional funds, and other philanthropic and benevolent institutions; and zealously promoted the interests of the Temperance society, of which she was a consistent member from her childhood. To her "it was more blessed to give than to receive." Faith and works were admirably blended, "and by works was faith made perfect." Being stable in all her ways, she excelled; and ever stood by the cause of Christ, through evil and good report, and by her own people, in adversity and prosperity. Her language was, "My heart is fixed, O God, my heart is fixed; I will sing and give praise."

Her joy partook more of the nature of "speechless awe," than of ecstasy and rapture; though, at times, she shouted the "high praises of God." As her class-leader for the last twelve years of her natural life, I always found her experience to be sound and scriptural; like all heaven-born and heaven-bound, she found the Christian life a

warfare; sometimes, "without were fightings, within were fears;" Satan sometimes excited her fears, and caused the anxious thought,—

"Do I love the Lord or no,
Am I his or am I not?"

(Are not all God's people too prone to forget that the feelings with which God regards them do not fluctuate like theirs?) At other times, while on the mount of holy communion with God, her language was, "I am the Lord's, and He is mine, and I desire to love Him more and serve Him better." It may be asked, "Had she no failings?" If she had not, she must have been more than human; but, as a wife, she had none, and, in my opinion, few as a Christian; yet she sincerely mourned over her deficiencies, and truly may it be said that she gloried only in the cross of our Lord Jesus Christ. Whatever good she possessed was from God, and to the ever-adorable Trinity be all the glory.

She enjoyed tolerably good health until March, 1867; she was then seized with violent inflammation, which was with difficulty subdued, and which greatly injured her constitution; in the subsequent spring and summer she rallied, but never fully recovered the shock. Last February I was seriously ill for some weeks, and it is probable that her over exertions and anxiety during my illness shortened her precious life. I shall never forget the emphasis with which she said, when I was getting better, "What should I have done if you had been taken!" She was seized with violent inflammation on Saturday, May 2nd, and in one short week she died. Two doctors were called in, but her case baffled their united skill, and all efforts proved abortive. Br. and Sr. Hillman, her class-mates, and numerous other friends, did their utmost to ease her bodily pains, besides whispering words of consolation in her dying ear. In the early part of the week, Br. Hillman asked whether she was resigned either to live or die; she said, "I should like to live a little longer for the sake of —;" here her voice faltered, and she was understood to refer to me. Precious soul! faithful to the last, knowing I was only then in a convalescent state, she wished to assist me a little longer.

At first a dark cloud hung over her mind, and she said to Br. Hillman, "I am very unworthy, and have been unfaithful; I have often resolved to live nearer to God, but have not done it." Satan, "the accuser of the brethren," was evidently magnifying this fault, without introducing that glorious declaration as an antidote, "The blood of Jesus Christ, his Son, cleanseth us from all sin." The conflict was sharp, but she overcame the tempter by the blood of the Lamb. Calmly resting her soul by faith on the atonement, she could say,—

"Just as I am,—though tossed about
With many a conflict, many a doubt,
Fightings within, and fears without,
O Lamb of God, I come!"

And she found that "light is sown for the righteous, and gladness for the upright in heart." She said to me, "I should like to live with you a little longer, if it were the will of God." Heartrending as it was to give her up, I requested her not to trouble about me, as we should soon meet in heaven. "O yes," she said, "we shall meet in heaven, shan't we?" "Yes, my dear," I replied, "I will strive to meet you there." I believe she now felt that every earthly tie was broken.

"Jesus, lover of my soul,
Let me to thy bosom fly," &c.,

was now her language. Her pains, at times, were excruciating, but she murmured not. "Patience had her perfect work." Praise God for His sustaining grace. She said to one friend, "I shall not be sick in heaven;" and to another, "Meet me in the better land." On the Friday morning, she said to me, "Talk to me about Jesus." Most gladly did I comply with her request, and I never saw the value of Jesus more than then. I spoke of His dying love; of His faithfulness, constancy, and ability; of His willingness and promise to save to the uttermost all that come to God through Him. She said, "I believe He will save me." We conversed also about those glorious mansions, into which Jesus was about so soon to conduct her; and those thoughts of Jesus, and these heavenly prospects, delighted and satisfied her soul. She requested me to give her dying love to her friends in England. While offering prayer, the Divine presence was graciously realized. Being very weak, she said but little during the afternoon, but continued in earnest prayer to God. About eleven o'clock p.m., on seeing that my dearly beloved one was fast sinking into the arms of death, I said, while bending over her, with emotions I cannot describe, "Do you know me, my dear?" She whispered, "Yes." "Is Christ precious?" "Yes." "Thank the Lord," I replied. To which she responded, while a sweet heavenly smile overspread her countenance, "Amen," the last word she was heard to articulate. She was quite sensible to the last; and while, on bended knees, we committed her spirit into the hands of her Saviour and God, we felt that

"The chamber where the Christian meets her fate
Is privileged beyond the common walks of virtuous life—
Quite on the verge of heaven."

Respected and beloved by all who knew her, she fell asleep in Jesus, without a struggle or a groan, on Friday, May 8th, 1868, at twelve o'clock p.m., in the 39th year of her age.

"Freed from a world of anxious cares,
From sorrow, sin, and pain;
A bright immortal crown she wears,
And finds that death is gain."

We wept, but they were tears of joy and sorrow; joy, that she had passed from pain and sickness to her eternal home in heaven—sorrow, that we had lost so dear a friend. And now our thoughts delight to follow her to that pure world, where "they that turn many to righteousness shall shine as the stars for ever and ever." And O how delightful it is to anticipate the time when we shall meet, never to part again. It is even now great consolation to know, that my irreparable loss is her eternal gain.

"Therefore I'll murmur not,
Heaven is my home."

On the following Sunday her mortal remains were carried by six men, five of whom had been her class-mates, to our chapel, Dairy Flat, Yankalilla, in which she had for many years worshipped God; after the usual lessons had been read, and a solemn and impressive address delivered by Br. T. Hillman, to a large and deeply affected audience, the body was interred in the burying-ground beside the chapel, to rest until the morning of the resurrection; when the vile body shall be changed, and made like unto the glorious body of Christ.

"Just as the shining star at dawn
Is hid from sight but for awhile;
So at the resurrection morn
She'll rise all radiant with a smile."

On the following Sabbath, a funeral sermon was preached by Mr. T. Hillman, from 1 Thess. iv. 13, 14, to a numerous and attentive congregation, whose audible sighs, and profusely flowing tears, testified to the high estimation in which the deceased was held. The Lord was in the midst, and we hope the good impressions made will never be forgotten.

C. LEE, jun.

YOUNG PREACHERS AND THEIR STUDIES.

It seems highly desirable that those persons whose business it is to preach the Gospel of our Lord Jesus Christ, should be able to read that gospel in the Original Greek; and the object I have in view is to encourage those of our young men who can by any means spare the time,—and *all* our young preachers are numbered in that class,—to take the necessary pains to acquire information so valuable. The difficulties that beset the paths of the early Methodist preachers no longer exist. The task I propose is not a difficult one. The Greek Testament is immeasurably easier than the classic writings of Plato, Aristotle, and the rest. I am quite certain that

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I do not under-rate the difficulties of the undertaking when I assert that a young man of average ability, with a previous smattering of English grammar, might, by devoting one hour a day to the study during a single year, acquire enough of Greek, at least, to enable him to read the Testament with comparative ease. I will now endeavour to illustrate the value of the proposed study. I confine my remarks to the Gospel of St. John, not because that Gospel furnishes the most striking illustrations, for I am not aware that it does, but because I am more conversant with it than with any other book of the New Testament.

Chapter i. 1. *In the beginning was the Word*:—Gr., was the Logos. This word ought not to have been translated any more than Messiah or Emanuel. It has a variety of meanings, and it is by no means easy to decide which is preferable. Göthe represents Faust as unable to render the word to his own satisfaction. If, however, we must needs translate, *Thought* seems to me, on the whole, the best English equivalent.

5. *The darkness comprehended it not*: The idea of *understanding* the Light does not occur in the original. The word means to seize, to lay hold on. The darkness was *opaque*: the light, not received.

12. *Power*: Authority.

13. *Not of blood*: Literally not of bloods. It probably means not of honourable birth. The plural is constantly used in this sense. "These be thy Gods, O Israel;" i.e., Thy True and Great God.

14. *Dwelt among us*:—Tabernacled.

14. *Glory*:—The same word is in this Gospel translated doctrine and praise.

16. *Grace for grace*: The preposition here translated *for* signifies originally against, over against; nor can a better word be found for it in this case. Dr. Clarke writes *upon*. This seems a little overstrained. The meaning is however no doubt rightly conveyed in the Doctor's rendering.

36. *Looking upon Jesus*: Looking earnestly.

II. 8. *Governor of the Feast*: Literally, Him at the head of three tables. This is an interesting passage, but I leave it to be cleared up by the reader.

III. 3. *Verily, Verily*:—Amen, Amen. A Hebraism, meaning, I believe, *verily*, or *it is so*, or *let it be so*.

3. *Be born again*: The margin reads *from above*;—the Greek word bears both meanings.

IV. 18. *He whom thou now hast is not thy husband*:—It has been attempted to save the woman by translating thus,—and *now thou hast no husband*. The words are however as explicit and unmistakable as possible; and are correctly rendered in the authorized version.

46. *A certain nobleman*:—One belonging to the court, and probably of the Royal Family.

V. 2. *A sheep market*:—Market is not found in the original. The margin reads *gate*, which is better.

35. There is an apparent discrepancy between this verse and ch. i. 8.; but only in our translation. Christ is the true *Light*—(Phos, hence our word phosphorus): John was a burning and a shining *lamp* (lychnos,

hence our word lychnobite, a poor fellow that pores over books by lamp-light).

35. *Rejoice*: Literally, to rejoice exceedingly, to leap for joy.

44. *From God only*: Or rather, *from the One God*. The word is an adjective signifying only, single; the *only God*.

vi. 7. *Pennyworth*:—Denarius, according to Dr. W. Smith 7½d.

71. *Should betray Him*: No Arminian need fear this passage. The word means *was about* or *on the point* of betraying.

vii. 40. *The people*: The common people, the rabble.

viii. 6. *As though he heard them not*: This clause is not found in the Original, and is, perhaps, the most unfortunate interpolation in the Bible. Whatever our Lord intended by stooping down, he certainly did not intend to deceive. Let it be remembered, however, that there are very grave doubts indeed as to the authenticity of the paragraph, ch. viii., 3-11 (inclusive).

9. *Beginning at the eldest unto the last*: Lit: the eldest unto the *worst*,—that is, from the most honourable unto the basest.

34. *Servant of sin*: Slave.

ix. 21. *He is of age*: Lit. *has manhood*: If this be taken to mean the age of manhood among the Jews, he was 30 years old. Mr. Barnes thinks it means old enough to give evidence, that is, above 13. The word usually refers to the military age, that is, about 20.

x. 24. *How long dost thou make us to doubt*: Literally: How long takest thou our life away? This literal rendering brings out the abominable hypocrisy of the Jews most strikingly. They pretended that the suspense was killing them.

xi. 16. *Thomas, which is called Didymus*: The former is Hebrew, I believe; the latter is Greek and means *a twin*.

44. *Bound hand and foot with grave-clothes*: bandages.

48. *Our place*:—this place, i.e., The Temple.

xii. 6. *Bare what, etc.*:—Bare away, i.e., stole.

6. *Bag*: The word means a little box in which musicians kept the tongues of their reeds.

31. *The judgment of this world*: Greek, the crisis.

43. *Praise*: This word is translated glory, i., 14, etc.

xiii. 21. *Shall betray me*: Will betray me. The simple future declarative.

xiv. 2, 3. *Mansions*: tents.

18. *Comfortless*: Orphans.

xv. 2. *He purgeth it*: *Ye are clean*: The very same word is here translated so differently. In both cases we should read *prune*—*He pruneth it*—*Ye are pruned*.

16. *Ordained you*: Appointed you, placed you.

22. *Cloke*: The margin correctly reads *excuse*.

xvii. 17. *Sanctify them, etc.* I am afraid that this word cannot bear the meaning often attached to it. The original word signifies *consecrate*; and even those commentators who, like Barnes, interpret the word in this verse to mean, *make holy or pure*, are compelled in verse 19 to revert to the

original meaning: and yet in the two verses the *same word* is used in precisely the *same way*.

xviii. 12. *Captain*: Literally: Officer over 1,000 men.

28. *Hall of Judgment*: In Matt. xxvii. 27, the same word is translated Common Hall. It was the Praetorium. The word originally meant the general's tent in the camp—(N.B. the chief magistrate of early Rome was the praetor);—next, it meant the residence of the governor of a province; and lastly, any large house or mansion.

xxi. 15. *Lovest thou me? Thou knowest that I love thee*. Our Lord uses the word '*agapao*' which means to love with fond affection. It is one of the proofs of Peter's humble penitence that in his reply he uses a different word, *phileo*—(whence our philanthropist, etc), a word signifying to love with a friendly attachment.

15, 16. *Feed my lambs: feed my sheep*: Here again two Greek words are translated by the same English word. The first is a correct translation; the second ought to be rendered, guide, or protect. The two words taken together give us an admirable idea of the pastor's office;—He is to supply those under his charge with nutriment, and to guide and protect them.

Very many more examples might be found in the same gospel; but these are sufficient. I would not have it supposed that any great study is necessary to enable the student to detect such niceties as these. If this had been the case I could not have done so—Greek is a new study to me; but even this imperfect sketch may serve to illustrate the worth of a little information of this sort, and to induce some of our young men to enter upon the study with confident hopes of success.

T. RUDDLE.

SELF-OBSERVATION.

THE practice of Self-observation is of great and admitted importance. Besides its intrinsic advantages, when rightly practised, it has a bearing upon all the other branches of observation. The circumstances noted by the mind, as it looks through the windows of the body, upon nature, art, and surrounding human life, need to be referred to some standard, to test the accuracy of the impressions received, and the deductions made therefrom. Self-observation enables us to ascertain whether our senses are trustworthy, and whether the mind is capable of forming a right judgment concerning the facts conveyed to it by their means. The observation of self differs from all the other branches of observation in this particular, that it can often be conducted without the aid of the external senses. When we are taking an observation of ourselves, while in speech, or in action, we must indeed use these, but in the observation of our thoughts, imaginings, feelings and desires, we need only the assistance of the judgment and the understanding.

If the observation of self be carried on with more immediate reference to the operations of the will—to the motives which have induced certain actions—it then becomes self-examination, and though this is a duty which scarcely anybody thinks of practising in this *enlightened age*, (enlightened certainly, though it be but with the phosphorescence of decay), there was a

time when many believed in it. The sanction, at any rate, of the very highest authority may be claimed in its favour.

Again, it is through self-observation alone that we can arrive at self-knowledge; by careful deductions made from noticeable facts regarding ourselves, we can gain such an insight into our own characters as will prove of material benefit. The endeavour to gain this knowledge has also received the commendation of those of our race held in highest repute for wisdom. So Chaucer, the father, perhaps, of British poetry, writes :

“ Let Conscience guide thee in the days of need,
Read well thy own, and then thy neighbour's deed.”

And from that day forward a long series of testimonies might be adduced from philosophers and moralists, in support of the practice of Self-observation as the basis of self-knowledge. Something, doubtless, may be advanced on the other side; Self-observation *may* be carried on in an erroneous manner, or it may be pushed too far. So that one of our greatest modern authors is led to utter an indignant protest against attempts at this scrutiny, if leading to the neglect or careless performance of present and pressing duty. “ ‘Know thyself!’ do they tell thee; long enough has that poor self tormented thee, thou wilt never get to know it, I believe! Think it not thy duty, this of ‘knowing thyself,’ thou art an unknowable individual; rather know thy work, and set at it like a Hercules!” Again, he says, with some modification of the idea: “Of your strength you can only have knowledge by what you have prospered in, by what you have done. Vain, therefore, is the precept, ‘Know thyself’ until it is translated into the partially possible one, ‘Know what thou canst work at.’”

If these statements are made with a stress which seems too strong, there is still some measure of truth underlying them. The observation of self does, with some persons, lead to dangerous issues, especially when it is directed, as will be the case with sensitive organizations, chiefly, or even entirely, towards the emotions and desires. Bewildered in the attempt to analyse the nature of the feelings experienced, or to gauge their intensity, each successive scrutiny produces either a needless depression, or as unjustifiable an elation, until the mind becomes diseased under the process, or some fortunate revelation of the mischief going on leads to the practice being suspended.

Self-observation may be said to be a laying of the foundation, upon which we are to raise thereafter the edifice of a perfect man; and we must not mistake the foundation for the building. We must observe ourselves not merely for the sake of gratifying a sort of curiosity—not for the sake of invidiously contrasting ourselves with others; but in order to obtain, by this means, wisdom to guide us in our future course. It should be done so as not to confuse our thoughts at the present moment, and so as to leave the consciousness afterwards that the time expended upon it was well bestowed. And besides the continuous practice of it, which we have now more particularly in view, and for which we should always hold ourselves in readiness, there may be also stated and special seasons, when the aid of memory can be called in, and a calm retrospect held of past doings, which in the turmoil of life might otherwise have escaped notice.

For Self-observation to be done most efficiently, it must be done when the individual is alone. We may judge of ourselves, in external things, pretty easily, when we are surrounded by the bustle of others, but some measure of silence and composure is needed when we direct the faculty of observation within, and strive to trace the operations of the mind. And as solitude is by no means an agreeable thing to most of us, we shun that, and also its concomitant, Self-observation. And yet we lose very much when we neglect to exercise this faculty upon ourselves. We are like a captain, who, though desirous to reach a particular harbour by the speediest ocean track, yet lies recumbent on the deck, watching the sea-gulls skim, or the dolphins play, or tracing imaginary forms in the clouds; while his seamen set the sails and guide the rudder as their whims direct. By Self-observation we not only obtain a knowledge of ourselves; of our tastes, our habits, our good and evil qualities, but we acquire an amount of self-control and decisiveness of character which will stand us in good stead. We get to know what manner of men we are, and becoming accustomed to rectify by observation what we find amiss, we are better able to discriminate between right and wrong; and are readier to support the former. For we have no true conception of life until we see it as a battle-field; wherein the languid approval of right, and the as languid rejection of wrong so frequent now, ought to find no countenance.

"Since much of act at human hands,
The sense of human will demands,
By which we dare to live or die."

The unobservant are little aware how much they are losing day by day, as they neglect to put this faculty into operation; both in the minor and major matters of human life. Taking an illustration, for instance, from the less important particulars of personal habits, how many absurdities are we apt to fall into, which a trifle of Self-observation would put us in the way of remedying. The uprooting of such habits is ever slow and painful work; the difficulty accumulating with intensity by every moment of neglect. It is only by an effort of the will, which needs to be constantly directed towards the object, that success can be ensured. I knew of a case of a gentleman, who, whenever he was animated or excited, had a habit of grasping the tips of his ears, and pulling them with all his might. The effect of this was not beneficial, of course, to those organs, and his attitude at those moments was so ludicrous that his friends were frequently tempted to laugh at him. When the thing was at last brought before his notice, he acknowledged that he was unconscious of the absurdity he had fallen into. Other singularities in speech or in action, into which we may have fallen, through accident or bad example, may be detected by Self-observation, and then subjugated. It is quite possible, in pursuing the practice, to come to think too well of ourselves, as we compare ourselves with those around us. As a corrective, then, it may be advisable for us to ask some kind friend to tell us what he considers are the leading defects of our character, and there is little doubt that he will point out half a dozen faults which we never suspected. We can then investigate ourselves again, and may think that we are fortunate if we can get exonerated from some part of them.

Self-observation is especially incumbent upon those who speak or write in order to admonish or to benefit others; and the first of these is, to some degree, the duty of all. For lack of Self-observation, multitudes of authors have stood self-condemned amongst their friends, as being guilty of those very vices which they detected in others. Not indeed, that for this reason, we should abstain from cautioning others against a vice of which we have been guilty; let it suffice that if we are not entirely freed from its trammels, we are striving against it. For so deceitful is the human heart that, by way of screening ourselves, we are too apt to denounce the very faults of which we are consciously or unconsciously the slaves.

Yet we must see that Self-observation does not unduly depress our spirits. Shall we not find repeatedly, the defective, the erroneous, the actually sinful in thought, word, and deed? Assuredly we shall, but we must press forward. For, as it has been said, "Our very walking along is a perpetual falling and catching ourselves ere we reach the pavement. There is precious instruction to be got by finding that we are wrong. Let a man try faithfully to be right, he will grow daily more and more right. It is the condition on which all men have to cultivate themselves." C.

THE IRISH CHURCH AND THE GENERAL ELECTION.

We intend, in this paper, to substantiate some of the more important statements we made last month. This may be necessary, perhaps, in a few instances, for the satisfaction of our readers; and no harm can, and possibly some good may, follow this course. We can only give "earnest heed" to one subject at a time, and few are prepared to do that except "they have line upon line, and precept upon precept?" We desire to enter upon the consideration of political questions from Christian motives, in a Christian spirit, and for Christian ends. The present position of the Irish Church question affords pious Dissenters an almost unexampled opportunity for the successful assertion of their distinctive principles; most momentous issues are involved,—the spiritual well-being of a large section of our population, the rights of the Redeemer, as the sole Head and Governor of His Church, and the glory of our common Father.

The task we have set ourselves is as easy as it is pleasant, and as we hope it will be serviceable. The only difficulty arises from the abundance of our materials; we must reluctantly omit much that would admirably serve our present purpose. The Irish Church Literature, published by the *Liberation Society*, is the very best of the kind. Almost every conceivable source has been laid under tribute, and the facts and arguments thus obtained have been arranged and marshalled with great skill and force. Let the Society's pamphlets, handbills, leaflets, and placards be scattered broadcast, and we have no fear as to what the answer of the Constituencies will be on the Irish Church question.

But to return. We asserted last month that the Irish Church had failed as a Missionary Church, chiefly because it is an Established Church. Let us listen to a few of the many testimonies on this point.

MR. J. D. COLERIDGE, M.P., says:—"We know that the Church Establishment has failed altogether as a preacher of Protestantism."—*Speech in the House of Commons, April 3rd, 1868.*

LORD MACAULAY:—"But it is said, we must regard that Church as an aggressive Church, a proselytizing Church, a Church militant among spiritual enemies. Its office is to spread Protestantism over Munster and Connaught.....Now, Sir, if such language had been held at the Council Board of Queen Elizabeth, when the Constitution of this Church was first debated there, there would have been no cause for wonder.....But we who have seen this system in operation from the year 1560 to the year 1845 ought to have been taught better. 285 years has this Church been at work. What could have been done in the way of authority, privileges, endowments, which has not been done? Did any other set of Bishops and Priests in the world ever receive half as much for doing twice as much? And what have we to show for all this lavish expenditure? What but the most zealous Roman Catholic population on the face of the earth?"—*Hansard*, vol. 79, p. 65.

MR. GOLDWIN SMITH:—"The grand and apparently insuperable difficulty with which it (the Protestant Establishment of Ireland) has had to contend is in effect this, that Christianity cannot be propagated through unchristian institutions, and that the State Church of a dominant minority is an institution which, being unjust, must be unchristian. The hold of the Irish Establishment on the religious affections of the Irish people is a garrison of 20,000 men. At that price England purchases a source of just discontent and perpetual disaffection."—*Irish History and Irish Character*, p. 91, 92.

LORD LYTTON (FORMERLY SIR E. B. LYTTON):—"They talked of Irish bulls; but the words 'Irish Church' were the greatest bull in the language. It was called the Irish Church because it was a Church not for the Irish. They had heard that those who ministered to the altar should live by the altar. But the Protestant clergymen did not minister to the altar. The Catholic priest ministered to the altar, and the Protestant lived upon the flock.....Your Church in Ireland costs you cent. per cent. to maintain it; at least it costs as much for the police and the soldiers as for the clergy themselves. And what after all is our profit? Where is the triumph of Protestant ascendancy? Where the evidence of Christianity itself? Do we imitate the Saviour, or the Impostor, when we carry the Bible in one hand and the Sword in the other?"—*Hansard*, vol. 33, p. 1356-7.

LORD GRANVILLE:—"He must say that the principle on which the Irish Church was established was erroneous; and he believed that the cause why that institution had not prospered as a National Church was mainly attributable to Governmental protection; and he was further of opinion that all similar attempts, founded on exaggerated notions of the power of human government over conscience, would inevitably fail."—*Hansard*, vol. 72, p. 810.

DR. CHALMERS:—"What have all the enactments of the statute-book done for the cause of Protestantism in Ireland? And how comes it to pass that when single-handed Truth walked the land with the might and prowess of a conqueror, no sooner was she propped up by the authority of the State, no sooner was the armour of intolerance given to her, than her brilliant career of victory was for ever ended? When she took up the carnal and laid down the spiritual weapon her strength went out of her, she was struck with impotency. In giving up the warfare of principle for the warfare of politics she lost her power. . . . I am not aware of any public topic on which the popular and prevailing cry ever ran more counter to the whole drift and spirit of Christianity. What other instruments do we read of in the New Testament for defending Protestantism but the Word of God and the Spirit of God? How do the Apostles explain these principles when they speak of the triumphs of that truth which is mighty to the pulling down of strongholds? They tell us that it is because the weapons of their warfare were not carnal, but spiritual. I consider the exercise of those spiritual weapons the only ones which are of force to assail the strongholds either of Popery or Paganism. The kingdom of God refuses to be indebted for its advancement to any other. Reason, Scripture, prayer, ought to comprise the whole armoury of religion, and by these alone the battles of our faith are to be successfully fought. . . . I want truth and force to be dis severed from each other, the moral and spiritual not to be implicated with the grossly physical means. Never will our cause prosper, never will it prevail in Ireland, until it is delivered from the outrage and contamination of so unholy an alliance. It is not because I hold Popery to be innocent that I want the removal of these disabilities;

but because I hold, that if these were taken out of the way, she would be tenfold more assailable. It is not because I am indifferent to the good of Protestantism that I want to displace these artificial crutches from under her; but because I want that, freed from every symptom of decrepitude and decay, she should stand forth in her own native strength, and make manifest to all men how firm a support she has on the goodness of her cause, and on the basis of her orderly and well-laid arguments."—*Speech in Edinburgh, March 17th, 1829.*

CONGREGATIONAL UNION TRACT: "If the great design of its existence (the Irish State Church) be to convert a nation of Roman Catholics into a nation of Protestants, it has lamentably failed. After the centuries, during which it has enjoyed all these supposed advantages, the Irish Church is in as decided and as hopeless a minority to-day as when it first commenced its work. In no country of Europe has the Roman Catholic priest more absolute sway, in none is the faith which he inculcates held with a more passionate devotion. When the Irishman leaves his native country, and is freed from the influence of its surroundings, his loyalty to his church is often shaken; but in his own land his feelings are so irritated by the signs of Protestant ascendancy, that Protestant appeals lose all their power. With all the warmth of a generous nature he clings to a Church whose sufferings have endeared it to his heart; with all the fervour of patriotism he hates its rival, which he regards as the enemy alike of his race and of his creed. Protestantism is to him the synonym for Saxon oppression, and thus its ministers, however distinguished for personal excellence, fail to exert upon him any favourable influence. Instead, therefore, of advancing, the State-Church has hindered the progress of Protestantism. In all history there is no more striking example of the ineffectiveness of carnal weapons for the great purposes of spiritual conflict. In all Christendom there is no failure so complete as that of the Church of Ireland, and it has thus failed, because the very conditions of its existence have rendered success impossible.

We may supplement these important testimonies by a few statistics.

"When the census of the Irish population was taken in 1861 there were only 693,357 members of the Established Church; while there were 595,345 Protestant Dissenters, and *above four millions and a half* (4,505,265) of *Roman Catholics!* Of every eight persons, therefore, only one belonged to the 'national' Church!

"The following are the proportions which the members of the Establishment and the Nonconformists bear to each other in the four provinces of Ireland:—

Leinster, Protestant Episcopalians, 11 per cent. Nonconformists, 88 per cent.

Munster, " " 5 " " 94 "

Connaught, " " 4 " " 95 "

Ulster, " " 20 " " 79 "

"Even in 'Protestant Ulster' the Church of England Protestants are but 20 per cent. of the population, while the Roman Catholics are about 50 per cent.

"That the members of the State-endowed Church are the wealthiest part of the population, and the members of the unendowed Roman Catholic Church are the poorest, may be judged from the following table of the occupations of the people of in 1861:—

	Establish. Church	Rom. Cath.
Nobility and Gentry	114	15
Ladies and Gentlemen	3,254	1,298
Landed Proprietors... ..	4,044	3,576
Bankers	139	52
Physicians	824	539

Ploughmen 3,744 48,544

Farm Labourers and Servants ... 22,723 978,064

"Of the 2,428 (civil) parishes in Ireland, there were, in 1861, 199, or one twelfth of the whole—*without one Protestant Episcopalian inhabitant*; though they contained 98,017 Roman Catholics!* There were 575 parishes with not

* "The following letter of the Rev. Maziere Brady, D.D., an Irish clergyman, addressed to the *Times*, and dated July 15, 1868, disposes of the statement that these 199 parishes do not correspond with English parishes, because of their small size:—"It is to be regretted that Captain Petrie should say, respecting the 199 parishes without Anglicans, 'As well might it be said that there are so many town-lands in Ireland without any members of that Church.' These 199 parishes are, with one or two exceptions, ancient ecclesiastical parishes, and they contain over 4,000 town-lands. An Irish benefice contains on an average throughout Ireland more than twenty town-lands. There are more than 60,000 town-lands in Ireland." "

more than 20; 416 parishes with more than 20 and not more than 50; 349 with more than 100, and not more than 200 Protestant Episcopalian inhabitants. Nearly two-thirds of the parishes have fewer than 100 members of the Protestant Episcopal Church.

"N.B. In consequence of the fewness of the Protestant Episcopalians, several parishes (called civil parishes) are united, and form one *Benefice*. There are, however, 18 of these benefices without any members of the Church, and the clergy who hold them receive from £100 to £500 each.

"Of the 1,510 benefices, (or united parishes,) there are 615—containing more than 1,000 parishes—the Church population of which is 200, or less; the average being 77 for each benefice. The clergymen holding these benefices receive £257,000 a-year.

"There are 229 benefices with an income of £83,071—or an average of £139 12s. for each resident Protestant family.

"There are 114 benefices the largest Church population of which does not exceed 25. They cost the public £36,365 a-year for 1,019 persons, or 204 families—that is, nearly £200 per family!—or, omitting the families of the Parish Clerks, £400 per family!!

"In 1730, when there were in Ireland but five Roman Catholics to one Protestant, there were but 400 churches; while in 1863, when the former were seven to one of the latter, the Episcopal Churches were four times as numerous (1,633). Most of these modern churches have been built by means of Parliamentary grants, or compulsory rates, or from other public sources. Between the years 1801 and 1825 the Legislature voted no less a sum than £749,541 for the building and repair of churches in Ireland."—*Facts about the Irish Church*, "Liberation Society's Tract.

Equally conclusive evidence might be adduced to prove the perfect accuracy of all our statements last month; but the exigencies of space compel us to be very brief on the other points. We can, however, if necessary, again refer to the subject. Our next quotation will help our readers to determine the value of the "No Popery" cry.

"WHO RAISES THE CRY? Not the staunchest of English Protestants, the Protestant Dissenters of England; nor the Presbyterians of Scotland—the most intensely Protestant of all Her Majesty's subjects. No! the cry comes exclusively from the members of a Church which has trained more priests, and more laymen, for the church of Rome than all the other religious bodies put together. It comes from the ranks of a Church, some of the clergy of which look upon the Reformation as 'an act of Divine vengeance,' and call the Reformers 'utterly unredeemed villains,'* and many more of whom are doing their utmost to assimilate the worship of the Church of England to that of the Church of Rome, and even avow their desire that the two Churches may become one.

"By whom is the cry raised? No doubt, by some who, actuated by no party purpose, conscientiously believe that to put down the Irish Establishment will be to promote Popery. But it chiefly comes from the adherents of a Government, the head of which has declared in Parliament, that '*there must be a change in the status of the unendowed*,' that is, the Roman Catholic '*Clergy in Ireland*,'†—a government which, through the agency of its Irish Secretary, has actually been trying to negotiate with the Roman Catholic hierarchy the terms on which to found a national Roman Catholic University! Yes! while the Home Secretary, in order to lull Protestant suspicions, has talked about 'the light of the glorious Reformation in Ireland,' the Irish Secretary has sought to secure Roman Catholic support, by avowing that the Government—the very Government which now appeals to the country to help it to resist an attack on 'our Protestant constitution,'—would not object 'to make all Churches equal,' provided that it be done by a process of 'elevation, and not of confiscation.'

"At first, Mr. DISRAELI was all for 'conciliation,' by which he meant the endowment of Roman Catholicism. Now, when the country rejects his 'truly liberal' policy, he cries, or incites others to cry, 'No Popery!' and audaciously charges his opponents with wishing to put down Protestantism.

* Rev. Dr. Littledale's "Letter" to the *Guardian*.

† Mr. Disraeli, March 16, 1868.

"WHY IS THE CRY RAISED? *Why? except to divert attention from the real merits of the Irish Church question?* Those who raise it cannot deny the scandalous injustice of establishing by law the Church of a fraction of the Irish people; so they shout 'No Popery!' They know that the so-called National Church is hateful to the nation, which it insults, irritates, and injures; but, instead of abolishing it, they cry, 'No Popery!' They know that the maintenance of Protestant ascendancy makes Ireland discontented and disloyal, and their remedy is, the continued suspension of the Habeas Corpus Act, and the cry of 'No Popery!' They cannot defend the sinecurism and waste which characterise the Irish Establishment—the existence of benefices without congregations, and of incomes without work. They can give no good reason why injustice, which would not be borne by Englishmen, should be tolerated by Irishmen. They can convince no one that it is right for England to treat the inhabitants of Ireland as it would never think of treating the populations of India, Canada, or Australia. But they can easily excite prejudice, and create alarm, by raising the old cry of 'No Popery!' They know there is nothing like it as a means of confusing the judgments, and deadening the consciences, of timid Protestants. For it ignores the most startling facts. It does duty for argument. It gets rid of all awkward questions. It is, therefore, just the device which is needed to prop up such an Institution as the Irish Church; the supporters of which know that it cannot be defended on its merits, and must be saved—if saved at all—by raising some false issue, which may mislead those who would not knowingly perpetuate injustice."—"The 'No Popery' Cry!" Liberation Society's Tract.

But some can hardly credit the assertion that perfect equality can be granted the Catholics without increasing the influence of the Pope, and promoting the spread of Popery. Let such weigh well Mr. EDWARD WHITE's remarks on this point.

"The religious history of America offers at the present moment a lesson of surpassing interest to those who regard with serious alarm the proposal of Parliament to establish religious equality in Ireland. It is the testimony of all American Protestants that the effect on the second generation of Roman Catholic denizens and immigrants of the United States of breathing an atmosphere of freedom and equality, an atmosphere of justice, is to deprive the Roman party of nearly all the virulence and intolerance which characterises it in Europe. Dr. Baird, of New York, in a paper on this subject read before the Evangelical Alliance at Geneva, in 1862, proves by many particular statements the truth of this allegation. He shows that the free spirit of America has availed even to the modification, on behalf of American Bishops, of the oath administered to Roman bishops in all other quarters of the world, so that what are called the 'feudal phrases' are altogether omitted by a special decree of the present Pope.

"Is it not certain, then, that just in proportion as British legislation attains to the full development of civil and religious liberty and equality, in proportion as such an atmosphere is spread over England and Ireland, an antidote will be administered to the fanatical temper with which in past times Romanism has been justly charged? Wherever free institutions prevail, the laity in the great world obtain an education in liberty, raising a spirit amongst them against which priests and oppressors struggle in vain. Even so it will be in Ireland. A free press, general education, intercourse with England, will awaken a love of genuine liberty among Irish Roman Catholics, which will prove to be more than a counter-balance to the despotic inspirations of Rome."—*Letter to a Protestant Gentleman.*

That the Roman Catholic bishops and clergy as a class, and many of the laity, would prefer impartial endowment to impartial disendowment is, we believe, perfectly unquestionable. The *Tablet*, a Roman Catholic Journal, says:—

"If Mr. Gladstone and the Liberal party be brought into power, a great price will have to be paid for it by the Roman Catholics and by Ireland. The cost will be very heavy, for the renunciation of the Maynooth grant and of the University charter, and of all the State aid to the Catholic Church, is a long price to pay, and we cannot but see that the refusal of all public money to denominational religion implies the refusal of all public money for denominational education."

The *Dublin Evening Mail*, a Conservative and Establishment journal, thus writes :

"Mr. Gladstone's confiscation would impose no domination. It would not place a revenue of £400,000 a year at the absolute disposal of the Papacy. On the contrary, *with a descent as sudden as the fall of a portcullis, it would place an iron barrier in front of the emblem of Rome.* Disestablishment and disendowment, however iniquitous, with respect to *our* rights, would end for ever the dream of the Papacy. Not a shilling of public money could ever be begged or intrigued for more. No *status* would remain for their prelacy; no subsidies for their colleges; no state authorisation of anything—not even a continuance of the grant to Maynooth; no moral influence as a set off against the legal establishment of the 'creed of the minority.'

The following sentence, from Mr. Gladstone's address to his constituents will be read with unmingled pleasure by all zealous Protestants who are likewise in favour of religious equality.

"It would, however, ill consist with the principle of the measure for which we are now contending if the State, having disestablished the Church, *were to apply its funds to the teaching of religion in any other form.*"

This explicit declaration makes it as easy for Mr. Gladstone's supporters to pledge themselves on this point, as it is fair and reasonable that they should. We commend the following extract from Mr. Hutton's Pamphlet, entitled "The Irish Church; the Wrong and the Remedy," as alike worthy of the consideration of the represented and their Representatives.

"But if the principle of religious equality is worth anything, it is worth going through with. To confer rights of property upon Episcopalian, Presbyterian, and Roman Catholic institutions, 'in lieu' of what has been resumed or withdrawn, is practically to admit that you have still some political care of these institutions. It is a direct exercise of State patronage, and all the more remarkable that it is not to be accompanied, as hitherto, by any shadow of State control. The ecclesiastical systems thus enabled to fix their grasp on the country are to be so inserted that they never can be shaken off. They are to take hold of the soil and of the capital endowment fund, and to root themselves in the property of the nation. This is called 'starting them as voluntary churches.' It is rather planting them as Parliamentary Churches. Voluntary churches need no political start, and churches in union with the State need only political liberation. The planting and starting of churches by Parliament is the very source of the religious inequality which needs to be so painfully rectified by the country. If churches can fix themselves on land and acquire endowments for themselves through private liberality, that is their own matter; but to fix them on the soil of the nation at the expense of the State is a public wrong. It is the end of this system in Ireland, which enlightened statesmanship is now seeking by disestablishment and secularization; the tearing up of the last fibres of the old root of bitterness. To leave anything of it in the earth, or to plant out fresh slips, is surely a policy not to be named by thorough-going or prudent reformers."

The elaborate Report of the Irish Church Commission scarcely calls for a remark. It is of some value, however, for it confirms all that has been said of the temporal wealth and spiritual weakness of the Irish Church, practically replies to the argument on which so much stress has been laid, at St. James's Hall and elsewhere, viz., that the Church is a Missionary Church, by recommending "that the existing powers of suspending appointments to benefices be extended to all cases *where for twelve months next before the time of suspension Divine services shall not have been performed, and also to benefices in Royal or ecclesiastical patronage where the Church population is under forty in number,*" and, also, a large reduction in the incomes, and actually in the number of Bishops and other dignitaries, thus interfering, in effect, with the internal arrangements, and possibly the

efficiency, of the Irish Church Establishment, as a *Church*, while Mr. Gladstone only proposes to deal with it, as an *Establishment* only. There cannot, we imagine, be two opinions as to the course that all Protestants, and especially all Protestant Dissenters, ought to take.

THE SOCIETY OF FRIENDS AND CHURCH ESTABLISHMENTS.

THE "Address" from the "Religious Society of Friends to their Fellow-Countrymen," on "The Church in its relation to the State," cannot be too widely circulated at the present crisis.

The argument in favour of Church Establishments usually drawn from the Mosaic Institutions is effectually answered in a single sentence. "In so far as it [the sacred meaning veiled under the sacrifices and service of the tabernacle and the temple] was ceremonial and typical, it was a temporary system, furnishing no precedent for the imitation of the Church after the type has served its purpose, and has been displaced by the substance which it prefigured." Notwithstanding, there are many marks in the Jewish economy that command our attention: The Divine provision under the law was for the whole people; though God emphatically declared the Tithe to be his, set apart for his peculiar service, there is in the Old Testament *a remarkable absence of any distinct provision for the compulsory enforcement of the payment of tithes by process of law*; the relation of the Jewish Church to the State was not a relation of subjection, but the free acceptance by the nation of a Divine institution; and the organization of the Jewish Church admitted alongside of the priesthood a free development of the prophetic order.

It is next shown that the Christian Church in its origin, not only had no connection with the State, but such a connection is *expressly disclaimed* by its Divine Founder.

After a brief sketch of the introduction of "Church Establishments," we are next favoured with a striking contrast between Primitive Christianity and the age of "Church Establishments," and then the present aspect of the question comes up for consideration. After showing that the United Church of England and Ireland is founded on compromise; that it cannot claim to be national in the same sense as the Jewish Church was; that Dissenters have been causelessly excluded from privileges and positions freely open to others who have no better claim to them; that State interference has tended to isolate and secularize the Established Church in this country, and keep the people, and even the ministers, in a state of spiritual pupillage and dependence, the address closes with the following remarks:—

Whatever weight may attach to the foregoing observations as they affect the Church Establishment in England, they must surely apply with greatly augmented force to that portion of the Establishment which exists in Ireland. It is there, confessedly, in a small minority, not national in any sense in which the word can be appropriate to a free or a Christian nation. If we look at results—one of the professed objects of maintaining the Protestant Church in Ireland, has been the conversion of the Roman Catholics. But, so far from this having been accomplished, it now appears that the proportion of Roman Catholics to Protestants is

greater at the present time than it was a century ago. Is it, then, for the purpose of preserving a Protestant ascendancy that the Irish Church system is to be maintained? What is Protestant ascendancy? We have here at once an illustration of the danger and difficulty resulting from the union of the State with the Church. The State may lawfully exercise authority to maintain its own ascendancy and to enforce civil obedience. But what is the ascendancy of a Christian Church? Is it the ascendancy of earthly dignity and power, or is it not rather that of faith and holiness, of zeal and love? Of old the Church overcame not by carnal but by spiritual weapons, and by the same weapons must it overcome now. It is by these weapons that Protestant—that is to say, scriptural Truth, for we plead for no other,—must maintain its ascendancy. And by these we are persuaded it will be far more effectually protected, and commended to the minds and consciences of our Roman Catholic fellow subjects, than by all the weapons which the armoury of the State can furnish.

We feel the gravity of the present crisis. We would urge nothing in the spirit of contention, or from the love of change. We know well how much of wisdom is needed in every attempt to correct old institutions; and, especially in all that relates to Christianity, how necessary it is that the ground shall be cleared in the hearts of men, before either the foundation or the superstructure can be safely laid. Hence the necessity for patience, forbearance, and mutual charity, no less than for earnestness and zeal. As each is willing to be taught, all may find that they have much both to unlearn and to learn. Yet, let us not be deterred from facing the emergency by the magnitude of the issue, or the extent or importance of the consequences involved. We would especially call upon our fellow Christians to have more faith in their risen and exalted Lord. "He loved his Church, and gave Himself for it;" and still lives to mediate and reign, that He may present it to Himself a glorious Church. Let us not doubt his continued love and power, or think any other means now necessary for the support of His truth, or for the preservation of His Church in spiritual life and vigour, than those which are warranted by the great charter of His love in the New Testament; and which, from age to age, have given so many evidences of their divine efficacy in overcoming the world.

But the great question that underlies every other in relation to the present subject, and compared with which every other must shrink into insignificance, is that which appeals to every heart and in which all are alike interested. Are the *Christian people of this land*, in right earnest, to accept the responsibilities and to take their legitimate share in the duties and privileges of the children of God? *Are all to be priests*, putting on the garment of salvation and the robe of righteousness, enjoying and exemplifying, in a holy life and conversation, the blessedness of the citizenship of heaven? The welfare of millions, for time and for eternity, is involved in the practical response to be given to this momentous question. The affirmative answer of the nation's heart and life would be the establishment of the Church indeed. How much, alas! on the other hand, is there in the United Church of England and Ireland as by law established, with its system of worldly compromise and assumption, and its exclusively clerical government, framed after the models of an age steeped in Byzantine despotism, which not only does not favour, but is a positive obstruction, to the full realization of the New Testament idea of the kingdom of God. Do any really imagine that, in removing the existing legal "Establishment," the State would cease to be Christian? Can there be a greater fallacy? It is not the State that makes the Christian; it is rather the Christian that moulds the character of the State. So far as the people themselves are brought under the power of the Gospel, Christianity will rule supreme in the national Councils, and influence the administration of the law. Were this truly the case with every professor of the Christian name in this land, how much cause would there be for hope that the churches of England, no longer severed by State interference, but united in a true sense of their high calling in Christ Jesus, might become faithful witnesses of His power and redeeming love to the world around them, and illustrate, more than they have ever yet done, the truth and blessedness of the promise, "All thy children shall be taught of the Lord, and great shall be the peace of thy children. IN RIGHTEOUSNESS SHALT THOU BE ESTABLISHED." Isaiah liv. 13, 14.

THE COST OF WAR.

ELECTORS ! Pray devote a few minutes to reflection on the following facts :

Since the Peace of 1815, GREAT BRITAIN has spent on her Military and Naval Establishments, and the INTEREST of the National Debt (for past Wars), the enormous sum of 2,597 Millions of Pounds sterling.

In the present year, 1868, the cost of the Army and Navy is more than 28½ Millions ; the interest of the National Debt is more than 26½ Millions ; and the outlay for fortifications £530,000 ; making a total expenditure, for one year only, of 55½ Millions.

This is at the rate of £152,573 per day, or £6,356 per hour, or EXACTLY ONE HUNDRED GUINEAS PER MINUTE, day and night, throughout the year, on account of War expenditure.

The remaining 15 Millions of the Nation's Annual Expenditure (about 70 Millions) suffices for the Civil Government and all other expenses.

So that NINEPENCE-HALFPENNY OUT OF EVERY SHILLING, or SIXTEEN SHILLINGS OUT OF EVERY POUND, of taxation, is appropriated to War Expenditure. Mark this, Electors ! The remaining 2½d. in the shilling suffices for all the liberal expenses of Civil Government.

The Revenue is 70 Millions sterling, of which 43 Millions are derived from Customs and Excise. Hence Eightpence out of every Shilling of the Revenue is furnished by the mass of the people for their Tea, Coffee, Sugar, Beer, Spirits, and Tobacco.

In addition to this immense National Expenditure of 70 Millions, a further sum of 20 Millions is raised by Local Rates. This makes 90 Millions sterling for the 30 Million people of the United Kingdom to pay annually, or an average taxation of £15 a year from every family of five persons.

All the Coal, Iron, Copper, Lead, Tin, Zinc, Silver, and other Metals produced in the United Kingdom, has averaged (for seven years) 37 Millions sterling per annum, or 18 Millions less than the War Expenditure. All the Capital deposited in Government and other Savings' Banks is 46 Millions, or 9 Millions less than the year's cost of War. No wonder there is so much poverty.

All the Railway receipts for Passengers and Goods are 38 Millions sterling, or 17 Millions less than the War cost.

All the Wheat, Barley, Oats, Maize, and Flour imported into the United Kingdom has averaged (for seven years) 30 Millions sterling per annum, or only One Million more than the Army and Navy alone cost in 1868. No wonder that many persons are almost starved.

All the Paupers in the United Kingdom cost 8½ Millions in 1867, or less than one third of the expense of the Army and Navy.

How does the Nation's money go ? Thus, in part, *The Saturday Review*, August 8th, 1858, says, "The Admiralty sold ships and afterwards bought back the odds and ends of copper which they contained for more money than they had received for the complete vessels." This is only a sample. And as regards the recent Fortifications, on which 5 Millions sterling have already been spent, even one of the Lords of the Admiralty, Sir John Hay, Bart., M.P., has declared (May 8th, 1868) that "the Sea-forts at Spithead

he believed to be entirely USELESS. Indeed, they proved admirable marks TO GUIDE AN ENEMY INTO THE HARBOUR, while, in these days of iron-clad vessels, they would not be able to keep an enemy out."

Only the persevering, united action of the Electors at the ensuing and future Elections can deliver the lower and middle classes from this crushing and wasteful system. It can only be done by electing men sincerely averse to the meddling policy which has involved the nation in our enormous debts for past wars, and who are honestly determined to secure efficacious retrenchment for the future.

ELECTORS! ask your Candidates if they are prepared to support a system of International Arbitration as a substitute for War, and of Mutual Disarmament as a means of relieving the people of all countries from the present crushing weight of Military Establishments.—*Issued by the Peace Society.*

A TOUCHING INCIDENT; OR, PRAY WITH YOUR CHILDREN.

THE pastor of a young mother who had recently joined his church was talking with her about her maternal responsibilities, and urged the duty of constant and believing prayer for the early conversion of her children. She assured him that it was her daily practice to carry her little ones in supplication to the throne of grace, yet complained of a want of faith and of definiteness in asking for them the special influences of the Holy Spirit.

"Do you pray for each child separately, and by name?" inquired the pastor.

"No, that has never been my habit," was the reply.

"I think it of much importance, Mrs. Huston, especially as a help to our faith, and to the clearness and intensity of our desires on their behalf. You pray *with* them, I trust, as well as for them?"

"Sometimes I do, but not often. They seem a little restless, and inclined to whisper together while my eyes are closed; and so I have felt less embarrassment and more freedom in supplication to be alone at such seasons."

"Let me persuade you, dear Mrs. Huston, to try a different plan. Take your little son and daughter each *separately* to the place of prayer, and kneeling with them before the Lord, tell Him the name, the daily history, the special want of each, and see if your heart is not opened to plead for them as you have never done before."

Tears were in the eyes of the young mother as she said with trembling lips, "I'll try."

As evening came she had not forgotten her promise, but as she saw that Sarah, her daughter, was unusually peevish, she thought best to take her little son first to her chamber. Willie was a bright and pleasant boy of five years; and when his mother whispered her wish to pray with him, he gladly put his hand in hers and knelt by her side. As he heard his name mentioned before the Lord, a tender hush fell upon his young spirit,

and he clasped his mother's fingers more tightly as each petition for his special need was breathed into the ear of his Father in heaven. And did not the clinging of that little hand warm her heart to new and more fervent desire as she poured forth her supplication to the Hearer and Answerer of prayer?

When the mother and child arose from their knees, Willie's face was like a rainbow, smiling through tears. "Mamma, mamma," said he, "I am glad you told Jesus my name; now He'll know me when I get to heaven. And when the kind angels that carry little children to the Saviour take me and lay me in His arms, Jesus will look at me so pleasant and say, 'Why, this is Willie Huston; *his mother told me about him*: how happy I am to see you, Willie!' Won't that be nice, mamma?"

Mrs. Huston never forgot that scene. And when she was permitted to see not only her dear Willie and Sarah, but the children afterwards added to her family circle, each successively consecrating the dew of their youth to God, she did indeed feel that her pastor's plan was "the more excellent way." So she resolved to recommend it to praying mothers by telling them this touching incident. When we meet our children at the last great day, may Jesus own as his those whom we have "told him about" on earth.—*Christian Times*.

The Gleaner.

THE USE OF EARTH FOR FOOD.—One of the most extraordinary examples of depraved or perverted appetite is the use of earth for food. This propensity is not an occasional freak, but a common custom, and is found among so large a number and variety of tribes, that it may be regarded as co-extensive with the human race. From time immemorial the Chinese have been in the habit of using various kinds of edible earth as substitutes for bread in times of scarcity; and their imperial annals have always religiously noticed the discovery of such bread-stones, or stone-meal, as they are called. On the western coast of Africa a yellowish kind of earth, called *caovac*, is so highly relished and so constantly consumed by the negroes, that it has become to them a necessary of life. In the island of Java, and in various parts of the hill-country of India, a reddish earth is baked into cakes and sold in the village markets for food;

while on the banks of the Orinoco, in South America, Humboldt mentions that the native Indians find a species of unctuous clay, which they knead into balls, and store up in heaps in their huts as a provision for the winter or rainy season. They are not compelled by famine to have recourse to this clay, for even when fish, game, and fruit are plentiful, they still eat it after their food as a luxury. This practice of eating earth is not confined solely to the inhabitants of the Tropics. In the North of Norway and in Swedish Lapland a kind of white powdery earth, called mountain meal, found under beds of decayed moss, is consumed in immense quantities every year. It is mixed by the people with their bread in times of scarcity; and even in Germany it has been frequently used as a means of allaying hunger. All these examples of the use of earth as food are so contrary to our experience, that they might seem incredible were it not that they are thoroughly

authenticated. Such an unnatural custom must in the long run prove injurious to the constitution of those who indulge in it, although it is wonderful how long it can be carried on by some individuals apparently with impunity.—*Hugh Macmillan.*

JOHN XII. 24 PARAPHRASED.—“Except a corn of wheat fall into the earth and die, it abideth alone”—and dies also we may add—but how differently! Food for the moth or the worm, or the cankering of slow decay; dishonoured dust at last, whirled by the wind, trodden under foot; dust unto dust, that law is inevitable, but after that no more; no budding blade of spring-tide beauty, no rustling gold of summer glory, no glad some harvest of summer fruit.—*T. G. Bonney, B.D.*

LOST MORAL ARTS.—Much has recently been said of the lost arts. As I once in former years walked on the plains of Memphis, where streets and ancient dwellings are being excavated; as I stood in the presence of the statue of Memnon which still watches the rising sun; as I looked with wonder and awe on the lofty mountains and the sculptured portals of Thebes, and went deeply down into the tombs of Theban kings in the mountains of the dead; and as in other lands I trod the streets and buried palaces of Pompeii and Herculaneum, I was deeply impressed, and as one under other circumstances could not have been impressed, with the evidence which still remains that there is a foundation for the announcement and the doctrine of lost arts, of lost sciences, and of lost and buried civilizations. But these great arts, which lay at the foundations of cities and temples, whose loss is often so much lamented, were material arts, and the sciences which sustained them were for the most part those which were susceptible of material applications. Alas! how our cheeks should blush with shame, and our eyes run down with tears, when we remember that there are lost moral arts, lost psychical

arts; arts and powers which involved spiritual gifts, and spiritual facts and relations; arts and methods and principles, which came for a few short years, and in a few redeemed and illuminated souls, and then seem to have fled for ever. In those ancient days there was the grand psychical art of the communication of the Holy Ghost by the laying on of hands, and sometimes by merely breathing on persons. There was the art, which has its eternal and unchangeable principles, its moral or rather psychical mathematics as its basis, of perpetual inspiration—the inspiration already spoken of, given day by day, and moment by moment. There was the art of casting out devils, and of healing the lame, the blind, the dumb, by a word or touch. And in some cases where the art and the principles of the art have not been lost, there has been a loss of the strength and intensity of its manifestations. Who now goes up to his Mount Moriah with the faith of Abraham? Who now goes down into the den of terror with Daniel and shuts the mouths of lions? Who now walks in the fiery furnace and is not burned? Who goes to his illuminated heights of Tabor, and surrounded with the radiance of angels, talks with Moses and Elias? Who stands on the rocky summit of Carmel, and calls down the living fires on the falsities and tyrannies which had grown strong through the ages, and which were fitted for destruction? Who walks on the stormy sea, and does not sink? Who sees bright angels in the tomb? Who sees angels ascending and descending on celestial ladders or goes to heaven in a chariot of fire? Who walks with God and talks with God, not imaginatively and constructively, but really and personally, face to face, and hand to hand, as a man walks and talks with his friend and brother?—*Dr. Thomas Upham.*

THE REVOLUTION IN SPAIN.—The revolution would now seem to be complete; and rarely, in the history of the world, has a revolution been

accomplished in so short a time, and with so little bloodshed. If we except two provinces, about which there is some doubt, the whole of Spain has given in its adhesion to the Provisional Government. A Junta has been installed at Madrid, with Serrano and Prim at its head. A constituent assembly is about to be elected by universal suffrage, and to that body will be referred the question as to the permanent form to be given to the government of Spain. Whether Spain shall continue a monarchy or become a republic is at this hour uncertain, though the probabilities are in favour of the former, provided a suitable person can be found for the office of king. Meanwhile, the two chiefs, Serrano and Prim keep their own secret; but their policy, it is said, is in accord. The future destinies of the revolution will in good degree depend on its continuing so. Should the leaders remain united, the task of governing Spain should be easier than in the case of France, for the body of the people is less insurrectionary. One thing, however, the future rulers of the Iberian Peninsula, whoever they may be, may reckon upon—even the subtle, powerful, and persistent opposition of the priesthood. So Italy has found it, and so, too, will the regenerators of Spain.

And this leads us to ask, What will be the results of this revolution? Will it tend to elevate and purify this most degraded and unhappy of all the countries of Europe? We do not, we confess, look for any sudden or striking recovery in its political and social condition. A period of anarchy, and of greater confusion even than at this hour, may be in store for it. Moral changes come slowly; and the seeds of spiritual truth, from which alone they can spring, have yet to be sown in the country. The revolution will sweep away hindrances and permit of the sowing of that seed. To the very last the throne of Spain, true to its old policy, was persecuting the Gospel, and awarding dungeons to the missionary and the Bible-reader. Now that throne is cast down. The door of Spain opens; the little Christian communities, hitherto hidden, will come forth into the light; gradually the Gospel will gain ground, and the accession of Spain, coming so soon after Austria, will make the European balance decidedly incline on the side of liberty and Protestantism.—*Christian Times*.

[Since the above was written, the Jesuits have been expelled from Spain, and their property confiscated to the State. Ed.]

Brief Notices of Books.

Flowers of Paradise. By the Rev. RICHARD RYMER. Cr. 8vo. London: Hamilton & Co.

THERE is something so sweet in sympathy that no one can be unconscious of its power. The author of these pages has been called to part with some lovely and interesting young children, and, in order to soothe his own spirit, he has been led to examine the word of God, and the result of his research he has set forth in the volume before us, which may be summed up in this sentence,

that little children who die in infancy, and young converts who die in the Lord, are with Christ in Paradise. Very fitly are they designated *Flowers of Paradise*. To bereaved parents, the incidents recorded, and the arguments and pleadings based thereon, will be peculiarly welcome; indeed the whole tendency of the work is to teach us how to submit to bereavement, and how to profit by such dispensations. The tone and spirit of the book admirably befit the subject; and it is creditable to the father's heart who can so

write after being called to part with such endeared treasures. G. J. S.

The Condition of Membership in the Christian Church, viewed in connection with the Class-meeting system of the Methodist body.

By T. HUGHES. Cr. 8vo. London: Hodder and Stoughton.

Mr. HUGHES is a Wesleyan Minister well-known as an Author of reputation, and one whose opinions are deserving of consideration. What he has written, however, in the volume before us, will certainly not be received by many Methodists without some hesitation and reserve. It will be remembered, that for several years past, the propriety of continuing the class-meeting as the test of membership in the Methodist societies has been disputed by ministers of experience and position in the body. At a recent Conference, Mr. Hughes brought the subject forward, hoping to secure the attention of that august body to the question, but its consideration was deferred. Believing that the time has come that some other test of membership should be adopted by the community to which the Author belongs, he has published his views with the view of eliciting public sentiment thereon. The writer declares his intention to be the freeing of the church and religion from human tests and trammels, the protection of the privileges and blessings of Christian people, and to liberalise and make more comprehensive the Methodist system for man in all times and under all conditions. He shews that the class-meeting is a mere conventionality, useful enough in the earlier stages of Methodism, but requiring now to be kept in its place as a valuable, perhaps superlatively valuable, means of grace, but not the proper test of Christian communion. He shews clearly enough on the one hand that there are many unworthy persons whose names are on the class-book, but whose lives are inconsistent with Christian discipleship; and on the other hand that there are many most exemplary and consistent Christians whose names are not found on the class-

book, and, to obtain a better test, he asks for the abolition of the old one. There is much to be said on both sides: the author calmly and deliberately states his case; he advocates the use of the class-meeting; but he would have a wider and less objectionable test, so as to include hundreds if not thousands of regular attendants on the Methodist ministry who have decided objections to meet in class. Without giving an adhesion to all Mr. Hughes has written, we nevertheless commend his book as worthy of careful and serious consideration. G. J. S.

Hints on Elocution and Public Speaking. By C. W. SMITH. New and Revised edition. London: Simpkin and Marshall.

This is but a small handbook, but, in the compass of 68 pages, there is contained a considerable number of useful and valuable hints, especially so to young ministers, and others whose vocation is that of public speaking. The compiler has made a choice selection from various authors of the best advice on the subject, and for the class of persons indicated, this shilling's worth is worthy of attention. G. J. S.

How Tom Tomkins made his Fortune, (Partridge) is a well-told story, by Mrs. L. E. REES, setting forth how honesty, integrity, truth, and diligence sustained a poor boy through hunger, poverty, and trial till he became a partner in the firm in which he had been introduced as an errand boy.

Build your own House, by J. KIRTON, and *On Looking Seedy*, by Rev. P. B. POWER, are two admirable illustrated Penny Readings, which should be widely diffused. They inculcate sound principles, and are capable of doing much good. S.

From Mr. Macintosh, we have two Reward Books, "Like Jesus," and "He came to save; or, The Mission of Jesus." The former briefly and practically sketches the obedience, love, zeal, humility, meekness, patience and resignation, and prayerfulness of Jesus. S.

From the *Book Society* we have received several well-got up small reward books at one penny each.

Their titles will indicate their contents, and be their own recommendation:—"A Voice from Abergele, or, Be ye also Ready;" "Daily Trials and how to bear them;" "Will Christ return to reign upon the Earth?" "The Hiding place, and room in it for you;" "The New Leaf; what will you write on it?"

S.

Thorley's Illustrated Farmers' Almanack for 1869, is full of useful and valuable information for farmers.

The Hermit of Stentorp; or, *The Star in the Dark House*, is a very prettily got up Swedish tale, issued by Messrs. Warne, and it will greatly delight young people, who may judiciously expend 6d. thereon. s.

Religious Intelligence.

THE ANNIVERSARY OF THE MISSIONARY SOCIETY.

(Concluded from page 481.)

Mr. JAMES THORNE, in seconding the Resolution, said:

Dear Sir,—I am very glad to see you in the chair. The first platform meeting of this society was held in the old chapel behind, thirty-eight years ago, and the chair was taken by the representative of the London District. The Annual Report at that period showed that not over £120 per year were raised for Mission purposes; the present year shows above £6000. Who could have thought it! Surely these facts,—this prosperity, calls for gratitude. I have been delighted to look upon the interesting and intelligent class of people that have been present at this Conference. What had they been but for the Gospel? The Gospel has made them what they are; they have learnt lessons from the Book of God, that has brought them into union with Christ,—an amazing change has been effected. By their union with Christ they have been elevated, enlightened; their compass of intelligence is now great. The maxim of the Church of Rome, that "Ignorance is the mother of devotion," is wrong. That church keeps the Bible from her people. Protestantism gives an open Bible, and that leads to moral elevation, and shall continue to do so until "the knowledge of the glory of God shall cover the face of the earth as the waters cover the great deep." I rejoice to be present; have attended all the Missionary Anniversaries since the Society was formed; now it gives me great pleasure to listen to the report of the increase of Missionaries, Stations, Members, Ministers, and Income. I should like to see the 600 new members in one company

to shake hands with them; we should find that they have proved religion to be the same sort of thing as we have. We shall see them by-and-bye, and I hope to be among them. I rejoice because of what God has done by us as a Connexion. The Resolution refers to Evangelical Protestantism. What is it? It is a scheme of reconciliation.—God in Christ reconciling the world unto Himself. We have this ministry of reconciliation; it is a solemn and an awful trust. The proper discharge of our duty will decide the happiness or the misery of men, "to some we are the saviour of life unto life, and to others the saviour of death unto death." This Evangelical Protestantism goes farther; it speaks not only of reconciliation, but of the renovation of the soul, thorough purity, enabling men to say from the heart, "Thy will, O God, be done." It means the entire restoration of the sinner's feeling of allegiance to God; moral transformation; the love of sin taken away, and the love of holiness substituted; the taking of God's statutes as an heritage for ever. Blessed heritage! This is the thing that will extinguish Ritualism. Let this take possession of the heart, and there would be no candles lit to see God's sun by. We must "dash away the cups;" effectually spread Protestant Truth, and that will destroy Ritualism and every other false "ism." We have every reason to believe this, "for the Gospel is the power of God," &c. At the presence of God darkness flies away. We feel increasingly interested in spreading Protestant Christianity, not only as Christians but as citizens. Soon we shall be called to

vote for our representatives to Parliament; let us see that we do not vote for a man who is favourable to Romanism; vote for no such person; see to that. Bad as drunkenness is, Romanism is worse, and I shall not vote for any person favourable to Romanism.

Mr. J. JOHNS moved the fourth Resolution:—

That this meeting rejoices to hear of the indications of permanent success enjoyed by our brethren in distant lands, and believing that their teaching and discipline are eminently adapted to the requirements of those countries, we pledge ourselves to continue in prayer that their work may yet more extensively prosper.

He made a few remarks to the effect that the resolution consisted of two parts. The first part was assigned to him. He loved the Missionary cause in all its branches. Especially did he love the Bible Christian Missionary agency. The thought uppermost in his mind when called to show his sympathy with the Missionary Society was the consideration, *What has the Gospel done for me?* This question awakened a gush of sympathy for all Evangelistic work, and induced him to labour that others might share the blessings that he had realized. He had much pleasure in moving the Resolution.

Mr. GILBERT, in seconding it, said,

That his position in relation to the Missions in Canada and Australia, and the communications he received from the brethren on those fields of labour, enabled him to refer to the fact that success had been realized. Mr. Penhale made a mistake this afternoon, in relation to our Canadian Missions. He spoke of 60 years ago as a period when we had no chapel in Canada. Why, Mr. Chairman, we had not a chapel at home then. It is now, I think, some 36 or 37 years since the Bible Christian Denomination extended its dominion beyond the limit of our own country. The first Missionaries were sent to Canada in 1831, or one was sent to Canada, and another to Prince Edward Island. And I mention a few facts to show that success has attended their labours. We have now in connection with our Canadian Missions 51 itinerant preachers, 221 local preachers, 139 chapels, 93 other preaching places, 4858 members, with 377 on trial, 1050 teachers, and 6208 scholars, showing an increase on the year of 5 itinerant preachers, (decrease of 6 local preachers,) 4 chapels, 101 members, 148 on trial, 123 teachers, and 552 scholars. I am also pleased

to state that they are now thoroughly independent. They build their own chapels and pay for them; call out their own ministers and support them; and build their own schools and maintain them. They have not a monthly periodical like ourselves, but they have a weekly periodical, or paper, and though it has only been in existence about 12 months, yet from its extensive sale they realize sufficient to pay all expenses, and it has become a paying affair. But they are not satisfied with a weekly paper, and they intend to raise funds to have a printing and publishing establishment of their own, and to raise sufficient to enable them to start free from debt. These things show us that in Canada there has been prosperity. Then eighteen years ago, at the Conference held in this place—concerning which some of us have recollections and reminiscences of some events not of the most happy character—Br. James Way and Br. James Rowe were sent to South Australia. Now we have flourishing causes in both those Colonies. We have now a position in three Colonies of Australia, and 35 itinerant preachers, 143 local preachers, 105 chapels, 32 preaching places, 2231 members, 128 on trial, 939 teachers, and 5469 scholars, which shows an increase on the year of 5 chapels, 7 preaching places, 256 members, 58 on trial, 54 teachers and 384 scholars. South Australia District is self-sustaining, and Melbourne District is now in a fair way of becoming so in 6 or 7 years by an arrangement made at this Conference. Our Missionaries are sound in the faith, wherever they go they preach the truth and the whole truth—they preach that gospel, which is the power of God unto salvation. Our best affections are at this time going out towards them, and we should pray for still greater success.

Mr. J. DYMOND rose to move the following Resolution:—

That being assured that the greatest object that men can seek is the conversion of the world to Christ, we determine, by fervent zeal, expanded charity, and self-denying liberality, to labour for that end. And knowing that only in proportion as the servants of God are filled with the Holy Spirit can they expect to succeed, we will incessantly pray for such a Pentecostal baptism as shall quicken the churches of every name, and lead to the salvation of millions of our race.

He felt very happy to be at the Conference, and happy to be at the annual meeting of the Society. He liked the Resolution, but he would ask before he proceeded, "Who had believed our re-

port?" At Torquay it had been believed. The first quarterly meeting after the Conference of 1867 resolved to do their part towards freeing the Missionary Society from debt; and they had actually paid £1 10s. over and above their proportion of the debt. Others in the district had believed it, and but for one fatal station in the district, which came behind about £14, as a district they would have been freed. He liked the resolutions that had gone before, but he liked his own the best. If the congregation adhered to it, he should consider himself highly favoured. He believed he was with a people of large-heartedness, and of great catholicity. The author of the Resolution evidently saw the world from the same point of observation, as that from which Christ looked at it. It is good for us to see in the light of heaven. Humboldt would probably have looked at it from a different stand-point; so Sir Isaac Newton. If the speaker read the Bible, he found that Christ was the Author of creation, and fills the universe, yet he said, "My delight is with the sons of men." And so full was he of the work undertaken by him that he said, "The Spirit of the Lord is upon me, because the Lord hath anointed me to preach glad tidings to the captive, and the opening of the prison doors to them that are bound." This world was in thralldom to the devil; but if the Spirit made it free it should be free indeed. This world was in darkness; Christ was come as the light of the world to bless it with spiritual illumination. This world was in a state of moral death, but Christ came that it might have life, and have it more abundantly. The author of the Resolution might have looked at the world and studied it geographically, geologically, and botanically; but he had viewed it, and they should view it, from the stand-point of the Author of Christianity. He liked the Resolution. It treated the world as it ought to be treated. The world was wrong; they sought to set it right. If it were set right, Christ would be honoured, "He would be exalted, and extolled, and be very high." "And I, if I be lifted up, will draw all men unto me." He is the standard, and must be lifted up. The world needed converting. The world might be converted. "I am come that ye might have life." He was among them, this was their harvest-time. For four thousand years the world had been ploughed and sown; then came the harvest-time, and the Master said,

"Pray ye the Lord of the harvest, that he would thrust forth labourers into his harvest." Men were wanted who would take off the coat, stick at the work, and not be found looking continually to the gate for the firkin. If they could get the world back on its right side, it would brighten in the sun-light of the Saviour's smiles. There was only one method of doing it, preaching the truth. They had the truth. Some men said they had no right to preach; but they had a few principles to guide them. If Paul, after the interview with his Master, had gone back to ask for the hands of Peter to be laid upon him, it would have been derogatory to his Lord; but he went to work, his motto being, "We believe, and therefore speak." Another principle that should guide them was enunciated,—"Freely ye have received, freely give." Had they anything fit to give to dying men? and were they willing to give it? God had not made all men alike. Some men were naturally clever, and some were geniuses, the latter ranking a little higher than the former, but whatever powers they possessed, they had derived, and were therefore responsible for their right employment. Just so with the Gospel; when they received it, there was no angel saying, Send it to other nations; the responsibility of *sending* was involved in *having*. Men must not act from instinct as animals, but from reason and truth. All of them were naturally made up to error; when they received the truth they had to be unmade. It gave them to see things as they were, that was what they wanted. They wanted to see naked truth. Let them for their Master's sake seek for the foundation. Luther sought for this, stuck to this, and revolutionized the world. Men for ages thought the earth the centre of the solar system, and that all the other planets, together with the sun, revolved around it; but investigation revealed the truth. Truth showed them what they were. All beings, from angels to animalcule, had a distinct position. Man was a world in miniature. Every man had his own position. They did not know this three hundred years ago. One man said, "I have a right to rule you," and another, "I have a right to control your conscience." He said No! Truth only should rule. The truth was not only a hammer to break vice, but a fire to consume the dross; it was water to cleanse the impurities. They had facilities for the communication of this truth. An open Bible, a free press, platform, and pulpit, and the

salvation of the people was to follow the right employment of truth. "I will make you fishers of men." "Ye shall bring forth much fruit." Men talked of them as the little Bible Christian Society. Well, certainly, they were small compared with some kindred Societies; at least they were smaller than those that were bigger. But strength and usefulness did not depend on social position, the possession of wealth, or educational advantages, so much as on the possession of right principles, a holy inspiration, and a clear eye relative to the work to be done. In seeking the conversion of the world, they did not claim originality of idea; the idea was a borrowed one. His Bible revealed the fact that the world wanted converting; and they had the means to do it. To effect its conversion they wanted revivals. But they wanted something more. He did not expect the Church always to be distinguished by that tension of feeling characteristic of her when revivals were realized. The table-land could not be brought up to the height of the mountain; certainly, if thus brought up, there would be no mountains. He was grieved to find so many admitted to their societies annually, and so few retained. To get members into their churches, they must feel the force of what J. H. Prior once said to him, "If you aim at the head, you aim too high; if at the passions, too low." They must aim at the fifth button hole, but whether counted upward or downward he could not tell. They must aim at the heart, and preach the truth: and, to keep the members, they must keep up the fences; keep their organization right, then they had a fold for the lambs to enter. And, to bring them in, the Resolution said, they must exercise expanded charity, (*i.e.* charity in action) fervent zeal, and self-denying liberality.

The collection was then made, ultimately made up to £50.

The Resolution was seconded by Mr. BRIDGMAN, who, after a few introductory remarks, said:

There is something very important in the part of the Resolution left; it is a good Resolution in itself; it is a very comprehensive one; the latter part is very expressive, namely, that which refers to the influence and operations of the Holy Spirit on our hearts, as a preparation for our work. We must have Him in us in order to win souls to Christ, we must be filled with the Holy Ghost to be efficient ministers of Jesus Christ. The Resolution leads

one back to Pentecost. Why did Christ command his disciples to tarry at Jerusalem till they were endued with power from on high? Because they were not prepared for their work. He had just said, "Go ye into all the world, and preach the gospel to every creature," and he knew they were not prepared to comply until they had received the Holy Ghost. They remained in the upper room praying and waiting; and in the fulness of time the Holy Ghost came upon them in answer to prayer.—What were the results? The Author of the Resolution must have had the results of the Pentecost in his eye. They went out into the streets. Being filled with the Holy Ghost, they made it manifest; such spiritual power must manifest itself; their influence was felt; others took notice of them, even the murderers of Christ took notice; they preached and the word was effectual; the Holy Ghost accompanied the word. "Men and brethren, &c.," was the question asked. Peter pointed to the Saviour, revivals followed, and 3,000 were converted. We want to preach properly, and pray earnestly, and results will follow.

Br. PIPER, in supporting the Resolution, said:

There were two words in the Resolution which, largely though the preceding speakers had dealt with it, had not been touched upon, namely, "determine" and "will." Writers on sermonizing say a sermon consists of introduction, discussion, and application. They had had a lengthy and powerful introduction, a brief and pointed discussion. He would now seek to make the application. Spurgeon says, some introductions are "introductions to nothing." He hoped the able introductory speech on this Resolution would not prove such. We want the Resolution to have an effect. These two words, "determine" and "will," are the pivot on which the weightiest matters turn. "We determine"—what power is embodied in that expression uttered by this vast audience. If we determine to see the conversion of vast numbers of people, vast numbers *shall* be converted. What will we? To labour for the conversion of the world! We will set our heart upon this, consecrate our entire spirit to it, give our whole energy to the work. How are we to accomplish this purpose? Our Resolution tells us, "By fervent zeal," "expanded charity," and "self-denying liberality." "We will"—*What will we?* Pray for

the outpouring of the Holy Ghost, the Pentecostal baptism, the conversion of millions, the descent of the Spirit on the whole church. We will extend our hand to all. I don't know that ever I more sincerely felt to say "I will" than now. I will. Let it be individual. A little band in America agreed to meet for prayer, the object being a revival. They had resolved, they said "we are determined," and the result is said to have been the conversion of 50,000 souls. If we were to adopt a similar Resolution, what might not be done? Thousands have been converted during the past year. How many will be converted during the coming year? Much will depend on our resolve tonight, entered into as in the sight of God. Of course, the power is not of us. It is of God. "We can do all things through Christ which strengtheneth us."

MR. WESTINGTON moved, in a few appropriate remarks:—

That the sincere thanks of this meeting be accorded to Mr. R. Penhale and Mr. C. Hobbs, for the great kindness with which they have presided over the meetings of this afternoon and evening.

This was seconded by Mr. W. ROWE, who said:

There are two sides to every thing, and there are two sides to this Resolution. The one side has been already given you as penned by the skilful hand of your worthy Secretary and

stamped with the authority of the Missionary Committee. The other side is this: "That we, the Chairmen of these meetings, desire to express to you our sense of the kindness you have conferred upon us in placing us in this honourable position on this very interesting occasion." This was penned by another person, and ratified in the minds of the chairmen, so that there is no obligation on either side. All is equal. That apart, I may say our chairmen need not be ashamed of the part they have played in these meetings. The wily, slimy statesman sitting in the chair of a cabinet—the King tyrannizing over his subjects and wringing agony from a million hearts—the general retiring from the battle-field leaving thousands weltering in their blood, may well be ashamed; but our chairmen can return to their homes carrying their heads erect. The inherent grandeur and relative importance of this enterprise, are in themselves enough to embolden them, in addition to which there is the certainty of success. Crops may fail, markets may wane, but the glorious gospel of Jesus Christ must triumph. "He that goeth forth weeping, bearing precious seed, shall doubtless return again with rejoicing," &c.

This Resolution, on being submitted to the meeting, was passed with much enthusiasm, and soon after this very interesting service was brought to a close.

A MISSIONARY TOUR:

REFLECTIONS AND INCIDENTS.

I left my home on Friday, Sep. 11th, to fulfil my appointment as a Missionary Deputation to the Norman Isles. My passage to Southampton was pleasant; Mrs. Higman kindly entertained me when I arrived, and Mr. Higman accompanied me to the ship. The former part of my passage from Southampton to Guernsey was tolerable, the latter anything but desirable. I left Southampton at half-past twelve, Friday night, and arrived at Guernsey about ten o'clock on Saturday morning. I felt much delighted to enter Guernsey harbour, and to see my dear brethren Bridgman and Moyses on the pier ready to receive me; we were all prepared to appreciate Mrs. Bridgman's domestic attentions, when we reached No. 1, Alliance Cottages. On Sunday, September 13th, I was privileged to listen to

Br. Moyses in the morning, and had to do duty myself in the afternoon and evening. We held the Missionary Meeting on Monday. I had to deliver a lecture on Tuesday, and preach again on Wednesday. The Missionary Meeting was presided over by Mr. J. Rougier, a catholic spirited Wesleyan; Br. Bridgman read the Report; Br. Moyses delivered an able speech; Mr. Burnett (Primitive Methodist) spoke well, and the Deputation did the best he could with the remaining time. Our cause at Guernsey is low; finances not very encouraging; but matters are beginning to assume a brighter aspect. From certain indications, which one could not fail to detect, there is strong ground to hope for greater success in Guernsey. The brother appointed by the last Conference is giving great satisfaction, and

the combined efforts of minister and friends must, under the Divine blessing, produce a very favourable result.

On Thursday, in the company of the brethren Bridgman and Moyses, I proceeded to Jersey. I came so much in contact with the true Cornish element, elevated and sanctified by religious principle, in Jersey, that I shall not soon forget my visit to that part of our beloved denomination. The friends there are wondrously kind. I congratulate their minister on the fact, that whatever other duties he may have to perform, he has not to urge upon his flock the necessity of being given to hospitality. How different it is to go to Guernsey and Jersey, at the present time, as a Missionary deputation, to what it was to go thither as a Missionary in the early days of the celebrated Adam Clarke. Who that has any Methodist curiosity could refrain from visiting 'St. Aubyn's,' where Dr. Clarke was so maltreated? What gratification I enjoyed in visiting that locality, and afterwards seeing the daughter of the young man who accompanied the distinguished preacher when he escaped, on one occasion, the fury of the mob, in such a miraculous manner. On Thursday, September 17th, we held a Missionary Prayer Meeting at St. Helier's. On Friday, a Temperance Meeting was held. These Meetings were not very largely attended; some little misunderstanding existed respecting the arrangements. On Sunday, the 20th, Br. Bridgman preached at St. Helier's in the morning, and at Gorey, afternoon and evening. My appointments on that day were at St. Lawrence in the morning, and at St. Helier's, afternoon and evening; congregations, influence, and collections good at St. Helier's; here we have a very encouraging interest. The Missionary Meeting, which was held on the 21st, was presided over by one of the "Jurats;" prayer was offered by a Primitive Methodist minister; the Report read by Br. Moyses; and speeches were delivered by the brethren Lee, Bridgman, Hocking, and an Independent Minister. Br. Lee's speech, owing to some misunderstanding, was a great deal too short. That to several of us was a matter of great regret. We had a good Missionary Meeting, and the entire proceeds of the anniversary were in advance of the previous year. On Thursday, the 24th, as the principal part of my work was done, I made a visit to France. Being so near the French coast, I felt a great desire to see a little of the French

people. I proceeded to St. Malo, and visited St. Sevan. The religious aspect of these places is very painful to Protestant feeling. I went to see the Roman Catholic Cathedral at St. Sevan; the exterior is not very imposing, but the internal decorations are most superb. Numerous altars, magnificent paintings, and the mode of conducting service, present strong appeals to the natural senses. The devotedness manifested by Roman Catholic votaries ought to suggest a significant lesson to Protestants, while the servile dread which is indicated, and the manner in which I saw a burial service performed, reminded me of the religious bondage which the Papacy inflicts. How is it that educated Roman Catholic Ecclesiastics keep the bulk of the laity in gross ignorance! How is it that where Popery predominates social improvement is greatly retarded! These are questions which naturally occur when one considers the difference between Protestant and Papal countries, and the facts which these questions imply are a very powerful argument in favour of our Protestant religion.

I felt glad when in France that I was an Englishman, and my return to Jersey, after a very rough passage, was just like a return to Paradise. Notwithstanding the remarkable kindness of Jersey friends, I did feel at first to murmur a little at certain arrangements, but when I returned to them, so acute was my susceptibility to the slightest kindness, that I was constrained to express my gratitude in a very fervent manner, and to inform one or two of them that I could not help reproaching myself for having expressed any dissatisfaction. Oh, the power of *contrast*! Well might it be reckoned a figure by which different or contrary objects are compared to make them show one another to advantage. Protestantism never appears so lovely as when compared with Popery; England never appears so attractive as when compared with foreign countries; and the kindness of friends never more appreciable than when one's susceptibilities are excited by peculiar circumstances. Mr. and Mrs. Le Bas, old friends of our Denomination, whom I visited at St. Malo, were very, very kind; but their kindness in that place was like the oasis in the desert; one appreciates the oasis, but he likes, notwithstanding, to leave the desert.

I left Jersey for England on Saturday, September 28th, being unable to leave

the day before because of the unfavourable weather; arrived at Southampton at eleven o'clock Saturday night, and was compelled to travel to my circuit by night to fulfil my three appointments on the ensuing day. I felt very thankful when I arrived home to find that, though I had walked six miles that morning, and had been travelling during the night, I possessed sufficient strength to perform my duties on the Sabbath. Performing engagements abroad would be much more congenial if one were not obliged to suspend his engagements at home. Circuit work and deputation work do not always coincide. Both, however, require to be performed. Happy the person who knows how to do the one, without rendering any detriment to the other.

W. J. HOCKING.

CHAPELS.

FALMOUTH.—Our friends at Falmouth have for several years been wishful to obtain a new and more commodious place of worship. The old chapel situated in Smithick Hill would not accommodate more than 250 persons, and the entrance was very disagreeable. Considerable difficulties, however, had to be surmounted, but believing it was a right step our friends resolved to arise and build. In the latter part of December last, the foundation stone was laid on an excellent freehold site, in Berkley Vale, a new and rising part of the town. Nothing has arisen to impede the progress of the work and the chapel was completed in the early part of August. It was opened for divine worship, on Sunday, August 16th. In the morning and evening, eloquent discourses were delivered by Mr. F. W. Bourne, and, in the afternoon, an appropriate sermon was preached by Mr. J. G. Beadle, Independent. On the Monday afternoon, Mr. Bourne preached another powerful discourse, after which a public tea was provided. All the provisions were given, and about 200 persons took tea. The evening's meeting was presided over by John Freeman, Esq. Messrs. Bourne, Coles, Johns, Tippet, Moses, (Baptist), and Circuit Ministers took a part in the meeting. The opening services have been continued for two Sundays since, when Messrs. Johns, Angwin, Moses, and Brock (Primitive Methodist) officiated, to the great satisfaction of our friends.

The chapel is erected from designs by P. Sambell, Esq., of Falmouth, and is

very commodious and attractive, with side and end galleries, to accommodate about 500 persons. The exceedingly neat front is of bath stone, and the internal arrangements and adornings are excellent. The outlay will be about £1,000, and the Receipts thus far—about £240. The erection of the chapel was entrusted to Mr. James Mitchell, of Falmouth, by whom the work has been executed in a most satisfactory manner.

All the services during the opening and since have been remarkably well attended. Sometimes the chapel has been crowded, and we suppose, on no Sunday evening, have there been less than 400 persons present. A large number of sittings have been let. We have now a fine field for work, and hope that peace and prosperity will attend our labours.

J. D. B.

GARNDIFFAITH.—The opening services in connection with the newly erected chapel at Garndiffaith commenced on Thursday, September 17th, when Mr. W. Rowe, from Swansea, preached two sermons. On the following Sunday Mr. Rowe occupied the pulpit twice. In the afternoon Mr. W. Griffith, of Siloh Chapel, Abersychan, preached. On the following Monday a public tea was provided, when over 200 persons sat down. A public meeting followed, which was presided over by Mr. S. Price, of Abersychan. Messrs. W. Rowe, R. Jones, D. Davies, and J. Perkins addressed the meeting. The collections considerably surpassed the most sanguine expectations.

UNION STREET, CHATHAM.—The sombre aspect of the walls, and the soiled state of the paint, rendered it needful that something should be done to improve the internal appearance of this chapel. Amidst opposition from some who asked, "Where's the money coming from?"—and who were among the last to answer their own question—a committee was formed, and the matter proceeded with. Strict economy was observed in the washing, colouring, painting, polishing, papering, varnishing, &c. In three weeks the whole was completed; the pulpit was removed, and a neat rostrum substituted, answering the two-fold purpose of pulpit and platform, carpeted and furnished with seven chairs and a table. The fifteen windows are also supplied with new blinds. The whole presents a very chaste appearance, securing the admiration of nearly all spectators. The re-opening services were held on Sunday

and Monday, May 17th and 18th, 1868. On Sunday, two excellent sermons were preached by Mr. J. Taylor, of Woolwich, a late minister of this circuit. On Monday, a goodly number assembled at the tea; a religious service followed, ably presided over by J. Watchurst, Esq. Mr. Denning, pastor of the circuit, presented the report, showing the entire cost to be £26; towards that amount £16 had been raised and promised. The chairman said, "That the chapel wore a very becoming appearance, and he was sure the strictest economy must have been observed in the outlay, and that he could wish, from the nice appearance of the platform on which they stood, that Mr. Denning, or some one else, would come over in their chapel (the Baptist), and pull down their high, awkward pulpit, and substitute a similar platform for it. And as to the remaining deficiency no fears need be entertained, since it might be easily met by forty persons taking it up in 5s. shares, and he would avail himself of four at once;" at the same time, placing a sovereign on the table for that object. Speeches followed by Messrs. C. Crabtree (Free Methodist), T. E. Page (Wesleyan), J. Taylor, and D. Sturgess. On the whole, it was a good season. Thus far we have raised £22, and the remaining £4 is guaranteed by the committee. Our congregation has improved, and from recent tokens of the Divine favour, we are again expecting a blessed revival. Grant it, O Lord, we beseech thee, for Christ's sake. Amen.

C. D.

The Anniversary Services were held on Sunday and Monday, September 20th and 21st. On Sunday, the services were conducted by Messrs. C. Denning and A. Marsh. A rich influence pervaded the congregation, and ere the day closed some souls found peace by believing in Christ. On Monday, a Tea was provided, when a good company sat down to enjoy "the cup that cheers, but not inebriates." After Tea, the Public Meeting was held. F. F. Belsey, Esq., took the chair. He gave a thoroughly thoughtful, earnest speech on Christian work; he spoke in very approving terms of the name of our denomination; he said he thought the name "Bible Christian" was to the point, and expressed at once what we *professed* to be, and what we *ought* to be. Coming from an influential member of another church, the eulogium is of some value. Mr. Denning presented a very concise verbal report of the chapel accounts. Mr. Marsh

came next with an historical sketch of the religious aspect of England; after presenting an epitome of the superstitions of the ancient Britons, he showed that these had been happily superseded by Christianity. Mr. M. Brokenshire next spoke; he noticed some of the interesting features connected with sanctuaries, and the duties of the Christian Church. Mr. J. Honey moved a vote of thanks to the chairman, the choir, and the ladies for the excellent services they had rendered. The collections were £1 in advance of last year. This is noble, considering the effort that has been made for the renovation of the chapel. I was pleased to see the interest taken in the cause of Christ, and the large number of young people belonging to the church and congregation is no unfavourable omen.

M. BROKENSHIRE.

STOKE.—The friends have for some time past been inconvenienced for room by the enlargement of their congregation, the result of a blessed revival realized among them last year; mainly through the successful labours of Mr. W. Brown, whose name among them is as ointment poured forth. Hence it became the unanimous opinion that they must arise and enlarge the borders of their little sanctuary, for the accommodation of the anxious crowds who gathered round to hear the Word of Life. The enterprise was entered upon with unflinching intrepidity and zeal; and although considerable alterations were necessary in the old part to give it a uniform aspect with the new, the whole has been completed for about £50., rendering increased accommodation for fifty persons. At the re-opening services; two sermons were preached by Mr. C. Denning on the Sunday*; a blessed influence prevailed; the attendance was good; and the collections exceeded our most sanguine expectations. On Monday, a goodly company gathered at the public tea. A religious service followed, presided over by Mr. Woods, of St. Mary's, a Wesleyan, who did great credit both to the office he sustained and the community he represented. Mr. Denning presented the report, showing the liberal responses to the appeal for contributions made by the Committee's zealous collector, Mr. T. Hutchings, from persons of different classes and creeds. The report showed that, by subscriptions, collections, and labour given, the receipts at present amount to £12 5s., leaving a deficiency

* Date not supplied.—Ed.

of £7 15s. Addresses were given by Messrs. J. Brown, N. Greet, W. Hooker, J. Beaumont, W. Cooper, and A. Marsh. Br. Marsh gave us an excellent speech, and as on this, his first visit to the place, he made a favourable impression, we hope for much good from his future labours. For the zeal that has characterized and the success that has attended this effort, we will thank God, and also the subscribers and friends who have nobly co-operated with the Committee in so far accomplishing this praiseworthy object.

The sittings are all let, hence we anticipate the annual income will be twice as much as formerly. This will be quite a new era in our history at Stoke; for, although the chapel has been erected now twenty-five years, not a pound of the debt has been paid off during that time. Now, the debt can be reduced £5 per year without an effort.

C. DENING.

BRISTOL.—The Fourth Anniversary of the opening of Gladstone Street Chapel, was celebrated on Sunday and Monday, September 13th and 14th. Excellent sermons were preached by Mr. T. P. Oliver (President of the Conference), in the morning and evening, and by Mr. J. S. Withington (Free Methodist), in the afternoon. On Monday a goodly company took Tea in the school-room. T. Crocker, Esq., M.D., presided over the Meeting which followed, and addresses were delivered by the President, Messrs. C. T. Harris (Primitive), T. Hind (Independent), J. S. Withington, and the circuit ministers. The Report was read by Mr. W. Terrett, and although it mourned the loss by death of one of the most active trustees (Mr. R. Follett), it was nevertheless an encouraging one. Financially, the year had been very successful; the expenditure had been heavy; but, after meeting all expenses and materially lessening the debt, a considerable balance remained in the Treasurer's hands. Of one contribution the Report made special mention: "The late Mr. Doidge, of Gladstone Street, in his last illness, was visited by friends belonging to this church; he found peace with God, and before he died requested that £4—the little he had left after a protracted illness—should be given to the funds of this chapel. His desire was duly complied with by his bereaved mother,—a very worthy example for all who have received spiritual benefit from the church of Christ." The congregations were encouraging, the collections good, and a gracious influ-

ence pervaded the services: especially that of Sunday evening, while the President dilated, in his own earnest style, on the words of our Master, "Well done, good and faithful servant;enter thou into the joy of thy Lord." T. P.

EBENEZER, SHEERNES.—The anniversary of this chapel was held on Sunday and Monday, Sep. 13th and 14th. On the Sunday, sermons were preached by Messrs. R. Nurse (Independent) and M. Brokenshire. On Monday we had a public meeting, presided over by R. Brightman, Esq., who displays a most catholic spirit to all Christians. The writer presented the Report: and the meeting was afterward addressed by Messrs. Samson, (Congregationalist), Hunter, (Presbyterian), and Hayman, (Primitive Methodist). The congregation was good, the influence gracious, and the receipts a few shillings ahead. Our great need is a rich baptism of the Holy Ghost. May showers of blessings descend upon this little corner of Christ's cause. M. BROKENSHERE.

ELBURTON, DEVONPORT CIRCUIT.—For upwards of 25 years our people have had preaching in the village of Elburton, during which time considerable visible good has been accomplished. In the open air, and in the cottage, the word of life has been faithfully proclaimed to those who came to listen. Many efforts have been made to obtain a site on which to build a chapel, but without success until a few months ago, when three cottages were offered for sale in a suitable situation. The purchase was quickly effected, and when the old premises were removed, no time was lost in preparing to lay the foundation stone of the new chapel. This was done on Tuesday, September 29th. The occasion excited considerable interest in the village and its vicinity: and about three o'clock on Tuesday afternoon a great number of persons were collected to witness the ceremony, including several visitors from Plymouth, Stonehouse, and Morice Town. The stone was laid by Mrs. J. Yeo, of Stoke, who, after the usual ceremony, laid upon the stone a handsome donation. Time was given for those who felt disposed to contribute, and many came forward to assist in the enterprise. It was found in counting the money that the sum of £23 had been laid on the stone. Tea was provided for the public in a large barn in the village, kindly lent by Mr. Hendy,

About 150 persons were present. The meeting in the evening was numerously attended, the chair being occupied by Mr. Yeo. Appropriate speeches were delivered on the stone, and at the evening's meeting, by Mr. Yeo, and the preachers of the circuit. The total proceeds of the day were £43. J. T.

HALBERTON, TIVERTON CIRCUIT.—The anniversary was celebrated on the 11th and 12th of October, 1868. Mr. M. Robins preached three times on the Sunday, and gave general satisfaction. On the Monday, the bazaar was opened at two p.m. The articles were not numerous, but good. The arrangements of the day were very orderly, and the services passed off well. Several from adjacent places were present to assist, because it was well known that we were making a special effort to liquidate a portion of the debt, and we are happy to say that when the promises are fulfilled we shall pay off £75. Things are looking better than they have looked for years, and we believe the foundation of future prosperity is laid. A vote of thanks was given to Mr. James Harris, of Australia, for the help he has rendered to the chapel. The friends dispersed saying, It has been a very good day. T. HARRIS.

ABERAVON.

Having been greatly delighted with the intelligence furnished through the Magazine, it becomes our duty to delight others—especially those who have laboured on the ground—by supplying a few particulars concerning this Mission.

ABERAVON Missionary Meetings.—Our annual Missionary Meeting having been held in October, 1867, our friends were greatly delighted to attend the Juvenile Meeting in February. January 12th, we went to the Sunday school, gave out cards, and pieces in prose and verse, the former to be filled, and the latter to be learnt; then followed an address to stimulate the Juvenile missionaries to earnest labour, the effect of which was seen early on Monday morning, one of our friends having had thirteen visitors with cards before breakfast. The meeting was announced for Wednesday, February 12th; a good congregation assembled, a suitable hymn was sung, earnest prayer offered, our friend, Mr. Whitelaw, Mayor of the Town, took the chair and conducted the meeting in his own effective manner; the reading

of the Report was followed by several youthful advocates of the great Missionary enterprise, (interspersed with suitable hymns selected for the occasion) who kept the congregation spell-bound for an hour. The chairman's list being exhausted, at the call of the pastor, the collectors, one by one, came on the platform and put down the result of their four weeks' earnest toil. Mr. Barnden, who was in the circuit to assist in holding other meetings, expressed the pleasure he felt in being present, and how surprised and delighted he had been with the proceedings. The collection was made and the financial result was £10, which, with the annual meeting, £5 5s. and £4 towards the debt, made the noble sum of £19 5s. 0d. for Aberavon.

The Chapel.—The anniversary came off at Easter, commencing with a lecture on Good Friday evening, by Mr. Trengove; subject: "Luther and the Reformation;" sermons on the following Sabbath by Mr. S. P. WEBBER, of Bristol; God was present to bless his people. The tea meeting was held July 9th, under a large marquee, on Port Talbot moor, kindly lent by C. R. M. Talbot, Esq. M. P. The friends took a deep interest, every hand was willing to labour, and we had the sympathy of the whole Town, the shops being closed at one p.m. The Tea and arrangements gave general satisfaction. Profits, with the lecture and collections, amounted to £25.

Cwm-Avon Missionary Meeting.—Missionary sermons were preached here by Mr. Trengove, February 9th, annual meeting the following Thursday; effective speeches by Mr. Barnden, the deputation, and the circuit ministers, Mr. Alderman Whitelaw in the chair. Several from the church and congregation having emigrated to America, fears were entertained about the success, but our friends were so cheerful and liberal on the Sabbath that we felt all would be right; collections, with cards, £5 9s. 6d, with £2 6s. 6d towards debt, making £7 16s. 0d. for Cwm-Avon.

The Chapel.—No tea-meeting was held in connection with the anniversary last year in consequence of the depression in the works. This year the depression was greater and several of our friends were gone, but our trust fund demanded an effort. Sermons were preached June 7th, 1868, in the afternoon from 2. Cor. iii. 18, and in the evening from John xvii. 4; subject: "The Life Work of the Church." Gracious influences were realized. On

the following day, tables were laid in the infant school-room, to which 220 persons sat down and did justice to the excellent provisions. A public meeting was held in the chapel, presided over by our friend from Aberavon, and addressed by Messrs. W. Rowe, (from Swansea,) A. Trengove, and G. A. Joslin: all were greatly delighted. Mr. Rowe spoke well, the friends were thoroughly united, every shoulder was put to the wheel, and, like all such united efforts, the success surprised us. Collections, donations, and profits of tea, £11. Thanks were accorded to W. P. Struve, Esq., for the loan of the school-room, to the chairman, and the ladies, and the meeting was brought to a close.

NEATH, more generally known as Mile End Row, was for many years very unpromising, many earnest labourers have mourned over the discouraging state of things. About three years ago, when the brethren, Johns and Webber, laboured on this station, a start was made, the chapel improved, the congregation increased, and, as in most cases of chapel improvement, a revival was realized; during the year Br. Medland spent at Neath several were added to the church, and right glad we are to say that the motto has been onward during the past year. Our friends have done well, and although no time has been given to rest, they certainly have been thankful.

On coming into the station, and getting acquainted with the working of matters as soon as possible, we found the anniversary of the chapel ought to have been held before Conference; we therefore set ourselves to make the effort; sermons were preached by Br. W. Rowe, and a public meeting held, the friends giving donations in lieu of tea-meeting, and we raised £4 17s. 5d. Thankful, but not satisfied, we made another effort at Christmas, social tea and sermon, profits, £4 4s. 2d. Next came the Missionary meeting in February. Sermons on the 9th, morning and evening, by Mr. J. Barnden, from Newport, Mon; afternoon by Mr. B. D. Thomas (Baptist); annual meeting on Monday, Mr. J. Bond, a local preacher, in the chair: the pastor of the circuit read the Report; addresses by Messrs J. Barnden, T. S. Gregory (Wesleyan), and G. A. Joslin. Missionary fire burnt brightly, collections,

cards, &c., £8 15s. 3d, with £3 4s. 2d, towards the debt, making £11 19s. 5d. for Neath.

The anniversary of the Sunday school having been held at Whitsuntide, we began to make arrangements for holding the anniversary of the chapel, tickets were issued before going to the District Meeting. On Sunday, July 19th, three sermons were preached by Mr. A. Trengove; meetings remarkably good, especially in the evening, when many wept, and others shouted for joy. Tea meeting on the following Thursday; the lady friends were most assiduous in attending to their numerous visitors: 190 persons were gladly waited on, many coming from Aberavon to encourage the friends at Neath. Never did the place present such a cheering aspect; all the provisions were eaten; some who worked very hard cheerfully going without. Mr. and Mrs. Lang, our long-tried friends from Briton Ferry, who have travelled to and fro in the heat of summer, and the cold of winter, were highly delighted. As might have been expected, a spirited meeting followed, the Ex-Mayor of Aberavon in the chair. The writer read the Report, urged increased attention to the seat rents, showing the beauty of having a home in the house of God. Mr. R. W. Cousens came next with an excellent address, his beautiful allusions to Christian soldiers, their names, duties, and object were greatly enjoyed. Mr. W. Rowe followed with an address on the objects of the sanctuary. Br. Joslin presented thanks to the chairman and friends, and the best anniversary ever held at Neath was concluded with prayer. The following is the financial result:

	£	s.	d.
By Tickets sold.....	9	10	0
Trays given	2	8	6
Collections	3	1	8
	15	0	2
Paid for Provisions in part	2	15	3
Net profits	12	4	11
Making the noble sum of £21 6s. 6d. in behalf of the chapel in one year,			
Many exclaimed, "What hath God wrought!" and all join in saying, "Not unto us, not unto us, but unto thy name be all the glory, for thy mercy and for thy truth's sake."			
A. T.			

Aberavon, Sep. 25th, 1868.

Obituary.

1. DIED, at Aberavon, July 11th, 1868, in the 26th year of her age, **MARY GRACE MORRISH** (whose maiden name was Ashton). From early childhood she was exceedingly quiet and attentive in the house of God, and often manifested strong religious inclinations. About eleven years ago she became a member of our society, and held on the even tenor of her way to the end.

During her affliction she was greatly delighted with the visits of her minister and class-mates, and often when waiting upon God we felt it good to be there. Her religious attainments were not great, but she trusted in Jesus. Her humility of spirit was most marked; she mourned over her unworthiness, but her neighbours respected her for her pious life. I visited her twice and thrice a week for some months, and am perfectly satisfied about her safety; the last time I saw her she assured me that all was well. Her death was improved on Sunday evening, July 26th. Many wept, and others resolved to meet her in heaven.

A. T.

2. DIED, at Aberavon, on Wednesday, August 12th, 1868, **JOHN ASHTON**, father of the above, who was born at Parkham, North Devon, in the year 1792. He lived many years forgetful of God, and although his parents became friends of the denomination, and opened their house for the preaching of the word, he, being fond of company, spent many of his evenings at the village Inn, until the death of a companion made a deep impression on his mind, and he united in church fellowship at Goldworthy. On coming to Wales, about sixteen years ago, he joined our society at Cwm Avon, and felt much at home with the people of his choice. In the winter of 1862 he felt unable to travel to Cwm Avon, and joined the society here, and also became a teacher of a little class in the Sabbath school, where he continued until he was taken ill.

He felt the death of his daughter Mary Grace keenly, having resided with her for about three years; his wife died about two years ago. On my return from Conference I found him very ill; his sufferings were very great; he told me he was trusting in the mercy of God and the blood of our Lord Jesus Christ. After this he sank rapidly, and the next morning his spirit took its flight into the spirit world. A.T.

3. DIED, at Brighton, September 22nd, 1868, in the 63rd year of her age, **MARY JORDAN**. For a little more than

eight years she was a consistent member of society, greatly beloved by all for her cheerfulness of mind, thoroughly Christian spirit, and kind disposition at all times to help the needy.

Notwithstanding her many excellences, she was naturally of a despairing turn of mind. She found it difficult to realize her personal interest in the death of Christ, and often spoke of the terrible conflict she anticipated in her closing moments.

Our dear sister kept her bed only a short time, but during that period she was a very great sufferer, especially in her mind. She had the spiritual conflict she long expected, but her hope was in Jesus, who is all and in all to them who love him. Her minister, and other pious friends, constantly visited, advised, and prayed with and for her; they enjoyed on most of those occasions much of the heavenly influences in which our dear sister would apparently participate; at intervals her mind was dark and gloomy notwithstanding.

Miss E. Weller, her niece and constant attendant, was very anxious that her aunt should enjoy a clear evidence of her acceptance with God, through Jesus, before she departed this life, and constantly presented to her view the power and blessedness of the atonement made by Christ for her sins. This, at times, afforded her peace of mind; there was often a great struggle inwardly, and she would frequently say, "Oh! what shall I do?" This made us see and feel the necessity of being in earnest about the work of the soul, especially as her medical attendants had said, that life would soon be gone; yet, praise the Lord! our confidence in his power and willingness to save poor sinners was not lessened at all; after a little longer struggle, the fierce combat was over, and our sister, through faith in Christ, achieved a blessed conquest, and was made very happy. Her end was peaceful, and her testimony satisfactory that she is gone to be with Jesus, which is far better. We have lost a kind friend, a useful member, and a good supporter of Christ's cause; but our loss is, doubtless, her gain.

Reader, by her experience we may see the absolute need of our enjoying an immediate and constant peace with God, which comfort is afforded us by the gospel of Christ; but mark, a personal application of the word, is the life and power of hearing as well as preaching the truth.

CORS, DENING.



BIBLE CHRISTIAN MAGAZINE.

BETHLEHEM EPHRATAH.

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." MICAH v. 2.

BETHLEHEM was a celebrated city about six miles south-west from Jerusalem, and was formerly called Ephrath or Ephrata; hence its double name in the text. In Matt. ii. 1, 5, it is designated Bethlehem of Judea, to distinguish it from another Bethlehem in Lower Galilee, in the province or tribe of Zabulon. Politically and commercially considered, it was a place of small importance, "little among the thousands of Judah;" but religiously, it was "not the least among the princes of Juda." This has been paraded by infidels as a glaring contradiction; but it is only apparent, not real. May not a place be small, and yet not the least? The prophet says it was *little*, the evangelist says it was not the *least*, so that there is not even the shadow of a discrepancy. The idea the prophet intended to convey was that, although Bethlehem was inconsiderable as to the number of its inhabitants and the extent of its wealth, it was destined to be great, because the crowning event in the world's history would take place there. Micah's prophetic announcement is in substance this:—Bethlehem, now small, shall one day be great; and when the prediction was verified the evangelist simply confirms the announcement of the prophet. Numerically, politically, and commercially, Bethlehem was small; historically, it was great, for David was born there, and so was Jesus Christ, David's Son and Lord. Of David, "as concerning the flesh Christ came, who is God over all, blessed for ever." It is universally admitted, *that the fact of some distinguished person having been born in a place*, gives to it a character, an interest, and a renown, when it otherwise would have been passed by unnoticed: that circumstance alone may preserve it from sinking into eternal oblivion. This is especially the case with

Bethlehem. The sites of other places in the Holy Land have been contested, but there never has been a single dispute, or doubt about the site of Bethlehem: it has always been an inhabited place, and from its sacred associations it has been visited by an unbroken series of pilgrims and travellers. The Jew cannot forget it, for, according to prediction and tradition, his Messiah was to be born there; nor the Turk, for it is always before him; nor the Christian, for it is his *house of bread*, of which if he eat he shall neither hunger nor die. Thus Christ has imparted an undying interest to this place—it is destined to be had in everlasting remembrance. We shall look at Bethlehem—

I. AS THE CRADLE OF CHRISTIANITY. Every thing must have a beginning: Christianity, like every system of philosophy, every department of science, every kind of religion, had its infancy—it was wrapped up in a little babe. As Egypt is said to be the cradle of science, so is Bethlehem the cradle of Christianity. By this figure we understand it to be the place where it first manifested itself, where it appeared in a tangible form, enshrined in human flesh, “a body hast thou prepared me,” so that it can be handled, tasted, and enjoyed.

1. *The cradle was rough and rugged.* Bethlehem was not a splendid city, but Christ did not get the best entertainment it could have afforded him. “There was no room for him in the inn.” From first to last Christ had no connection with such places; the synagogue and the temple were his constant places of resort. His birth-place was a common stable, his cradle a coarse manger, so that the Son of God, the Maker of the world, lay where none of us would suffer a child of ours to lie. Here we may remark, that the highest excellences are often found beneath an unlovely exterior. The precious metals underlie rugged mountains, waste lands, and arid deserts. Outward appearances are not always to be relied on. Many of those who occupy the highest positions among men, who are arrayed in earth’s best robes, and fare sumptuously every day, are but rags of humanity, mental imbeciles and moral pests, the very scum of society. There may be a very coarse exterior, where there is interior beauty and intrinsic worth. Was it not so with Christianity? That little human form, lying in that unsightly manger, surrounded by such outward meanness, embodied the highest excellences, jewels of the brightest lustre, blessings that are to fill the world—spiritual in their nature and eternal in their duration. “The law was given by Moses, but grace and truth came by Jesus Christ.” He was the Essence of all moral excellence, the Fountain of all goodness:—in him were hid all the treasures of wisdom and grace. His whole life was a grand exposition of the greatest truths. As there never was

such a birth before, so there never was such a life before ; his temper, his spirit, his teaching, and his actions were as sublime and beautiful as his birth and death were mean and contemptible.

2. *The cradle was suitable.* Had Jesus been born in a splendid city, inside the walls of a magnificent palace, had he been rocked in a cradle of ivory, inlaid with gold and precious stones, and laid on a bed of softest down, how inconsistent it would have been with the great purpose for which he came down to earth, how it would have unfitted him for the life of toil, privation, and suffering through which he had to pass ! His errand was to atone for sin ; to save sinners by bearing the curse of sin, by taking the sinner's place ; therefore it was fitting, it was necessary for him to go down in outward condition to the lowest strata of fallen humanity, that he might have an experimental acquaintance with the full extent of the curse of sin and be prepared to sympathize with us in all our low estate. "It behoved him to be made like unto his brethren, that he might be a merciful High Priest."

3. *The cradle is suggestive.* The insignificant little stranger sleeping in that coarse manger is the germ of a noble manhood ; it is the little stone cut out of the mountain without hands, that is to become a great mountain, and fill the whole earth ; it is the handful of corn on the top of the mountains, the fruit of which is to shake like Lebanon, and wave over the entire surface of the globe ; it is the rising sun that is to go from strength to strength, dispelling intellectual and moral gloom, and flooding the earth with the knowledge and glory of God ; it is Christianity in its infancy, which has ever since been gaining fibre and muscle, vitality and power, and which is destined to crush every other system of religion, and to be enshrined in the hearts of the redeemed multitudes for ever and ever.

Jesus once had a cradle, Adam never had, and herein Christ has the advantage. Adam might have felt a degree of sympathy with men, being the original progenitor of the race, but he never could have endeared himself, like Christ, to the hearts of little children. He never was a child, and therefore knew nothing of the weakness of children, their troubles, or their wants. But Christ does, and when on earth he manifested special interest in the little ones. He took them in his arms and said : "Suffer the little children to come unto me, and forbid them not : for of such is the kingdom of heaven." He is suited to all ages as well as to all conditions of men. We look at Bethlehem—

II. AS THE STARTING POINT FOR CALVARY. Here was the beginning of the sorrows of Christ. No sooner was he born than Herod sought to destroy him, and for that purpose ordered a general massacre of all the infants in Bethlehem "from two years old and under.

Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not." This was the first step for Calvary, from thence he started, and never halted till he had reached the cross which lay at the end of his path.

1. *The Saviour's mission was divinely appointed.* It was not a mere accident that Christ was born in Bethlehem, or that he was born at all; it was according to the eternal purpose of the everlasting Father. "*Out of thee shall he come forth unto me that is to be ruler in Israel.*" Although these words were uttered from seven to eight hundred years prior to the birth of Christ in Bethlehem, yet then they were literally fulfilled. He *came forth* out of the hidden recesses of the divine mind, from behind that great eternity which had hid him so long from human view. "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." In every step which Jesus made toward Calvary there was a further development of that gracious purpose which lay hid for ages deep in the heart of God, "but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light by the gospel."

2. *The Saviour's mission was well understood by himself.* He knew every inch of ground he had to traverse, with all its depths and dangers. He foresaw the face, and had a perfect knowledge of the heart, of every human being he would meet on his way from Herod, down to those who actually instigated and accomplished his death. He had read it all in the archives of the skies centuries before he started from Bethlehem for Calvary, for it was all written in heaven long before it transpired on earth. He saw the whole of his eventful life, from the manger to the cross, from the cross to the grave, and from the grave back again to the throne, depicted in exact order upon the canvas by the great Artist, and all passed before him in the Divine panorama of the world's history. When he had grappled with one difficulty and surmounted it, he knew the next that should cross his path, and when he had fought with one enemy and overcome him, he knew the next that would meet him in his way. How often do men begin an enterprise from which, had they foreseen that it was fraught with difficulty, replete with anxiety, and full to the brim of trouble, they would have stood at the greatest possible distance. It was not so with Christ. Nothing took him by surprise, every thing was foreknown by him. And the significance, the touching pathos of the whole, that which is the wonder of the uni-

verse is, that with this life of shame and sorrow and agony and anguish and death before him distinctly defined, and boldly confronting him, he voluntarily and cheerfully unrobed himself of the "glory which he had with the Father before the world was," wrapped himself up in our poor humanity, started on his downward course, descending from one depth of misery to another, and never stopped until he had laid down his life for the world's redemption. "The cup which my Father hath given me, shall I not drink it?" "I have a baptism to be baptized with, and how am I straitened until it be accomplished?" Christ did not undertake his journey in the dark. All was as clear to him as the brightness of a sunbeam, and yet he could say, "I delight to do thy will, O my God, yea thy law is written within my heart." And because he thus humbled himself, "God hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

3. *The Saviour's mission was a perfect success.* We say a person has succeeded when he has accomplished his undertaking, and answered the end of his being. And this Christ did. He came into the world to reveal his Father, to declare his will, to abolish the ceremonial law by introducing a new dispensation, to set the world an example of virtue and piety, to revolutionize the minds of men, to open up fountains of comfort and peace to his people, to give himself a ransom for sinners, to vanquish Satan, to conquer death, to bring in an everlasting righteousness, and to make an end of sin. Now so far as making all this possible Christ succeeded to the entire satisfaction of all holy intelligences, so that the Father could say, "*This is my beloved Son, in whom I am well pleased.*"

One would have thought that a person like Jesus, engaged in a work of such general interest to men, would have met with every encouragement in the discharge of the duties of his mission. Was it so? Oh no! earth and hell combined to thwart his grand and holy and blessed purpose. They did it by false accusations, and by malicious attempts to take away his life. Little did they know that his life was immortal till he had fulfilled his mission. And although they ultimately succeeded in putting him to death on Calvary's summit, yet that death was a victory unparalleled in the annals of the universe, for in it "he spoiled principalities and powers," making a "show of them openly," and "triumphing over them." Thus Christ Jesus, in the face of the most determined opposition, quelled his foes, established his kingdom in the earth, and resumed his seat in glory, amidst the acclamations and adorations of all

heaven's hierarchy. "Let all the angels of God worship him," was the reward which the Father accorded to his Son on his ascension and re-enthronement.

Now as Christ went forth from Bethlehem to Calvary, so must we. This must be our starting-point also. Before we go to the cross, we should go to the cradle and behold the infant Jesus; we must first learn something of the nature of his birth and acquaint ourselves with all its extraordinary surroundings, and from thence follow him step by step through the whole of his eventful life, so that by the time we reach the cross we may be so satisfied with his Person and character as to draw forth from our believing hearts that weighty exclamation, "*My Lord, and my God.*"

We look at Bethlehem—

III. AS THE FOUNTAIN OF ROYAL POWER AND AUTHORITY: "Out of thee shall he come forth unto me that is to be *Ruler* in Israel." The person speaking here is the *Divine Father*, the person spoken of the *Divine Son*, who is represented as a king. Moses referring to him says: "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Isaiah says: "Unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder." Again, "The Lord is our *lawgiver*, the Lord is our *King*, he will save us." And the Apostle James, referring to Christ, says: "There is *one lawgiver*, who is able to save and to destroy." Thus the sacred writers agree in speaking of Christ as the "King of kings, the Lord of lords, and the mighty *Ruler* of princes."

The kingship of Christ is twofold: The one mediatorial and limited, the other essential and unbounded. The first was delegated to him, the second was underived; the first is relative, the second absolute; one is expressive of office, the other of essence, but both are full of divinity. Bearing this double kingship in mind, we have the true key to those two classes of Scripture, in one of which Christ is represented as delivering up the kingdom to God even the Father, while in the other he is set forth as King for ever.

The question arises—Which of these kingships is here meant? The word Israel in our text will help us to a right reply—Christ was to be "*Ruler in Israel.*" Israel now means the Christian Church, for in Christ Jesus there is neither Jew nor Gentile. "He is not a Jew which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." When men join the church they do not come in either as

Jews or Gentiles, but as Christians; true believers in Christ Jesus. Then it is they form a part of God's Israel, and are under the rule and authority of Christ Jesus the Lord.

From all this it is evident that the rule ascribed to Christ in the text is *mediatorial*. He is Head over all things to the church. See Psa. ii. 6; lxxii.; Isa. xxxii., 1; Dan. ix. 25; Col. i. 17, 18. In all these Scriptures Christ is brought before us in his mediatorial character as King, reigning in righteousness, converting enemies into friends, or crushing them out of existence, promoting universal peace and good-will among men, swaying his sceptre from pole to pole, and "from the river unto the ends of the earth."

And here we may remark, that this world in its natural, moral, and spiritual aspects, as at present conditioned, is peculiarly and emphatically a field for mediatorial operations. Gathering up all into one we may say, if there were a perpetual calm, an ever-cloudless sky, an uninterrupted peace, and an everlasting joy, without the possibility of a reverse, as in heaven; or on the other hand, if there was one ever-beating thunder-storm, one impenetrable darkness mantling the entire globe, one continual war raging amid the awful gloom, one eternal sorrow filling all hearts, without the possibility of a change, as in hell; then this earth would not be adapted to the mediatorial reign of Jesus. But since there is an intermingling of these, a mixture of the two, leaving a possibility, in connection with man's moral agency, of salvation or damnation, there is ample room for the "*one Mediator*" between God and man, and the "*one Lawgiver*, who is able to save and to destroy."

Just a word or two on the *antiquity* of the august personage here indicated. "Whose goings forth have been from of old." The next phrase defines and explains this one—"From everlasting," or as it is in margin, "*the days of eternity*." In perfect agreement with this Daniel styles him the "Ancient of Days." "In the *beginning* was the Word." And he himself says, "I was set up from everlasting." Prov. viii. 23-32. He was the Lamb slain from before the foundation of the world, therefore before time was, back in the sacred abysses of eternity, his *delights were with the sons of men*.

Christ reigns, and shall reign. "He must reign till he hath put all enemies under his feet." He reigns in all the hearts of the children of promise, all the followers of believing Abraham and praying Jacob. He reigns by his Spirit and grace, his word and ordinances. Him whom winds and waves obeyed, and before whom legions of devils truckled; He who healed all manner of diseases, and who arose from the dead—*He* is King of Israel. How secure are all those who trust in him! He sways his gentle sceptre of

royalty in the midst of his willing people who have "joined themselves unto him in a perpetual covenant never to be forgotten." He feels affectionately concerned for their welfare, over-rules every dispensation of Providence for their good, exerts his Almighty power in their defence, and looks with contempt on all the rage and impotent attacks of their adversaries. How exalted their privilege! How immense their felicity! Under the reign of such a king, and the administration of such a government, they may well be glad:—"Let Israel rejoice in him that made him; let the children of Zion be joyful in their King."

How dreadful the condition of those who are enemies to his government, who trample upon his authority, and are not willing that he should reign over them! Reader, if this should be your case, rest assured that you are in the wrong, that you are acting a foolish part, that you imagine a vain thing! If you persevere in your obstinacy and rebellion, he will "speak to you in his wrath, and vex you in his sore displeasure." He will break you with a rod of iron, and dash you in pieces like a potter's vessel. Be wise, therefore, and bow to the sceptre of his love. "Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry with you, and ye perish by the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."

W. ROWE.

AN APPEAL FOR LONDON.

[As the Denomination is about to build a Jubilee Chapel in London, we beg to call the attention of our readers to this paper, and to Br. Hinks' letter on the subject in another part of the Magazine.]

WE are apt to talk loosely about London as a great city, and we have thought, perhaps until we have been bewildered, upon its size and endlessness, upon its startling contrasts of wealth and want, of ostentation and outlawry, of charity and crime; but how few of us have any definite idea of the mass of our fellows who are daily living, hoping, toiling, suffering, and dying within the one hundred and twenty square miles of which London is composed.

"*A City!*" says a noted French writer, "*No, it is a province covered with houses.*" And this is feeble to express its greatness, for there are twice as many souls in London as in the largest division of France, and a quarter of a million more than in the most crowded county of England. Five times more populous than St. Petersburg, twice more than Constantinople, [having two-thirds more inhabitants than Paris, and one-fourth more than even the hiving multitudes of Pekin—the mind fails to comprehend it, the brain recoils from the contemplation of the sum. How shall we

get to understand it? Weigh it with kingdoms. The Kings of Hanover and Saxony and Wurtemberg do not either of them reign over as many subjects as our Queen rules in this her chief city of London.

Try it by its own growth. We do not ask you to go back to the time when Druids drank at the Wall-brook, and when the Fleet—one of the common sewers of your drainage now—was a rushing water in which Saxons were baptized, and on whose bosom floated navies of merchantmen. *Come to later times.* When John Wycliffe lived—a light shining in a dark place—there were not so many people in *all England*, by half a million, as will sleep to-night in London.

Gauge it by the accommodation which it provides, or which it fails to provide. There are every night homeless ones wandering through its streets, or huddling to its refuges of charity, equal to the population of many a thriving village, and of more than one Parliamentary borough; while if the houses which hold its population were put side by side, you would have one continuous street, with the tenants at one end listening to the chimes of York Minster, and the tenants at the other end slumbering under the shadow of the Pyrenees.

Think of it by its periodical increase. If it were supposable that all who come into London in a year were to be drafted thither from one place then Guernsey would be like Tyre in her ruin, “desolate and without inhabitant;” the lovely Isle of Wight in two years would be an Eden with scarce an Adam to till it; and certain Scottish shires would have their broad acres cleared, one after another, as effectually as ever feudal laird could wish.

Conceive of it by its daily waste and supply. Every eight minutes throughout every day of every year, a soul departs out of London to its account before the Great Judge, but the havoc of death is more than neutralized by the greater marvel and activity of life, for in every five minutes in some London household a child is born. And, finally, to bring home to you the vastness of this little world, remember that *out of every thousand people the great world has in it two of them are Londoners*, and that if its inhabitants were drawn up in marching order, walking two and two, the line would stretch for 670 miles, and at the speed of three miles an hour it would be nine days and nights before the last of the long procession had swept by.

It is *this* London for which we plead,—vast, bewildering, terrible,—with a hum and tramp of sound which deafen us, but which swell up to God,—a voice of wickedness which asks for “a cry against it,” a voice of need which yearns for a succour that it cannot find,

a voice of sorrow wailing before the All Merciful One, which surely moves his heart to say, as erst of Nineveh, "Should I not spare that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left?"

The work is commended by the claim of PATRIOTISM. It has been said that the highest life is developed in cities, that amidst their opportunities humanity grows to its tallest intellectual stature, and that from their attritions mind is sharpened into its keenest brightness. Be this as it may, it is certain that the moral nature is in cities exposed to its fiercest trials, and where the influence of numbers can so easily be realized, the dangers of its perversion become proportionably greater. Where desperate men herd together in masses they have the greater power of mischief. Hence, if there be no Christian teaching, no leavening of the city with the hidden virtue of the Gospel, there is danger to the commonwealth, danger to peace, character, property, life. A high morality, a healthy public sentiment, is the only political safeguard of a city like London. . . . It is for the weal of the State, then, to multiply your temples of worship, where the rich are taught to be lowly and the poor to be contented; where each is reminded that he has duties as well as rights; and where the altar is shown to be the surest safeguard to the throne.

It is commended by the claim of NEED. In London, inclusive of the city, where the provision (because of the number of quaint old churches, many of which are hidden from or abandoned by the people) is in excess of the requirement, only twenty-nine persons out of every hundred could hear the Word of Life (when the last religious census was taken). Out of fifty of the most destitute districts in England no fewer than thirty are in London, and the conclusion of Mr. Horace Mann, who made the able and painstaking digest of the returns, is that two thousand *additional places of worship* must be built in London to overtake what is the admitted and terrible necessity of to-day. This, moreover, taking no account of the increase of population, of the opening up of new neighbourhoods, and of that wonderful spirit of progress of which no prophet can prophesy the end.

It is commended by the claim of RELIGIOUS DUTY. At the call of charity you have been wont to come forward, to heal the wounded, or to feed the hungry. Here at your very doors is a dreader famine than of the body—a famine of the Word of Life. Arise and build; and as the work goes on you may vindicate your own zeal and silence the cavil and the clamour of your adversaries by the old Crusaders' war cry, "It is the will of God! it is the will of God!"

This is not a matter to which the provinces should be indifferent. It

has been acutely said that "France is the nation of a great city, but that London is the city of a great nation." Everywhere, to the farthest verge of the green isles there are relations with London. The pulse of home beats throughout. The provinces send up of their fairest, of their most gifted, in ceaseless immigration; and the reaction is almost equal, for it is said to be rare to meet with a Londoner of the third generation—the fortunes made there are spent in the country, and thus the mighty tide of life, though there are not always the same individual waves, is ceaseless in its ebb and flow. *Brethren, I commend to you the work of this* and like societies for your country's sake.* The truest "substance" of a land is "the holy seed." Let the Word of God sound out in your streets. Get your youth impressed with the power of the Gospel. You will do your country a better service than to line her fields with armies, or to make her seaboard bristle with cannon; you will raise up for her a defence surer than that of crag or bastion—you will girdle her round with a rampart of sanctified mind.

Where new ground has been broken up we have no cause to complain of the result. The congregations are ready for the sanctuaries. The people wait for the word. They are "made willing in the day of God's power." And there are not only fitness and desire, but, in many cases, kindred—they are our own children who famish for lack of spiritual bread. Some of them have come up from godly country homes, and have got lost in the great city; but there are memories at their heart which long sorely to be quickened by the voices familiar to their childhood. Some of them have grown rich and indifferent; they have not remembered to look for an altar when they looked for a house. Some have wandered into the world's gaieties and heartlessness; and if they could but see themselves they might wail out in sad reversal of the plaint of ancient Israel, "By the rivers of Babylon there we sat down; yea, we wept, for we have *forgotten* Zion." Brethren, it is true, they are in the midst of you; thirty thousand of them, at one time or other, in our own church fellowship; some folded in other churches, because you gave them no pasture, most of them "wandering in the wilderness, in a solitary way, and finding no city to dwell in." And there are sixty-six sub-districts of London, each with a population of more than ten thousand souls, in each of which, probably, you have a portion, but in none of which you have a memorial. Brethren, this state of things must not continue—this reproach must be wiped away.—*W. M. Punshon, M.A.*

* Metropolitan Wesleyan Chapel Building Fund.

MEMOIR OF RICHARD FOLLETT.

ABOUT ten years ago a most solemn scene took place in our chapel-yard at Bedminster. It was a funeral. A young man had, some days before, been engaged as Railway Guard, upon the Midland Line; he had made a few journeys, had been killed by the train of which he had the charge; and his mangled corpse was there, amid the tears of surviving friends, consigned to the silent tomb.

On the ninth of August in the present year, I, in connection with Br. Hinks, had, in another chapel-yard, to perform the mournful duty of committing to the grave the mortal remains of one, whose sudden removal from earth had filled many hearts with sorrow, and drew tears from a large number of the vast concourse of people who had assembled to witness the solemn rites, and pay their last tokens of regard to him who was numbered with the dead.

That one was RICHARD FOLLETT, brother-in-law to the young man mentioned above: he had been engaged in the same employment, under the same company, and had finished his course in a similar way.

How uncertain is life! It is "like grass that groweth up. In the morning it flourisheth and groweth up; in the evening it is cut down and withereth." The departed one was in the prime of life, in the full bloom of health; never were his prospects brighter; but in one moment he was cut down and his life taken from the earth. How entirely is life beyond our own control! "Thou turnest man to destruction, and sayest, Return ye children of men." No great effort is required on the part of God. He has but to speak, and all our endeavours are set at nought, and all our safeguards prove of no avail. We must succumb when the word has gone forth. Br. Follett was sober, industrious, cautious. He was acknowledged to be one of the most prompt and careful of all the men upon the Midland Line. But notwithstanding all these safeguards, his life was taken away. His death is the solemn echo of the admonition of Scripture: "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth." How important to be prepared for the awful change! If life be so uncertain,—if it be so entirely beyond our own control,—what consummate folly must it be to remain for one day unprepared to die. It should be—

"Our sole concern, our single care,
To watch, and tremble, and prepare,
Against the fatal day."

We rejoice in the assurance that our dear brother was prepared for his great change, by reconciliation with God "through the death of his Son." We have no dying sayings to relate, no joyous expressions which fell from his lips when he was about to pass to the "new Jerusalem above." His career was cut off so suddenly that it was not possible to get from him one word of dying experience. But we have what is of far more value—we have his life. The character of the life is of far greater worth than the rapturous expressions uttered in death. It is not the words spoken in death, but the great facts of life, that will bring us the glorious reward. His life was devoted to God, and in death he could not be forsaken of

Christ. The following brief account will show that for many years he was consecrated to the service of the most high God.

Richard Follett was born in Tiverton, January 2nd, 1827. His parents were favourably disposed, at least, towards the cause of the Redeemer, inasmuch as they opened their house for the preaching of the word; and there, as I am informed, Mr. O'Bryan preached when he first visited Tiverton. Of his life during the periods of childhood and youth I know nothing. 'At the age of twenty he was living at Rackenford, and attended the Sabbath school held in our chapel in that place. Here he learnt to read—an advantage which he had not previously enjoyed. In that chapel, and before school hours, a class-meeting was held. Very often he purposely got to school sufficiently early to witness all the proceedings of the class-meeting. It was by thus hearing the experience of "those who feared the Lord" that he was induced to seek "the kingdom of God and his righteousness," and ultimately made to rejoice in the saving knowledge of the Lord Jesus Christ.

The course of his life was now changed; new light was shed upon his mind; new joy sprung up in his heart; and a new impulse was given to his whole career. "Old things passed away, behold, all things became new." His subsequent life proved that his conversion was genuine. As soon as he had found the Saviour he became earnest to know him fully both as taught in the word and as revealed in the heart. For the one, although a man, he still attended the Sabbath School, and for the other he attended the means of grace with the strictest regularity—every Sabbath morning he walked three miles to attend the early prayer-meeting, besides attending the other services of the day. In his employment he had to mingle with the profane and intemperate, and was often exposed to temptation. Strong drink was the besetment of those about him, and seeing that his safety lay in total abstinence from all that can intoxicate, he signed the temperance pledge, and to that pledge he remained faithful until death. His new life prompted new aspirations. His education had been entirely neglected during his youth. Now he steadfastly set himself to the task of repairing this defect. The Sabbath school assisted him in learning to read. To learn to write he paid a boy to set him copies, which he endeavoured to imitate; and to learn the numerals he used our hymn book—counting the verses and observing the figures until he understood their relative value. He succeeded as only few succeed who begin so late, so that he was not a whit behind the chief of his compeers in his calling.

He came to Bristol in the year 1855, and, unlike very many of our members coming from country stations, who, to our deep regret, are prompted by curiosity to visit every other place of worship before they find their own, and many of whom wander until all their piety is frittered away, he at once sought his own people and united himself with the church of God. By his deep piety and earnestness in the cause of Christ he soon won esteem and confidence, and he was appointed the leader of a class. This office he filled with much satisfaction for several years. For five or six years he was also the superintendent of the Sabbath school at Bedminster. When the erection of Gladstone Street Chapel was contemplated he was one of its first promoters, became a Trustee, and took the liveliest

interest in the progress of the undertaking. I am assured that during the time the building was in process not a day was known to pass without his paying a visit to the spot. In August, 1867, he was elected Trustee Steward, and this office he held till the time of his death. The following resolution, passed at a meeting of Trustees, held August 18th, will show in what high esteem he was held by his co-trustees, and how fully they appreciate the loss which they have sustained:—

“Res. 2. That we hereby record our deep affliction at the death of brother Richard Follett, who was killed by the train, while on duty as railway guard, on the morning of the 5th inst. In him we have lost our highly esteemed steward, and one of our most active co-trustees. We acknowledge with devout thankfulness the grace that was manifestly bestowed upon him, producing a consistent Christian character, and a deep and continued interest in the cause of God; especially in connection with this place of worship. We also hereby assure his bereaved widow and family of our entire sympathy with them in their severe trial, and of our regard for their welfare: and we pray that they may have grace according to their need—that the Holy Spirit may be their Comforter in this time of sorrow—and that they may be preserved by Divine grace until again they meet our dear brother where ‘mortality shall be swallowed up of life.’”

At Christmas, 1866, he was elected circuit steward: he was re-elected at Christmas, 1867, and of course held this office also at the time of his death. So entirely, indeed, did the church confide in his piety and devotion to the cause of God, that during the time of his membership he was appointed to fill almost every office that could be bestowed upon him; and in them all he manifested the true Christian spirit, showed entire loyalty to the discipline of the Connexion, and was strictly punctual in fulfilling his official engagements.

Sunday, August 2nd, was the last Sabbath he spent upon earth. He was in his place in the sanctuary listening to the word of life, and joining in the praises of God. In the evening he united in the celebration of the Last Supper. At the family altar, that night, his heart was drawn out in earnest supplication for the salvation of his brother, who is a backslider, and whose “easily besetting sin” prevents him from returning to “the Shepherd and Bishop of our souls.”

On Tuesday evening he left his home to pursue his calling. On the following morning, the mournful news reached our city that Br. Follett was killed! He was returning with his train, had reached Stonehouse, in Gloucestershire, where he had to leave a part of his train, in disconnecting which he was knocked down, the wheels passed over him, in a moment consciousness was gone, and in a very few minutes his spirit had fled and his heaving breast sighed no more.

Such was the life, and it shows that he confessed “that here he had no continuing city, but he sought one to come.” And when the fatal moment came he had not to prepare for the coming storm, but to “enter into rest,” and “be ever with the Lord.”

A widow and four children mourn their loss, and the militant church has lost a friend; but there is joy even in the sorrow, and in the loss there is actual gain. The husband and father is rejoiced over as eternally saved,

and the church has added one more star to the Saviour's crown. Many hundreds of persons attended the funeral; an address was delivered by Brother Hinks; a solemn awe pervaded the vast assembly; strong men who seldom shed a tear were seen to weep that day; and all testified, by their words and ways, to the worth of him whose body was committed to the dust. His death was improved by the writer, on Sunday evening, August 17th, from Psalm xc. 1—6. Every available place in the chapel was occupied, a subduing influence rested upon the people, and we trust that in the day when all secrets shall be revealed, it may be found that some that evening were the subjects of impressions which led them to the cross, and caused them to "pass from death unto life."

"I heard a voice from heaven, saying unto me; Write, Blessed are the dead which die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

Brother Follett "rests from his labours," and is "blessed."

Bristol.

THOMAS PIPER.

MEMOIR OF GRACE VANSTONE.

GRACE was the eldest daughter of our much respected and beloved friends, JAMES and MARY VANSTONE, of Langtree, Shebbear Circuit. She was of a meek and quiet spirit, "which is in the sight of God of great price." She was remarkable for her simplicity and sincerity; her eye was single, and her whole body therefore full of light. She lived near to God, and lived a life of faith on the Son of God, who loved her, and gave himself for her. As she loved the habitation of God's house, and the place where his honour dwelleth, her seat was seldom empty. She highly prized her class-meetings. What a blessing it would be to the Connexion, yea, to the world, if all who profess to follow Christ did but prize this precious means of grace! Generally speaking, the most useful in the church and in the world, are the most regular in their attendance to the class-meeting; they feel it to be the communion of saints; and enjoy "times of refreshing coming from the presence of the Lord." "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." Like every true disciple, Grace felt that she ought to work for Christ and souls. She took great delight in the Sunday School, and was much beloved by her class, and, also, by all the teachers, in fact, by all that knew her. She obeyed the Apostle's injunction, "Children, obey your parents in the Lord: for this is right." Grace felt it to be right, for she was never known to disobey. As she chose the holy and the wise for her companions, she did not cause her parents uneasiness. Truly she was one of the most lovely plants in the vineyard of the Lord. Her father writes as follows:

"We gather up with pious care,
What happy saints have left behind,
Their writing in our memory bear,
Their sayings in our faithful mind,

Their works which traced them to the skies,
 For patterns to ourselves we take,
 And dearly love and highly prize
 The mantle for the wearer's sake.'

"Grace made a full surrender of her heart to God when very young, and from the time of her conversion, to the end of her days, was a pattern of piety at home and abroad. She was the fruit of a revival service, and will be a star in the crown of one of God's servants who has laboured hard to win souls to Christ. On her return home, one Sunday evening, from Siloam Chapel, observing something marked in her countenance, I said to her, 'My dear, have you felt the striving of God's Spirit to-night?' She burst into a flood of tears, and said, 'Yes, dear father.' Very great was her distress of soul; her cry was, 'Lord, save, or I perish!' She was glad when the evening came that we might go to the house of God. I remember saying to her on the road, 'If you feel the strivings of the Spirit to-night, be sure and go to the penitents' bench.' To my great surprise, while prayer was being made, she found her way to the pew without any further invitation. In an agony of soul, she wrestled with the angel of the covenant; by faith she saw her Saviour bleeding on the tree, and was enabled to sing,—

'My God is reconciled,
 His pardoning voice I hear,
 He owns me for his child,
 I can no longer fear,
 With confidence I now draw nigh,
 And Father, Abba, Father, cry!'

In her illness, when the time of her dissolution was drawing nigh, she told me that while in the class-meeting, so happy was she that she scarcely knew whether she was in the body or out of the body. Class-meetings were her great delight. Her experience was always rich and satisfactory. She rested wholly on the Atonement. She frequently said:—

'I have been there, and still would go,
 'Tis like a little heaven below.'

Some of her words in the last class-meeting she ever attended were:—

'Thy earthly Sabbaths, Lord, I love,
 But there's a nobler rest above.'

Little did I think then, that she was so near that rest. On the following day, Monday, she had very solemn thoughts of death; on Tuesday she chose her bearers; on the evening of the same day she went to chapel for the last time. She took to her bed on Wednesday. Although her pain was very great, she enjoyed much of the presence of God. The Saturday night following she was very restless. About four o'clock on Sunday morning she said to me, 'Dear father, pray that I may have grace to bear the pain of my body.' Soon afterwards she was filled with unspeakable joy. I was bathed in tears to hear the precious words that fell from her lips; she also sang many beautiful hymns."

I called to see her when on my way to the Ringsash Circuit; I shall never forget the scene, while the body was racked with pain, her soul was

filled with transports of joy. Her dear parents and sister, while standing around her bed, had mingled feelings of joy and sorrow; joy, to see their dear relative so abundantly happy, and sorrow, to think she would so soon be taken from them; but their loss is her eternal gain. Praise the Lord!

Br. W. QUANCE writes:—"Whatever people may say in reference to our holy Christianity, there is verily a truth in it. The death-bed is a testing place of character; a detector of the heart! Truly we may say with the Psalmist, 'Light is sown for the righteous, and gladness for the upright in heart.' Goethe, in his dying moments, cried for 'more light! more light!' The Christian's soul is, thank God, in the last moments of life, full of light. Oh that I had the pen of an angel to paint the scene that was presented to me on that ever to be remembered Sabbath morning! Enter the room softly and listen to our dear sister as she sings with a voice of celestial sweetness that beautiful hymn,—

' My Jesus, I love thee, I know thou art mine,
For thee all the pleasures of sin I resign;
My gracious Redeemer, my Saviour art thou,
If ever I loved thee, my Jesus 'tis now.

' I have loved thee in life, and I love thee in death,
And I'll praise thee as long as thou lendest me breath:
And say when the death dew lies cold on my brow,
If ever I loved thee, my Jesus, 'tis now.'

It might be said that her conversation was in heaven. Her own words were, 'The angels have been down after me and taken me up to heaven, and I have seen my Saviour and *my crown*. I have seen the innumerable company, and the Lord asked me if I would remain there, or go back to earth again. I said, "Thy will be done, Lord. If I die, it will be my gain; but if I live, it shall be to thy glory."'

"Oh that every one could say so, then what a happy world would ours be! Then she said, 'The angels have brought me back to see my dear parents once more;' but oh how meagre is my pen. Truly has it been said, 'The death-bed of the just is yet undrawn by mortal hand; it merits a Divine.' I never could have thought that earth, our sin-cursed earth, could have presented such a scene as the one witnessed in that chamber. Verily, virtue alone has majesty in death. To her dear mother, while sitting by her bedside weeping, she said, 'Weep not for me.' Her mother replied, 'What shall I do? How will mother be able to spare you?' She again looked up, her face radiant with Divine glory, and with angelic sweetness said, 'God will give you grace.' Again, as though the voice of one of the choristers of heaven was lent to her that those upon earth might hear the sweetness of the music of heaven, she burst into singing—

' My soul's full of glory,
Which inspires my tongue;
Could I meet with angels,
I would sing them a song;
I would sing of my Jesus,
And tell of his charms,
And beg them to bear me
To his loving arms.'

Oh how strong was her confidence in Christ! She said, 'I cannot fall,' and as she threw up her arms, she exclaimed, 'Why, I am leaning upon the arm of my Saviour, I cannot fall.' Leaning upon the Rock of ages, upon Him who purchased her with his own most precious blood, upon Him who has said, 'I will never leave thee, nor forsake thee,' what an unutterable privilege and delight! How glorious for the unslumbering soul, in the fullness of its immortal energies, to break from its clay tenement and wing its way to God. How blissful the thought, that, while the living convey the body to the grave and speak of the sleep of death, the immortal spirit has soared to higher regions, and is fully awake to sleep no more. She said to me, 'Meet me in heaven,' and, by the help of God, I will. My prayer is,—

'O may I triumph so,
When all my warfare's past!
And, dying, find my latest foe
Under my feet at last.'

Her Father adds: "She knew well she had no righteousness of her own, but trusted alone in the blood and righteousness of Christ. Her language was—

'Jesus, thy blood and righteousness
My beauty are, my glorious dress;
'Midst flaming worlds, in these arrayed,
With joy shall I lift up my head.'

On Friday morning she had a severe conflict with the powers of darkness. For a short time the contest was very sharp, then she began to sing the emphatic words,

'I love Jesus, hallelujah!
I love Jesus, yes, I do,
I love Jesus, He is my Saviour,
Jesus smiles and loves me too.'

On the same day we thought she had almost gained her rest; we knelt down to pray with her. It was a season I shall never forget; the house was filled with the glory of God. She said, 'There the bright shining ones are with their wings all spread, waiting! why do they tarry?' She then sung,

'Teach me some melodious sonnet,
Sung by flaming tongues above,' &c.

So great was her joy, that she appeared to be swimming in the ocean of redeeming love. This was her song:—

'O Love! thou bottomless abyss!
My sins are swallowed up in thee;
Covered is my unrighteousness,
Nor spot of guilt remains on me,
While Jesu's blood, through earth and skies,
Mercy, free, boundless mercy, cries!'

And this also:—

'Corruption, earth, and worms,
Shall but refine this flesh,
Till my triumphant spirit come
To put it on afresh.'

Most of her last sayings were about the xxi. of Revelations; and she is now in the 'glory-land!'

She was converted to God on January 7th, 1860, when she was about twelve years old, and died, or rather fell asleep in Jesus, on the 11th February, 1868, aged twenty years and ten months. The writer improved her death in Siloam chapel, on Sunday, February 23rd, to a crowded and deeply affected congregation, founding his remarks on 1 Cor. xv. 57. The only object the friends of the deceased and the writer have in preparing this memoir is, the glory of God, and the salvation and happiness of the youthful reader. Our prayer is, that the Lord may make it a great blessing to all who may read it. Amen.

W. DENNIS.

HISTORICAL NOTES OF ENGLISH ECCLESIASTICAL HISTORY.

(Continued from page 449.)

CHURCH CEREMONIES OF THE BAPTISTS IN 1688.

THE form of public service of all the denominations, excepting the Baptists, was the same as that which prevails at the present day. The Baptists, like the Quakers, had conscientious scruples against public singing, which were scarcely overcome at the end of half a century from this time. Books were written to prove that the only Scriptural singing was from the heart, and that women especially ought no more to sing than to speak in church. In one or two places where singing was at all allowed, it was agreed to sing only once, and that after the last prayer was ended, so that those who disapproved of the practice might have an opportunity of leaving the meeting; but even this compromise created dissatisfaction. Anointing with oil seems to have been common amongst the Baptists of this period, and it is related of Kiffin how, on one occasion, he so anointed a sick person. The denomination was also already divided on the subject of open and strict communion.

THE CAUSE OF WILLIAM THE THIRD'S UNPOPULARITY WITH THE CLERGY.

While he did not drink or swear like James the First, was not untruthful like Charles the First, was not dissolute like Charles the Second, nor a tool of France and the Jesuits like the Second James, he was liked by the clergy less than either of these men. It was natural that he should be accused of favouring the Presbyterians, although it would be difficult to tell in what manner he favoured them. His fault was, that he intended to keep faith with Dissenters as well as with the Church, and the clergy, as soon as they saw him, knew that he would keep it. They had probably imagined that his declarations were of no more value than that from Broda, and that, as soon as he came amongst them, they would be able to make him, as they had made Charles, swerve from his purpose, and give himself wholly up to their own exclusive and sectarian interests. They never accomplished this, but they effectually succeeded in thwarting his highest desires.

THE DEBATES ON THE CORONATION OATH IN 1689.

The feeling with respect to the Established Church as a part of the Constitution of England, was first manifested in the debates on the Coronation Oath. In what words should the King and Queen declare their intention to support the Church as established by law, and how could the legislature most firmly bind the Sovereigns of England, under the new settlement, to such a support? It was moved, as an addition to the old oath, that the King should swear that to the utmost of his power he would maintain the Protestant religion established by law; to which it was replied that he should also maintain the Protestant religion not established by law. But what was meant by "law?" Did it mean the laws in being when the oath was taken, in such a strict sense that the Sovereign was never to consent to an alteration in them,* or did it mean such laws as the legislature might, from time to time, see fit to make? In order to settle this point, it was further moved that the King should swear to maintain the Protestant religion, as it is, or shall be, established by law. But what was meant by "established," and might not these words be as effective with regard to all as to one particular Church? Were not Quakers and Baptists of the Protestant religion, and were they not also, in a certain sense, established, or about to be established by law? "What," said one speaker, "is established by law, may be overthrown by law;" and he suggested the use of the words "according to the laws for the time being." A curious alternative, and one which, if it had been adopted, would have led to singular results, was then suggested. Major Wildman moved that the King should swear only to maintain "the doctrine established by God and Jesus Christ," but no one appeared to think that these words were at all synonymous with the doctrine established by law. Ultimately, and notwithstanding a warning that they would imply a forgetfulness of the promises made to Nonconformists, the Commons agreed to the words "as it is now established by law." An amendment adopted in Committee, substituting the words "Protestant religion professed by the Church of England," was subsequently rejected. On the third reading, Mr. Pelham moved a further proviso, to the effect that no clause in the Act should be so understood as to prevent the Sovereign from giving his assent to any measures for alterations in the discipline or the forms of the Church, but it was unanimously considered that the words already adopted did not restrict his liberty in this respect. Mr. Pelham's amendment, therefore, was not persisted in. The tone of the debates on this question indicated, throughout, a recognition of the just claims of Dissenters; and it is evident that the words of the oath were not intended to prevent any subsequent alteration in the constitution of the Established Church.†

THE ECCLESIASTICAL COMMISSION OF 1689.

The labours of a Commission, consisting of ten bishops and twenty divines, including men of all parties in the Church, appointed in 1689, resulted in

* This, as is well known, was the view taken by George III. and George IV. in the case of the Irish Church and the laws affecting Dissenters.

† This simple statement of facts is an unanswerable reply to what some consider a formidable argument against the disestablishment and disendowment of the Irish Church.—Ed.

the adoption of an entirely reformed service, and in the revision of several of the most important laws and ceremonies of the Church, the whole amounting to nearly six hundred alterations. The Apocrypha was discarded; the word "priest" was altered to "minister;" the Lord's-day was substituted for Sunday; the Athanasian Creed was so explained as to diminish the effect of the damnatory clauses; there was to be no obligation to kneel at the Communion, nor to use the cross in baptism; the marriage service was purged of its indecencies, and the words of the contract modified; the absolution service was so changed that it was impossible for it to sanction Roman doctrine; in the burial service, the objectionable phrases relating to the "sure and certain hope" of the everlasting happiness of the departed were changed to an expression of belief in the resurrection of all the dead, and in the eternal life of all who might "die in the Lord." Ordination by presbyteries was acknowledged to be valid, and the ordination service so altered that the gift of the Holy Ghost, which the words now ascribe to the bishop, was made a matter of prayer only, the Commissioners expressing their judgment that the form then, and now, in use was imported into the Church of England service in the "darkest times of Popery." In addition to these, several alterations were made in the collects, the litany, the catechism, and other portions of the service. These changes were made not merely to satisfy Dissenters,* but, as Stillingfleet remarked, they were "fit to be made were there no Dissenters" whatever.

A PORTRAIT OF GEORGE FOX.

"He was," says Ellwood, "a heavenly-minded man;" valiant and bold for the truth; immovable in principle as a rock, but patient in suffering, forgiving in disposition, gentle to the erring, and "tender, compassionate, and pitiful to all in affliction." He had a wonderful acquaintance with the Scriptures, and was a bold and vigorous yet plain preacher. His zeal knew no bounds, and his love and charity were as great as his zeal. Like many great orators, Fox probably owed much of his popular power to his commanding stature, his "graceful countenance," and his admirable voice. His natural fitted with his spiritual qualifications to make him the founder of a sect, and he did not die until he had seen it spread throughout the world, and, in his own country, almost at the height of its vigour.

A DESCRIPTION OF DE FOE'S "SHORTEST WAY WITH THE DISSENTERS."†

The author commences "The Shortest Way with the Dissenters" with a history of Dissent, in which its rebellious and tyrannical character are

* But they would doubtless have satisfied the Dissenters, and made the Established Church of this realm Protestant in reality as well as in name; but "the opposition of the Church," and not the "disaffection of Dissenters," prevented the success of this scheme, and, as the result, we have, in the Church, the prevalence of Romish doctrines and practices, and outside, the growth of Nonconformity.—ED.

† This is one of the finest satirical works in the English language. It was at first circulated with eager zeal by the High Church party; it even deceived some of the Dissenters. When the former discovered that it was written to expose their designs, their fury knew no bounds; the Government, instigated by the Clergy, commenced a State prosecution against De Foe, who was sentenced to a fine of two hundred marks, to stand three times in the pillory, to be imprisoned during the

described in exaggerated Sacheverellian style. The "purest Church in the world," he says, has borne with it, "with invincible patience," and a "fatal lenity." "Charity and love," he adds, "are her known doctrines." He then examines the reasons given by Dissenters for their continued toleration. They are numerous, but so were the Huguenots, and yet the French king disposed of them; but the more numerous they are, the more are they dangerous, and the greater need there is to suppress them. If it be said that there is need of union in time of war, there is the greater need at such a time to take security against private enemies; and heaven, by depriving them of their "Dutch Sanctuary," had clearly made way for their destruction. The popular objection that the Queen had promised them toleration was worth nothing, for the promise was limited by the safety of the Church; and although there might be no immediate danger to that institution, if the present opportunity was not taken it might be too late hereafter to do the work. "If ever," writes the author, in an admirable imitation of the High Church style, "you will establish the best Christian Church in the world; if ever you will suppress the spirit of enthusiasm; if ever you will free the nation from the viperous brood that have so long sucked the blood of their mother; if ever you will leave your posterity free from faction and rebellion, this is the time. This is the time to pull up this heretical weed of sedition that has so long disturbed the peace of our Church, and poisoned the good corn." Is it cruel, he inquires, to do this? "Is it cruel to kill a snake or a toad?" "I do not," he says, with mock charity, "prescribe fire and faggot, but they are to be rooted out of this nation." He proceeds to ridicule the laws imposing fines and imprisonments for not attending Church, and, in sarcastic allusion to the "occasional Conformists," says, that they that will go to Church to be chosen sheriffs and mayors would go to forty churches rather than be hanged. "If one severe law were made, and punctually executed, that whoever was found at a Conventicle should be banished the nation, and the preacher be hanged, we should see an end of the tale. They would all come to Church, and our age would make us one again." In his opinion Providence had given the country her present Queen, her present Parliament, her present Convocation, for the deliverance of the Church. After comparing the Church to Christ crucified between two thieves, "Let us," he concludes, "crucify the thieves. Let her foundations be established upon the destruction of her enemies, the doors of mercy being alway kept open to the returning part of the deluded people. Let the obstinate be ruled with a rod of iron. Let all true sons of so holy and oppressed a mother, exasperated by her afflictions, harden their hearts against those who have oppressed her."

A HIGH CHURCHMAN'S OPINION OF DISSENTERS.

Sacheverell, in a sermon preached in St. Paul's Cathedral, in 1709, charged them with committing "the most abominable impieties," and with justifying "murder, sacrilege, and rebellion, by texts of Scripture;" they were

Queen's pleasure, and to find sureties for his good behaviour for three years. It ought to be known that the Dissenters of the period did little else but heap reproaches upon the unfortunate author. Ep.

"filthy dreamers, and despisers of dominion;" in their seminaries "atheism, deism, Lutheranism, Socinianism, with all the hellish principles of fanaticism, regicide, and anarchy, were taught;" they were "monsters and vipers," "sanctified hypocrites," unhallowed, loathsome, and detestable;" "miscreants, begot in rebellion, born in sedition, and nursed up in faction." The bishops of the Church were called upon to "thunder out their ecclesiastical anathemas" against them, and all true churchmen were exhorted to have no fellowship with their works of darkness.

And here we must reluctantly take our leave of a book, from which we have derived no small amount of pleasure and instruction, and which we heartily recommend to our readers as the best "History of the Free Churches of England" with which we are acquainted.

The Gleaner.

DR. VAUGHAN ON ESTABLISHMENTS.—The Rev. Dr. Vaughan, Vicar of Doncaster, has preached a sermon having special and important reference to the position and prospects of the Church of England. He said: "Church people must prepare themselves, I feel sure, for a speedy, a scarcely gradual, demolition of all that has been distinctive, all that has been exceptionally advantageous in their position. An eminent man and excellent bishop, who was laid in his grave last Friday, was wont to say, 'If I live ten years I shall be the last Bishop of Peterborough.' It is more than probable that some of my younger hearers this evening may live, not only to see what we call the Church of England thrown altogether upon voluntary offerings for its maintenance, but also to find it at least an open, perhaps a very doubtful question, to whom shall belong the churches themselves and the glebe houses—whether, indeed, there shall be left to the old Church of England, as we still fondly call it, any vestige of that legal standing which has made her hitherto the calm shelter of the obloquy or envy, as the case might be, to thousands of her domestic children, the admiring wonder of foreigners, and the mark of enemies. I am far

from regarding this prospect—be it far off or near—with unmixed alarm or dismay. I never believed that the 'Establishment,' as such, was Christ's Church in England, or that the withdrawal of the favours of the State would be putting out in our communion of the Divine Shechinah. It is not so much for the Church that I fear. I fear something for the State, when it ceases to have a religion. I fear something for the average tone of religion in our cottages and in our palaces, when there is no longer one form of worship which has upon it the stamp of pedigree and of custom—when it is an evenly balanced question with every man and with every family, whither shall I go this day for God's worship—whither, or whether any whither? I fear there will be more and more in many houses of a cold, indifferent scepticism—a Christless education and a godless life. I fear that more and more may reach old age ignorant of a Saviour, and go to their graves without any sure and certain hope of a resurrection to eternal life."

We may quote the late Sir G. O. Lewis in answer to Dr. Vaughan. He says: "It is difficult to determine whether, upon the whole, the connection between Church and State is the more mischievous to the

Church or to the State ; but it seems that, except on few and extraordinary occasions, this confusion of powers is extremely mischievous to both.

"That it is mischievous to the State is obvious on many grounds. By deciding that one creed is *true*, it necessarily entails on itself the ill-will and suspicion of those of its members whose creed it thus pronounces to be *false*; by selecting one persuasion as the object of its exclusive favour, it creates a discord and jealousy among its subjects which otherwise would not exist, at least to the same degree. It gratuitously inflicts on itself the evils of disunion and dissension which otherwise might be altogether absent. So far, therefore, as dissension is created for the purpose of discountenancing a creed of which the moral effects in this world are not on the whole pernicious, the present and temporal are sacrificed to what are assumed to be the spiritual and *post mortem* interests of the community; the advantages of peace and concord in the civil union are foregone in order to afford a part of its members that which another part consider as a better chance of salvation. How far it may be right for a civil Government to sacrifice the temporal happiness of its subjects in order to save their souls we shall presently seek to determine; for the present we only wish it to be observed that so far as men's worldly interests are sacrificed in order to promote their spiritual welfare, the connection of the Church and State is injurious, and manifestly and avowedly injurious, to the latter."

THE DEATH OF CHRIST A SACRIFICE FOR SIN.—In a remarkable sermon preached in 1863 before the University of Oxford, of which he was at the time Vice-Chancellor, Dr. Jeune* not only defended powerfully the evangelical doctrine of the Atonement, but in very eloquent and feeling terms indicated how that doctrine alone could adequately meet the fears of the awakened conscience, and expressed his ear-

* The Late Bishop of Peterborough.

nest wish—a wish fully realized—that it might prove to himself his solace in the hour of death. To the really awakened sinner, he said, it were a miserable consolation to set forth the death of Christ merely as an example or as a witness of divine love. "In vain would he be told that the cross is a declaration of unconditional mercy; for conscience, knowing full well that the wages of sin is death, and convinced that the wrath of God is revealed from heaven against all unrighteousness, would give the lie at once to such a mutilated Gospel. Let me hear, when I am on the bed of death, that Christ died in the stead of sinners, of whom I am the chief; that He was forsaken of God during those fearful agonies, because He had taken my place; that on his cross I paid the penalty of my guilt. Let me hear too that his blood cleanseth from all sin, and that I may now appear before the bar of God, not as pardoned only, but as innocent. Let me realize the great mystery of the reciprocal substitution of Christ and the believer; or rather their perfect unity, He in them, they in Him, which He has expressly taught: and let me believe that, as I was in effect crucified on Calvary, He will in effect stand before the throne in my person; mine the sin, his the penalty; his the shame, mine the glory; his the thorns, mine the crown; his the merits, mine the reward. Verily thou shalt answer for me, O Lord my Righteousness! in thee have I trusted, let me never be confounded."

—*Sunday Magazine.*

THE BEST WORD.—Salvation! I love the very sound of that word. It is indeed music in mine ear. But I much more love the word itself. It is as bread to my soul. The thing meant by it, no doubt, is the grandest of the grand; but yet the very term "salvation" is an overture in itself. How soft and soothing does it sound in contrast with its opposite "damnation!" Let me hear it in every crisis of life; let it be whispered in mine ear when I am fading away; let

the sound be as an angel's wing, upon which my soul shall be wafted into rest. Yes, "salvation" is the sweetest word in our language. It is the most delicious in the "good words" of God; it is the *best* word of man; it tells of something better than rubies, than all riches, than all earthly gifts. God grant it, that in mercy His salvation shall be mine!—"Pulpit Echoes," by John McFarlane, LL.D.

LAY PREACHING.—"I want to tell you," said an American minister, "what a layman did for me in Greenfield, Massachusetts. I was only sixteen years old. My mother had died in the previous December. I was driving the cows home toward evening, through a slight rain. A man with an umbrella overtook me, and, holding it over me, said, 'My boy, those are fine cows.' 'Yes,' said I, 'they are fine.' 'Why, that one with the short horns and broad back is a Durham!' His interest in what interested me won me. After a while he asked,

"'Have you got a mother?'

"'No, sir,' said I, 'she died last winter.'

"'What was the last thing she said?'

"'O, sir, the last thing she said was, May God have mercy on these children!'

"'Well, my boy, ain't you a Christian?'

"'No, sir.'

"'Why ain't you?'

"'I expect it is because I love sin so much.'

"Fixing his eyes earnestly on mine, and shifting his umbrella so as to grasp my hand with his right hand, he said,

"'What, my boy, and you not a Christian?'

"'No, sir,' said I, with streaming eyes, 'but I want to be.'

"And then he talked with me so gently and kindly that I never shall forget it. O the power of a seasonable word! It was lay preaching."

—Methodist.

Correspondence.

LONDON JUBILEE MEMORIAL CHAPEL.

MR. EDITOR,—The question of increased and improved Chapel accommodation for our Denomination in London, has occupied the attention and had the sympathy of many of our brethren and friends for years past, and your readers may be aware that articles on the subject have repeatedly appeared in your pages in years gone by. But, important as the subject appeared to be, and really was, it must be confessed that when attempts have been made (as have repeatedly been the case) insurmountable obstacles, in some shape or other, have seemed to stand in the way, so that for years, though desire has run high, the realization has been deferred. If these deferred hopes now quicken the energies and stimulate the zeal of the hosts of our Zion, they will have their use after all.

Some of your readers already know that there is now an immediate prospect of building a commodious and substantial Chapel, School-room, Preacher's House, and other requisites, in a first-class position, in the locality of Hoxton. The site being secured, and the plans drawn, the work is intended to be commenced shortly after Christmas. The Chapel, which will be well adapted for holding the Conference and such like purposes, as well as for the usual worship of God, is to be our JUBILEE MEMORIAL IN LONDON. On this ground, as well as on the ground of putting forth Christian efforts for the evangelization of London, we ask our friends everywhere to *help*, and *HELP HEARTILY*. We want the old Cornish motto of "*One and all*," exemplified in this case.

As already stated in the Minutes

of Conference, the buildings referred to are likely to cost nothing less than £3000; and a very strong desire obtains to see the whole sum raised, and the Chapel opened free of debt; and it would be quite in keeping with the designation "*Jubilee Chapel*," TO GO IN FREE.

Now the work is about to commence, and the parties deputed are organizing their efforts, the subject may, by your permission, be advantageously discussed in your pages.

The sum of £500 has been voted to this object from the Jubilee Fund, and the London friends have already in hand something over £200, which leaves £2300 to be raised by further effort. Now, suppose the London friends, by liberal giving and earnest effort, secure some £800 more, there will remain some £1700 for the rest of the entire Denomination to raise. When we remember that this is less than 1s. 9d. each for our members at home (though there is not the slightest idea of the amount being thus uniformly contributed), we can clearly see how practicable it is to raise the sum required. Toward this £1700 there are many donations already promised, which will now be entered on the list, and called for in due time. Now, if the recommendation of the last Conference, as contained in the Minutes, be generally carried out, and Meetings held, Sermons preached, and Lectures delivered, with collections; and if the cards and circulars which have been supplied to the Pastors be judiciously employed at a well-selected time, there is every reason to conclude the whole sum can be raised.

With a little arrangement, could not the Foundation or Memorial Stone service be made to produce £1000? It certainly would be worth while to try on this Jubilee occasion. Could it not be done somewhat in the following way? Persons from all parts of the Connexion, who could not personally attend the service, could send their donations to the Pastor of the London Circuit, £10, £5, £2, £1, or a larger or smaller sum, as the case may be, and he would take care to lay them

on the stone, and report the donors' names. If done in this way, could not a number contribute that would average—

One £5 donor for each Home Station	£390
Two young men for do., £1 ea.	156
Two young women do., £1 "	156
Two other persons do., £1 "	156
Two others do., 10s. "	78
Four others do., 5s. "	78

Total..... £1014

Making thirteen donors contributing in the aggregate £13 from each of the 78 Home Circuits on an average. Many circuits can do much more than this, and will do much more without doubt. If this were done at the memorial service it would unquestionably be an easy matter with public meetings, sermons, lectures, cards and circulars, to raise the remainder of the required sum by the time of the opening.

Another point is, would it not give satisfaction and afford encouragement to have the donations as they come in, and the financial results of other efforts as they are made, reported from month to month on the wrapper of the Magazine?

I hope many of the Pastors will be able to inform us in your next month's issue that the suggested number of donors for the foundation or memorial service from their respective circuits are ready for the occasion; and I shall be glad if any of your correspondents can supply any suggestions better calculated to accomplish the object so generally and so ardently desired.

Yours truly,

JAMES HINKS.

JUVENILE MISSIONARY MEETINGS.

DEAR BROTHER,—At our Pastors' meeting a conversation arose respecting Juvenile Missionary meetings. It was thought that much might be done by them to increase the Missionary receipts; and it was ultimately agreed that such meetings should be held, in all places wherever practicable, throughout the District.

Since receiving the Report I have been surprised to find how few Juvenile meetings were held last year. Only *eleven* are reported from all the 78 Home Stations. And some of these give evidence of a very private and limited character. The receipts of one amounted to 4s. 6d.; of another, to 7s. 6d.; of two others, to 10s. 6d. each. Surely much more might be done if the attention of our friends were turned in this direction? Wherever there is a school with 20 or 30 scholars a Juvenile meeting might be held. Youths are always proud to give recitations, the people are always ready to hear them, and the extra labour would be small, and prove a source of pleasure to all true Sabbath school teachers.

The present debt on the Missionary Society is £764. Might not an amount sufficient to pay off this be raised by Juvenile meetings this year? I think it is quite possible. Let the right time be chosen, cards given to the children to collect and return at the meeting, 'at the same time let the collectors publicly receive the Reward prepared by the Committee—make the whole as public and as interesting as possible and the results will astonish the promoters of the movement.

Considerable benefit must arise from the general adoption of this mode of raising Missionary money—

1. The present burden will soon be removed—not a small benefit this.

2. The young will be trained in Missionary work and inspired with a Missionary spirit. This cannot fail to be a great benefit to the church in the future.

3. A new source of Missionary income will be permanently established. Why should not Juvenile meetings become as regular throughout our circuits as the ordinary Missionary meetings now are? I find in some Denominations these Juvenile meetings are become very general and very popular. Why not in our Denomination? They will, if the Pastors and friends everywhere adopt the Resolution of our Pastors' meeting to "*hold*

Juvenile Missionary meetings in all places wherever practicable." Will the brethren do it?

By your permission I may return to the Report next month.

I am, yours truly,
T. PIPER.

GOOD YEAST.

Swansea, October 17th, 1868.

DEAR SIR,—Good Bread being so essential to our health, and as good yeast is an indispensable ingredient in its manufacture, I am sure you will need no apology from me in directing your attention to this article, and soliciting your aid in procuring a receipt for a really good leaven for bread.

Devonshire is celebrated for most good things, and after nearly forty years' enjoyment of many of these good things, good bread, good butter, good beef, and at one period, I thought good beer ranked high in its list of excellences, it is become now my bitter experience almost daily to chew a cud of bitter butter, and bitter bread, I am told there is bitter beer also, but for twenty years I have ceased to indulge in that cup of bitters, and I wish therefore to speak only of the bread, and the best means of obtaining it sweet and good. For nearly twenty years I have been seeking a leaven without being laid under an obligation to the brewer or beer-seller, but I have not succeeded in getting any to make light bread and sweet, till very recently. A grocer and baker here, has, in return for some favours from me, kindly sold me barm of his own manufacture, but of course he will tell no one how he makes it, nor will he sell it to any but his own customers, with the exception I have mentioned. I have examined it and find it contains small particles of hop and malt; and it tastes slightly bitter, but it makes the most sweet and agreeable, the whitest and lightest bread I ever tasted. And as it would be so highly valuable to all or most of us, as Bible Christians and teetotalers, I have thought it possible you may

have sufficient influence with some analyst who could tell us how it is made. I would be happy to forward a bottle for the purpose, and contribute five shillings towards the expense of analyzing it, on condition that the receipt and fullest instruction that could be obtained for making bread be published in the Bible Christian and Youth's Magazines. I should say that this yeast is put into the flour the night before the bread is made, and in the morning the flour is mixed with water only, and the bread made and baked in the usual way.

I beg to add a copy of a receipt from a friend in Cornwall for making teetotal barm. 2 gals. water, $\frac{1}{2}$ lb. malt, $\frac{1}{2}$ oz. hops, 2 oz.

moist sugar, boil 2 hours, then set aside to cool, when the hops rise on the top strain off, and bottle, it is then fit for use.

This proved a failure, it made sweet bread, but it was very lumpy, (heavy). I am not sure, however, if the fault should be laid on the barm, or the cook.

I have little doubt but there are many of our friends who know how to make good teetotal barm, and how to use it, and would most cheerfully give the necessary information if sought for by you in our Magazines.

I am, dear sir,

Yours very sincerely,
THOMAS WEBBER.

Brief Notices of Books.

The Election of Grace. By the Rev. W. Taylor. Cr. 8vo. cl. London: Hodder and Stoughton.

THE well-known American revivalist, who still lingers in this country, is doing the Master's work as well by the press as the pulpit. In these pages we have his latest thoughts and counsels how best to counteract the evils of the age. The burden of his voice in this volume is against the errors of doctrine known and exposed with such terrible power by Charles Wesley in 1741 as the "Horrible Decrees." Toplady, in his tract entitled "The Doctrine of Absolute Predestination Stated and Asserted," was refuted with John Wesley's "Predestination Calmly Considered." Still the old dogmas are put forth with renewed energy every year. Toplady was the great champion of these notions a hundred years ago. Here are the last four lines in that clergyman's tract: "One in twenty (suppose) of mankind are elected: nineteen in twenty are reprobated. The elect shall be saved, do what they will; the reprobate shall be damned, do what they can." Such is the doctrine against which the Wesleys had to

contend; such are the doctrines practically set forth now, and against which Mr. Taylor has written this book. Such horrible decrees he repudiates, and sets forth, with becoming calmness and firmness, the opposite doctrine, that Jesus Christ died for every man; and that every man may be saved who will give up his sins and accept of pardon through faith in Jesus Christ. Mr. Taylor writes logically, clearly, convincingly. Here is a sentence which will meet with many sympathisers: "The dogma of Calvinian Election and Reprobation in its various forms has raised so many almost insuperable barriers to the salvation of sinners that I have not a doubt that Calvin and his fellow-sainted inventors and propagators of it, who have gone to heaven, would hail an opportunity to resume their pens long enough to touch up their old theology, which, when thus revised and corrected, would not contain a trace of these dark old dogmas." As a good Missionary told Mr. Taylor in Asia Minor, "The doctrine of Calvinian predestination never did any good anywhere," is a great truth, hence we hail and welcome

Mr. Taylor's convincing volume in which the doctrine of free grace for every child of man overrides all other dogmas. "As I live, saith the Lord God, I have no pleasure in the death of him that dieth; but rather that he would return, repent, and live." Mr. Taylor's book is a very valuable contribution to our dogmatical literature, and we sincerely hope it will be the means of rescuing multitudes from the terrible delusion of the "horrible decrees."

G. J. S.

Companion to the Primitive Methodist Hymn Book, being a Comprehensive Collection of Tunes, Chants, and Anthems. Compiled by PHILIP BROWN. Cr. 8vo. cl. 4s. London: G. J. Stevenson.

MORE than a hundred years ago John Wesley, knowing the advantage of good singing in the service of the sanctuary, prepared and published selections of tunes adapted to the hymns most commonly sung by the Methodists. The Sacred Melody, and Sacred Harmony, both of which came from Mr. Wesley's press, have furnished the sources for Methodist Tunes ever since. To these have been added many new and valuable tunes, which for many years have been copied again and again in manuscript, till quite a recent period. Now, every branch of the Methodist family has its own collection of hymns, and nearly all have their own tune book. The most recent work of the kind is that just published by Mr. Brown, and which may be had either at the Primitive Methodist Book Room, or at 54, Paternoster Row. The volume contains 530 tunes and chants. The tunes include many of those incomparable old ones which have made Methodism famous in former days; many of the new ones of modern times, which have become popular favourites in all parts of the land are also included; and some good original ones are also given, which will be found well worthy of universal adoption. It is equally adapted for all the hymns in the Bible Christian hymn book, and where tunes are wanted we can very cordially recommend Mr. Brown's book as

being suitable, good, and cheap. It is arranged in short score, and is adapted equally for the voice and instrument.

G. J. S.

Commentary on the New Testament.

By JAMES MORISON, D.D. Part 3.

London: Hamilton, Adams, & Co.

We again heartily recommend this Commentary to all who desire thoroughly to understand the New Testament, as it is sufficiently critical, without being pedantic, to bring out its finer shades of meaning, intensely practical, and, moreover, highly suggestive.

Thus on Matt. x. 20, "For it is not ye that speak, but the Spirit of your Father which speaketh in you," it is said:

There was a sense, of course, in which it would be the apostles themselves who would speak. But the Saviour was looking at the case from a stand-point that was farther in, toward the centre of things, and noticing the agency of the Spirit of God. To his view for the moment the human agency was merged in the divine, for there are moments in a Christian's life, when he feels filled and flooded from above. It will be noted that here, as in Matt. v. 16, 45, 48; vi. 1, 8, 14, 15, 26, 32, &c., the Saviour says *Your Father*. He also often says *My Father* (Matt. x. 32, 33; xi. 27; xii. 50; &c.) He also says *My Father and your Father*. (John xx. 17.) But he never so puts himself on an equality with his disciples as to say to them *Our Father*. While he realized that his own Sonship was the mould of his disciples' sonship, he could not lay aside the consciousness of his very peculiar, and peculiarly unique, filial relationship. He was the Father's "own Son" (Rom. viii. 32), and his "only begotten Son." (John iii. 16.)

We might easily quote, if we had room, still more striking illustrations; but the "Notes," on Matt. ix. 17, and x. 16, are examples of what we mean. Dr. Morison's labours are more precious to us, because his doctrinal sentiments have our full concurrence. Those who are acquainted with his "*Critical Exposition*," know that he is able to expound and defend his views with distinguished ability. His "Note" on Matt. x. 35 will serve to indicate the extraordinary value of his

labours to all lovers of Evangelical Arminianism.

For:—The Saviour proceeds to explain, analytically, in what way he had come to cast a sword upon the earth. And in his explanation his ideas mould themselves, as by instinctive recollection, with the representations of Micah vii. 6. *I came to set*, in one instance, *a man at variance against his father*, and, in another instance, *a daughter against her mother*, and, in another instance, *a bride against her mother-in-law*.—The opposition, so far as principles are concerned, is mutual. But the enmity, the hatred, so far as persons are concerned, is on the part of the unbelieving. It is the unbelieving that rise up against the believing, and persecute them; not the believing that rise up against the unbelieving. Hence Christ is not the Cause, properly speaking, of the enmity or hatred. (*Evangelium non est causa discordiæ*, MELANCTHON.) He is merely the innocent Occasion. He is the Cause, however, of that peculiarity in the believing which occasions the enmity and hatred of the unbelieving. And there is thus, in the complex result, an intricate minglement of cause and occasion. Trapp says of the discord, "By accident it fell out so, thorow men's singular corruption." His idea is quite correct when looked at from his own interpretation of the word "accident." He means that such discord was not the essential aim or purpose of the Saviour. Alford says, "When we read in commentators that these divisions were not the purpose, but the inevitable results only, of the Lord's coming, we must remember that with God *results* are all *purposed*." But if results be all divinely purposed, not only will sins be all purposed, for they are all results;—purposes themselves will be all purposed, for it is the case with purposes, just as truly as with sins, that they are all results,—the results of certain indispensable antecedents. But to affirm that purposes must be all purposed, is just equivalent to affirming that it is utterly impossible that there ever can be a purpose at all. For if purpose be essential to purpose, then purpose can never be. Arnoldi presents the subject in the following way. "The Lord did not will the discord as his final aim, but since he must needs permit it as a means for realizing his final aim, he willed it in the sense that *he did not will it*." But *not to will* is no more to *will*, than *not to choose* is to *refuse*. There are circumstances in which *not*

to choose is to *refuse*, and *not to will* is to *will*. The negative implies the positive, when an alternative must be decided on. But there are other relations besides the relation of *alternativity*. In the case before us there was both something which the Saviour needed to will, and willed, and something which he had no occasion to will, and which he did not will. He willed, that his disciples should stand fast in their allegiance to Him and to His Father, whatever should be the consequences of such allegiance. He did not will, and he did not need to will, that other men should rise up to hate and persecute them.

The Voice upon the Mountains. July and September, 1868. London: S. W. Partridge.

ALL the peculiarities and weaknesses characteristic of those students of prophecy who believe in the premillennial reign of Christ and those sincere yet as we think mistaken Christians who glory in an unpaid ministry, are very prominent in this journal, mixed with much that is devout in spirit and unexceptionable in sentiment.

The Quarterly Hand-Book of the Bible Christian Churches and Preachers' Directory of Appointments in the Falmouth District. Price Three Half-Pence.

The several Circuit "Plans" are superseded by this publication. We think the idea a very good one, and might be adopted in other Districts with advantage.

The Fignette Photographs of the Ex-President and the eleven young brethren received into Full Connexion at the late Conference, separately mounted, on board, 12 inches by 15, with names, motto, and inscription in lithograph, price 6s., form a very good picture, which will be prized by many as a pleasing memento of the Jubilee Conference. *Cabinet Photographs* of the same may be had at 2s., and *Carte de Visites* at 1s.

We desire again to call the attention of our Brethren and friends to the *Observer*, published under the direction of the Canadian Conference. The early numbers of the third volume are marked by great vigour; it is also enlarged, and greatly im-

proved in appearance. We hope the able Editor will be encouraged by a large increase of Subscribers, both in England and Canada. We shall be glad to receive the names and subscriptions of all intending Subscribers in England.

The Victorian Record (July) and the *South Australian Bible Christian Magazine* (August) are quite equal, if not superior, to former issues, and in our view highly creditable to all parties concerned.

Religious Intelligence.

SUNDAY SCHOOL TEACHERS' CONFERENCE, SHEBBEAR CIRCUIT.

The Sunday School Teachers of this circuit, held their Annual Conference, at Langtree, on Thursday, November 5th, 1868. Although there were not so many in attendance as in former years, yet, all things considered, there was a goodly number. The Conference opened with singing and prayer. The first business was to elect a President and Secretary. Mr. James Thorne was unanimously voted to the first of these offices, and Mr. J. Taylor to the other. The statistics and finances for each School were then read, and, presented in the aggregate, they are as follows:—

Statistics.—Scholars, 789; Teachers, 213; Teachers, Members of Society, 136; Scholars, Members of Society, 20; Scholars converted in the year, 6; Deaths, 2; Volumes in Scholars' Library, 460; Volumes in Teachers' Library, 350; Bibles and Testaments given as Rewards, 132; Other Rewards, 993; Teachers, Teetotalers, 146; Members in the Band of Hope, 497; Band of Hope Meetings held during the year, 7.

Finances.—Receipts, £77. 6s. 7d.; Disbursements, £66. 6s. 11½d.; showing a small balance on the right side.

Following this was a discussion,—or perhaps it would be more proper to designate it an earnest conversation,—on several matters; the most important of them being, "How Teachers should take classes," and, "The cause of so few conversions in the year." On the first of these subjects there was not much diversity of opinion, most present thinking that persons should be appointed to classes according to their ability and adaptation; to this there was a dissentient or two, who thought that *school seniority* (a better term does not strike us just now) should be the qualification for taking the higher classes. This certainly is by no means an admirable rule for any school, for, if strictly adhered to, a person with very feeble abilities would sometimes be teaching

the highest class, while one with first-rate teaching tact and talent would be spending his time with the listless juveniles in the alphabet class. On the second of the above subjects there was considerable difference of opinion; some thought there was too great a prominence given to secular instruction, the spiritual being treated as subordinate; others that there was not sufficient prayer offered for the children; others again that conversion was not the great aim of the teachers; and yet again others that there was a want of sympathy in the churches for the Sabbath School movement. Perhaps neither of these, considered apart from the others, is the cause, but *all put together may be*. The ladies, with that charming modesty for which the better sort of their sex are noted, maintained almost perfect silence during this conversation. We think, however, that they went away the better for having heard it, and no doubt the practical result will be greater efficiency in their work.

At half-past five we went about other business, which, if not so important, was quite as necessary, viz. tea-drinking; and of course we all enjoyed ourselves. We re-assembled in the chapel at seven o'clock for the Public Meeting. After singing and prayer, Mr. J. Cruse was voted to the chair; and here I may say that he did his work very creditably.

Mr. JAMES THORNE, who was the first speaker, moved the following Resolution:

That this meeting, aware that it is strongly probable that some scheme of Education will shortly be introduced into Parliament, resolves to support any measure that promises to secure equal rights to all parties in the State; and to resist, by every proper means, any scheme for the education of the people which may not embrace that principle.

He spoke at considerable length on the interesting subject of the Resolution with characteristic lucidity and energy, his remarks eliciting frequent and hearty applause.

Mr. PERRY seconded the Resolution in a very energetic speech. Although he deviated somewhat from the subject in hand to other points of politics,—and it is almost impossible not to do this now political enthusiasm is at *white heat*,—his speech was well received and loudly applauded.

Mr. TAYLOR moved the second Resolution:

That while we are grateful to God for the conversion of some of our scholars during the year, we are deeply humbled that so few have been brought to Christ, and we determine that we will labour and pray that the coming year may be characterized by much greater success.

He said that though the subject he had to speak to was not at the present time so *popular* as the one to which the preceding speakers had so ably spoken, it was of equal and even of greater *importance*. It was pleasing to note that during the speech the hearers by their deep attention evinced their sympathy with the subject and their conviction of its superior importance. We hope that during the year they will give practical evidence of their sympathy with it.

Mr. RIDGE seconded the Resolution in a brief speech that was well received.

Mr. DENNIS moved the third Resolution:

That this meeting desires to encourage the Sunday School Teachers of the Circuit in their efforts to train the children in the principles of Total Abstinence: believing that those principles are intimately connected with the best interests of mankind.

In addition to speaking of the importance of total abstinence from alcoholic drinks, he treated the tobacco-smokers to a blow or two, and, through a remark from some facetious brother in the congregation, the snuff-takers came in for a little uncongenial criticism—of course if there were any present who indulged in the last named habit they were a very small minority.

Mr. R. RICHARDS seconded the Resolution in a speech that surprised the writer, delighted all, and, I should think, almost, if not quite, converted some to teetotalism. He appeared on the platform in his working costume, but it was very evident that clear heads, warm hearts, and eloquent tongues are not the exclusive property of the delicately reared and the finely attired. After singing the doxology and prayer, this interesting meeting was brought to a close. Some think that these Conferences are useless, but we think they are highly profitable, if it is only to have such meetings as that of which we

have given an account. May the Master be with us all the year to help us in our toil.
JOHN TAYLOR.

LISKEARD CIRCUIT.

QUARTERLY MEETING.

The Michaelmas quarterly meeting was held at Pensilva, attended by a goodly number of office-bearers from various parts of the circuit. Great harmony characterized all the proceedings. We were much pleased to find that our numbers were but a few less than the previous quarter, and that the gracious revival of last year had told well on the funds of the circuit. We were able, notwithstanding the rise of salary, to pay our way, with a small balance in hand. The members of the Quarterly Meeting were anxious to keep up the revival spirit, as the best means of preserving the peace of the societies, and of extending the work of God. A public meeting was held in the evening, which was numerously attended, and several of the brethren addressed the meeting, on topics previously selected. It was a very blessed season, and we were led to "thank God, and take courage."

CHAPEL ANNIVERSARIES.

St. Cleer.—Three sermons of great excellence were preached by Mr. R. Spencer, of Bodmin, to large congregations, on Sunday and Monday, Oct. 11th and 12th, in aid of the Trust Fund of the chapel. At five o'clock on Monday, a goodly number sat down to a bountiful supply of tea and cake, provided gratuitously by the friends. At seven o'clock, Mr. Spencer delivered his popular lecture on "Nonconformity" to a crowded congregation, presided over by Mr. William Daniel, with his usual ability. The principles of Nonconformity were beautifully enunciated, and the lecture highly appreciated. The proceeds of the anniversary were £2 in advance of the previous year's. The services have all given great satisfaction.

Dobwalls.—The anniversary of the chapel was held on Sunday, Sep. 27th, when two sermons were preached by our friend Mr. William Hicks, of Liskeard. The friends highly appreciated Mr. Hicks's visit. The congregations were good, and the collections amounted to the noble sum of £3 10s., being considerably in advance of last year's. This chapel from the commencement has been a burden; the work being so badly done the expenses have been

heavy. The society is small, but we hope, as the circuit has taken off £50 of the debt, to be able to pay our way.

Pengover Green.—The anniversary of this chapel was held on Sunday and Monday, Nov. 8th and 9th. Three sermons were preached by Messrs. J. Brown and G. Daniel. A tea meeting was held, and about 60 persons partook of the cup which "cheers, but not inebriates." At seven o'clock a public meeting was held, over which Mr. William Hicks, with his usual ability, presided. The chairman has taken a lively interest in the society, and has sympathised with them in their long period of adversity. He was much gratified to find that we were rising above our difficulties, and that we have a good society and congregation, and a prospect before us of extensive usefulness. The meeting was addressed by Mr. P. Abraham, (Independent), Capt. Skeat, (Wesleyan), and by Messrs. S. Dyer, J. Brown, and G. Daniel. The services passed off well, and the financial result is most gratifying. We hope now to do something annually towards reducing the debt.

MISSIONARY SOCIETY.

Sermons were preached and meetings held on Sunday, Oct. 18th, and through the week by Messrs. F. Lockwood, J. Brown, and G. Daniel, at Trenant, St. Luke's, St. Neot, Mount, and Common Moor. The meetings were well attended, the influence was good, and the collections nearly £2 in advance of last year's. We were much gratified with the deep interest taken by our young friends at Common Moor on behalf of the Mission cause in making such a good use of their cards. We think it is of importance not only to make our Missionary Meetings as efficient as possible, but to enlist the energies of the many, and circulate as many boxes and cards as possible, as the most likely means of keeping up and augmenting the funds of the Society.

J. BROWN.

HOLSWORTHY.

A large School and Lecture Room, annexed to the Bible Christian Chapel, was opened on Sunday and Monday, October 25th and 26th. Such a room, thirty-two years ago, would have been called the best chapel in the circuit. In Holsworthy, there was only a small room called a chapel, to get at which the people had to go through a public-house passage, and which, at fair times,

was used by the bacchanalians as a drinking and debauch house. As the worshippers were subjected to all sorts of annoyances up to the time that Mr. Tabb preached the farewell sermon there (not with sorrow), no one shed tears on leaving it to go to the new and beautiful chapel, which is an ornament to the street, and which was secured to the society by our worthy old friend, Mr. J. Penhale, and others. Many of the old friends have died; but, in twenty-nine years, considerable progress has been made, and the chapel placed in easy circumstances by the efforts of many who have borne the burden and heat of the day.

In Holsworthy alone, our Missionary receipts have gone, for two or three years before the last year, over £30. Having old Reports by me, I have instituted a comparison, and I find a great difference between 1839 (the oldest report I have is for that year) and 1868. Some say it is not so well now as in days gone by, but, though many of the best friends are gone, others have been raised up, who are, on the whole, even more liberal.

MISSIONARY RECEIPTS.

	1839.			1868.		
Holsworthy.....	£2	2	5	£21	8	1
Ashwater	1	2	1	17	5	10
Buckhorn (Ashwater Parish)	0	0	0	9	0	0
Tamerton	1	1	6	3	17	8
Bakeson	0	0	0	3	4	8
Marhamchurch.	0	0	0	5	2	0
Bridgerule	1	13	6	5	13	5
Simpson Moor... ..	1	0	0	5	0	1
Grimscott	0	0	0	3	9	11
Whitstone	2	0	0	14	18	0
Pyworthy	1	6	0	4	12	3
Providence	1	13	9	6	1	6
Clawton	1	10	0	7	8	8
Tetcott	1	4	10	6	8	0
Thorn Farm	0	0	0	3	0	7
Special	10	8	2	21	6	0

Total £25 2 3 £137 16 8

In the Con-

nexion ... 707 8 10½ 7497 2 3

So that for every £1 in 1839, there are £10 this year. We have now splendid chapels in every part of the circuit. About four years since, Holsworthy chapel underwent a renovation, at a cost of £100; a grand united effort was made to pay for it, and by a bazaar, collections, and donations, £110 were raised. About eight months ago, a new Harmonium was purchased, and, by another effort, paid for.

When Mr. Lark and others thought, and wisely, that a new and better School-room was wanted, the friends

again went to work, heart and hand, on the voluntary principle. The cost was found to be £100. Nothing daunted, Mr. Ridge's first-rate choir, from Bulk-worthy, came to the opening, and rendered their service free of expense; Mr. Seldon, from Tavistock, preached three sermons on the Sunday, worthy to be printed in letters of gold. The weather was rather against, but, notwithstanding, Mr. Seldon and the choir attracted good congregations.

Early on the morning of the 27th hands were busy preparing the stalls for the fancy-market. About two o'clock business commenced; goods sold first-rate. At five o'clock upwards of 300 took tea in the new school-room. Then came the platform meeting, presided over by an old president of public meetings, and a real friend, Mr. R. Penhale, whose speech was one of great variety, embracing grafting, planting, pruning, education, politics, study of sermons, divisions, subdivisions, &c. He said that some teachers, if appointed to preach once or twice of a Sunday, must stay from school to study their sermons; he went to the morning school, and on the road, the finest sermons came into his mind; that though he could not even stay to take dinner, before he was off to his appointments, he did not complain; that he was not like one on the platform who could not get on so well because he had no time for tea, as he, Mr. P., could speak even better on an empty stomach than a full one. He could gather his sermons in part from the school, and in part on the road. One or two hung down their heads who know that the worthy chairman always gets good congregations, and preaches fine sermons, as if he had hit them rather hard.

Mr. Rundle followed with a thoroughly good speech, wrapping the whole congregation in the mantle of his eloquence. He drew a striking comparison between the totally uneducated, and the rightly trained; declared himself in favour of religious education; encouraged persons to improve their talents, whether they had one or ten, gathering illustrations from the variety of beauty and melody of the feathered songsters.

Then followed Mr. Seldon, who, after an absence of twenty years, was not forgotten. People flocked from all parts to see and hear him. Mr. Seldon told parents how to train children; they were never to task them with Scripture, as a punishment, but bring them to love it. Parents should treat their children

firmly, mildly, and lovingly. He, Mr. S., was never hasty in taking young members out to preach; he liked to prove and try them first. He spoke very feelingly to the old friends and bade them farewell.

The chairman thought that some of the young preachers as well as himself must have gathered some rarities from Mr. Seldon's speech to help make many a meal. "I mean," he said, "to mix up with my own sermons, his new and rich ideas."

Mr. Andrews, the pastor, said, as usual, some excellent things, full of life and animation. He proposed votes of thanks to the singers, the lady visitors, "to all," he said, "except you, Mr. Chairman, for all thank the chairman." After the doxology had been sung heartily, which seemed to thrill right through one, the service closed with an earnest prayer.

Proceeds of bazaar, tea, and collections, about £34, besides donations, amounting in all to about £60; so the school-room will soon be paid for.

CHAPELS.

BREAGE CIRCUIT. — Porthleven. — About six years ago our friends built a new chapel at the above place, leaving a debt of £450 on it, a debt rather too heavy for our friends to struggle with. At a Trustee meeting held about 12 months ago, it was suggested whether something might not be done to liquidate the debt, and, after some deliberation, it was resolved that Conference should be applied to for the loan of £100 free of interest, to be paid back in ten years, and provided the Conference complied they would raise £50 by bazaar, &c. Hence an application was made in the regular way, and £50 were sent, with the promise of another £50 provided the Conference could see their way to do so. A bazaar was commenced with the view of getting it ready to be held in connection with the district meeting. Our friends went to work in good earnest, and the thing was accomplished in due time. The district meeting was held the latter part of June and the beginning of July, the first ever held at Porthleven; Br. Johns was requested to write particulars for the Magazine, but no account has yet appeared. I should like to say that the district meeting was entirely free, and the Wesleyan friends as well as our own felt a deep interest in making the members comfortable. The chapel anniver-

sary was held at Easter, when £11 4s. 0d. were realized, and notwithstanding our friends gave all the provisions for the tea then, they were not behind in doing the same at the district meeting. The great thing needed in this place is a gracious revival; if this were realized we should not fear for Porthleven. The proceeds of the bazaar, &c., were as follows:—

	£	s.	d.
Mrs. B. Eddy's Stall.....	8	10	0
„ J. Eddy's do	5	13	6
„ P. Johns' do	6	12	3
Miss Foss's do	5	13	6
Taken at the door	1	13	9
Anniversary	11	4	0
District Tea	5	7	6
Collection	1	14	3

£46 8 9

Many things remain unsold, which when sold will more than make up the £50. Another such effort, with the other £50 from the Conference, would place our friends in very comfortable circumstances as far as their chapel is concerned.

High Lanes.—The Foundation Stone of a Bible Christian new Chapel was laid at High Lanes (Hayle), on Wednesday, October 14th, 1868; God favoured us with beautiful weather, consequently friends came from a long distance to help the undertaking. It had been previously arranged for the scholars and teachers belonging to the High Lanes School, to meet in the old chapel at two o'clock, and walk in procession to the spot where the ceremony was to be performed; this was nicely carried out: the preachers walking in front, the officers of the School next, and the children and friends in the rear. The service was commenced by singing and prayer; the stone was laid by Miss Perry, of Camborne, who, after she had done that part of the work, put on the stone £10; then followed the School children with their half-pennies, pennies, and three-penny bits, amounting to 10s. Mr. Lark made a few appropriate remarks, and then pronounced the benediction; after which we repaired to the Methodist New Connexion Chapel (kindly lent for the occasion), where Mr. Johns interested us with one of his eloquent sermons. This service over, the friends made their way to the School-room, where about 170 persons sat down to a very comfortable tea; provisions nearly all given. The public meeting commenced at half-past six; Mr. Perry (Wesleyan), in the chair. Mr. Lark commenced the meeting with singing

and prayer. The chairman, after making a few opening remarks, called on Messrs. Tippet, Lark, and Johns, who kept their audience in rapt attention for about one hour and a half. The speeches, since the meeting, have been highly eulogized by the large and interesting assembly who had the pleasure of being there. Mr. Coles moved, and Mr. Johns seconded, a vote of thanks to the chairman, to the society for the loan of the chapel, to the friends who had given trays, and to the singers who so charmed us with their voices and instruments. Thus closed one of the best meetings I ever attended. The proceeds amounted to £21. 12s. 6d. J. COLES.

A MISSIONARY TOUR IN CORNWALL.

A brief account of a series of Missionary Meetings in Cornwall will probably be not unacceptable to your readers.

Friday, Oct. 23rd. Delivered a lecture at Pentewan. The chapel was well filled, and considerable influence was evinced in the subject discussed. A collection was made in aid of the Mission Fund. The sermons and public meeting which followed produced an excellent impression, and the total Missionary Receipts exceeded those of last year by about £2.

Saturday, Oct. 24th. Lectured at Mevagissey. A large attendance, and liberal collection.

Sunday, Oct. 25th. Preached, morning and afternoon, at Mevagissey, and evening at St. Austell. Had a very good day; but the congregations were not so numerous as was expected, in consequence of the heavy rain which fell during the whole of the day.

Monday, Oct. 26th. Meeting at St. Blazey Gate. The chapel was well filled, and the collection it was stated should not be less than that of last year. Our steadfast friend, Mr. Broad, occupied the chair. He has been a contributor to the Mission Fund from the commencement of the Society's efforts, often increasing his subscription, and once gave all the money in his possession; but he says he has been amply compensated for all that he has done. I felt no ordinary pleasure in visiting him and Mrs. Broad once more, as my first night on leaving the home of my parents for the itinerant sphere, was spent under their hospitable roof.

Tuesday, Oct. 27th. Sermon in the afternoon at St. Austell, public tea

and a very large and truly enthusiastic meeting in the evening. Considering the large-hearted liberality of some of the friends here, the collections were surprisingly small. Mr. Drew, Mr. and Mrs. Golley, Mr. and Mrs. Guard, and a few others, showed unabated interest in the good cause.

Wednesday, Oct. 28th. Sermon at St. Columb at 3 o'clock, annual Meeting in the evening. As I delivered my first Missionary speech in this place twenty-two years ago, I felt delighted to be present on this occasion. The services passed off well, and the collections were good.

Thursday, Oct. 29th. Excellent meeting at Mevagissey, and the Receipts above those of last year.

Friday, Oct. 30th. A lecture in the new chapel at Falmouth.

Saturday, Oct. 31st. Lecture at Hicks Mill. Collections at the above two places for local purposes.

Sunday, Nov. 1st. Preached at Camborne in the morning and afternoon, and at Redruth in the evening. God's presence and blessing were with us throughout the day. Genuine "Cornish fire" still burns at Camborne; and the multitude that attended the chapel at Redruth showed that the Denomination has gained a position of some strength in that town.

Monday, Nov. 2nd. Redruth meeting. Very large attendance again, a gracious influence accompanied the addresses, and the collection much in advance.

Tuesday, Nov. 3rd. St. Ives. A most earnest and happy meeting. Shouts of "Glory" animated the speakers, and the collection was more than double that of the preceding year. The Methodist New Connexion minister made graceful allusion to "Courtship" as now taking place between his Denomination and ourselves, and candidly avowed his own affection for the sister people.

Wednesday, Nov. 4th. Carfury. The speakers seemed to strive hard for success; but a slight dulness prevailed. The collections here are always liberal, but this time not quite up to last year.

Thursday, Nov. 5th. Heamoor. A blessed meeting, and the collection £1 11s. in advance.

At the above meetings several brethren, both of our own and other denominations, rendered truly valuable services. The intellectual ability, and fervour of soul displayed, were highly gratifying. While it is exceedingly

tedious and wearisome to be whirled about from place to place for weeks in succession, the toil is counterbalanced by pleasant intercourse with brethren in the ministry, and other kind friends. After some years' absence from the places visited, how many striking changes appear! New chapels are built; children are grown up and occupy the places of parents who have completed their labours and their years, and are now enjoying their rest and their reward; and in some instances the day of feeble things has produced great and encouraging results. The sad fruit of discord and contention may be found "here and there," but in all places where unity has been preserved, and sincere efforts made for the prosperity of Zion, the desired good has been realized, and success has crowned the labourer's toil. The great crisis of commercial depression in Cornwall appears to have partially subsided, and with returning prosperity the hopes of the churches seem to be reviving. Our places of worship are being multiplied; increasing numbers attend the ministry of the word; earnest piety characterizes the societies. Ministers and people are working together in harmony; and as the dew upon Hermon so is the dew of heavenly blessing upon the circuits. Some persons have expressed their fears that the Bible Christian interest in the West had seen its best days, but present aspects certainly do not indicate any permanent decay. The power and efficiency of the two western districts, are, on the whole, undoubtedly greater, as instruments for doing good, than they were seven years ago. The simplicity of our worship, and faith in the promises of God being still maintained, the future shall assuredly be glorious as the former times, and much more abundantly. W. L.

MISSIONARY MEETINGS.

MEVAGISSEY CIRCUIT.—Sermons were preached on Sunday, October 25th, at Mevagissey; in the morning and afternoon by Mr. W. Luke, from Newton Abbot, and in the evening by Mr. J. Jeffrey, from St. Austell. At Portloe, afternoon and evening, by Mr. S. H. Rice, from Truro. At Pentewan, in the morning, by Mr. E. Furze, in the afternoon, by Mr. Jeffrey, and in the evening, by Mr. W. Kenner. On Monday, the 26th, meeting at Portloe. Mr. J. Symons, who has taken the chair for the last seven years at our missionary anniversary, was called on to preside.

After making a few remarks, he called upon the writer to present the Report. The meeting was afterwards addressed by Messrs. Rice and Kenner. Receipts, £7 8s. 8d., the same as last year. This exceeded our expectation, as the friends have had this season but little success in their fishing enterprise. Wednesday, meeting at Pentewan. Mr. H. Pine, from Mevagissey, took the chair. The pastor read the Report, and the meeting was addressed by Messrs. W. Bray, from St. Austell, Rice and P. Grose. The congregation was good; speeches warm and timely; the influence refreshing. Collection liberal. Total receipts, £6 8s. 0d., being £2 3s. 4d. in advance of any former year. Thursday, meeting at Mevagissey. Mr. Pine took the chair, and, after referring briefly to the necessity of Christian effort, called upon the writer to read the Report. The meeting was ably addressed by Messrs. Grose, Rice, and Luke. Receipts, £12 12s. 0d., being in advance of last year's. Here we feared our collections would go behind, as we had a chapel anniversary, a Bible meeting, and a missionary meeting in the town in the same week, with but little success in the fishery; but with the extra labours of the Secretary of the Missionary Society, who gave us a lecture at Pentewan, on Friday, and at Mevagissey, on Saturday, on "The Wonders of the Human Body," the liberality of friends, and the blessing of God, we have succeeded, and our receipts at the three meetings are between £2 and £3 above last year's. We hope all the circuits and missions will raise their portion this year of the missionary debt, and we pledge ourselves to do our part. W. KENNER.

NEWPORT, I.O.W.—On Saturday, Oct. 24th, I left Southampton for the Newport circuit, to assist in holding a series of Missionary meetings. For some time I had been unwell, and on Saturday the weather was exceedingly wet and boisterous; and I thought under those circumstances I might be justified in remaining at home; but still I felt I ought to go and so I went. The passage was a very, very rough one; the waves broke over the boat, some of the passengers getting a thorough soaking; but still I crossed for the first time without being ill, scarcely felt anything of that strange, unwelcome accompaniment in sea-faring life, sea-sickness, from which some suffer so much. On landing at Cowes I had just time to catch the train for Newport. Mr.

Honey very kindly met me at the station, and I soon enjoyed a calm after the storm. At Newport I met with our friend, Mr. Rice, who conducted me to his house, where I was most kindly and hospitably entertained until Tuesday. I preached at Gunville twice on the Sunday, and visited the school in the afternoon. I thought some improvement might be made in the mode of conducting the school, and ventured to make one or two suggestions. The congregations were very fair on Sunday, and the influence rich, but the collections were nothing very special. The missionary meeting was held on Monday. We had good attendance, good speeches, and a very good collection. The friends gave just about £12. I thought it as good a specimen of liberality as I had ever seen. I believe the people had the missionary spirit, and went to work unitedly and heartily, and, of course, did well. The next meeting was at Chale, rather a long walk from one place to the other, but still being in what is said to be one of the most lovely spots in England, and in company with Mr. Honey, with his usual sweetness, it passed away comfortably. Our friend, Mr. Rice, again in the chair. The meeting was really good. The amount contributed in advance of last year's. The next day on my way to Chillerton, alone. I called to see the place where the first Bible Christian Society was formed on the Island, which is Rookley. I found our friend Mr. Denness recovering from an attack of illness. The time that I was able to spend in his house was comfortably and instructively spent. The meeting at Chillerton was moderate. The collection will be just the same as twelve months ago; from which I suppose I must conclude that the people have not grown much in a year. I hope they will make double progress next year. I ought also to say that it added to our happiness, and the interest of the meeting, to have Mr. Rice in the chair the third night.

The next day a good friend, whose name I have forgotten, drove Mr. Honey and myself from Newport to West Cowes. This part of the Island looked rather better when riding than the other parts did when walking. On our arrival at Cowes, we went to the house where the preacher used to live and inquired for Mr. Pattenden. "He was gone," and had forgotten to say anything to Mr. Honey about it. We searched about for some time, until I was almost "weary with pursuing,"

and thought we must give up; at length we found him and his good wife comfortably "housed." Their kindness and a good tea soon made up for our desultory walk. The meeting at Cowes was encouraging; a good deal better than I expected. Collection in advance of last year's. The people here have grown a little in a year. The friends at Cowes seemed to be real friends, and I think there is good ground for hope concerning the churches formed there.

There seems to be reason for believing that our people on the island are good people; and though our friends in the Newport Circuit have passed through some very depressing and painful times, yet, on the whole, things seem to have taken a favourable and a hopeful turn. This impression was made on my mind most deeply, that in all cases the expressed desire of friends should be complied with, or else Conference should state the reasons for not complying with their wishes, in order that our people may not misunderstand, or become dissatisfied.

I have also thought whether a revision of our circuits on the island would not be an improvement. If our friends on the Shanklin Circuit are self-supporting and not willing to be interfered with, yet perhaps St. Helen's could be worked some other way as well as in connection with Shanklin, say with Ryde; but I wish some friend would examine one matter thoroughly, viz., whether or not it would be an advantage for Ryde and Cowes to be a circuit, (with one or two of the other places) for a married and a single preacher? as Newport might then perhaps be self-supporting, with a married preacher at Newport, and a single preacher stationed at Rookley. At any rate, I am satisfied if our friends would turn their attention to the subject they would find, that, if an alteration cannot be made to meet their individual wishes in every case, alterations can be made that will be for the promotion of the work of the Lord, on the whole. How we can do the greatest amount of good should be, of course, our great study.

S. H.

SEVENOAKS STATION.—Chipstead, a village in the parish of Chevening, situated two miles and a half from Sevenoaks, contains a population of about 500; in the opinion of some persons it is one of the cleanest and neatest villages in Kent. Our chapel corresponds, both externally and internally, with the buildings around, and is the only place of worship in the village. Religious services are conducted in the National school-room by the clergyman on Sunday evenings. A form of godliness is observed somewhat generally, but we fear the life and blessedness of *true godliness* are not largely realized.

The first series of public services in behalf of Christian Missions ever held in the village were held in our chapel on Sunday, October 25th, and Wednesday, the 28th. The sermons preached by the brethren, P. Labdon and J. Dymond, were rich in thought, and beautiful in illustration, and, being accompanied with an unction from the Holy One, the services were seasons of hallowed delight. On Wednesday, the 28th, after the afternoon service, a tea-meeting was held: the attendance was good.

Precisely at half-past six the pastor gave out a hymn, which was heartily sung by the crowded assembly, then Br. Dymond engaged in prayer. The chair was taken by Mr. Silas Corke, of Sevenoaks; his cheerful countenance, pithy and pointed observations, the choice selection of verses he gave out at intervals (which were sung with considerable emotion) together with the deep-toned religious influence with which all was pervaded, caused us to feel that a better chairman is seldom found.

The Report, read by the pastor, showed progress in the great work: the speeches delivered by the brethren, P. Labdon, R. Chapman, (Wesleyan), J. E. Dovey, (Baptist), and J. Dymond, (deputation), were just all we could wish for in Missionary speeches. On the whole, the services have been *glorious*. Collections £4 4s. 0d. Well for the first meeting. We *will*, Paul-like, "Thank God, and take courage."

J. G.

Poetry.

JESUS.

“And thou shalt call His name Jesus, for He shall save His people from their sins.”

Joyful message, tidings gladsome
Gabriel thus to earth did bring!
O for man no sweeter flower
Ever sprang to blossoming.

Jesu! Saviour! blessed Title!
By His sorrow, grief, and shame,
By long years of toilsome suffering,
He has won that hallowed name.

So we crown it. Kingly treasure;
Name all other names above;
Sea of glory without measure;
Quintessence of perfect love;

Gem most brilliant; Sun the brightest;
Melody most sweet and rare,
Speaks a Father's tender pity,
Speaks the watchful Shepherd's care.

Jesu! Saviour! thus we know Thee,
'Tis to that dear name we cling;
To Thy sinful, erring children,
Ah! what else can comfort bring?

When in dark despair we wander,
Hope is lost, and faith is gone,
Not as Friend, and not as Brother,
Can we claim the Perfect One.

But through that thick darkness ringing,
The All-powerful name we hear,
Jesus, strong and loving Saviour,
'Tis enough, it quells our fear.

Though our foes be stout and legion,
This the pledge that we shall win,
Through His name shall more than conquer,
And be saved from every sin.

* * * *

Manifest Thy power, O Jesu,
In this dull, cold heart of mine;
Work Thine own will in me; save me;
Make me ever only Thine!

K. H.



Missionary Chronicle.

DECEMBER, 1868.

WE had intended to make copious extracts from our Australian Magazines, and "The Observer," but we are so pressed for space that we can only give this month a brief outline of the doings of our brethren abroad.

In South Australia, the anniversary of Mitcham Chapel was held May 9th and 10th. Good congregations, blessed influences, and larger collections than the year preceding.

Middleton Chapel has been enlarged at a cost of £186, towards which about half has been raised; it was re-opened May 26th and 27th, Messrs. J. Way and Cornish officiating.

A small chapel was opened at Hindmarsh Valley, Port Elliot Circuit, June 7th, and another at Tregarthen, Mount Lofty Circuit on the same day; and on July 5th, yet another, 43 feet by 19, at Happy Valley, Clarendon Circuit.

In the Melbourne District, our friends have been very busy in holding anniversary services, at many of which Miss Thorne rendered valuable aid. A chapel was opened at Wattle Gully, Castlemaine Circuit, January 12th and 13th. It is said that sixty sittings are let, that the congregations, are good and the society increasing. A new chapel at Latrobe Street, Ballarat Circuit, was opened May 10th. The friends are to be congratulated on "their elegant and commodious place of worship."

A blessed revival has been realized in the Geelong Mission, a Mr. Burnett, a Wesleyan Local preacher from Yorkshire, seems to have been the principal instrument. At the Quarterly meeting, held on June 29th, thirty persons were reported as being on trial, and Br. Teague adds, that they "expect at least one hundred during the year."

From Canada comes the good news of revivals in Mitchell, two places on the Hampton Circuit, and at Bethesda, in the Mariposa Circuit.

We may make two or three extracts from the account furnished by Br. Clarke of the Revival at Mitchell.

Bethany Chapel, Usborne Circuit, was opened on Wednesday, October 14th,

Mr. A. Clark preaching the first sermon. About 900 persons took tea the first day, and the proceeds were 250 dollars.

Sunday, October 11th. A crowded church to-night, and many cries are going up to God for his mercy. Some profess to have found Jesus to-night, and are happy; and some are not willing to leave the church; may God save them, Amen.

12th. To-night a good congregation, and God is working, but we feel rather exhausted from the effects of our exertion last night.

14th. The Lord of Hosts is with us, and the God of Jacob is our refuge, Selah. Several have listened to the call to-night, and have commenced in reality to pray; and some who have been seeking for several nights, say they can now believe.

15th. Our souls are very happy to-night; and the sanctuary seems like a heaven on earth; but oh! may the Lord save those who are crying bitterly, and are almost despairing of salvation.

Sunday, 18th. A very full house to-night; considerable liberty; still God is working on the minds of the people; the devil is raging now, and employing his agents to hinder God's work;—I understand the devil got one of his agents to hold an opposition meeting to-day; some are alarmed at this, as if the devil and his agents could stop God's work. Be not cast down, oh! ye blood-washed heirs of heaven; for God has a hook in the jaws of Satan and all his agents—Oh! this work of soul-saving! Is there anything else under heaven so sweet? No, my soul, no.

19th. Raining to-night, and the congregation smaller than usual, but we feel as though we were in a large place where there is no straightness at all.

20th. Still struggling on for a glorious victory.

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